

from 588 (Pope Gregory's sending missionaries to the Anglo-Saxons) until 1199 (the end of Richard I's reign), preserved in Cambridge, Corpus Christi College, ms. 96 (ca 1425) and in a later 15th-century manuscript, BL, Cotton Tiberius C.xiii. Brompton is no longer thought to be the author but simply the one responsible for acquiring what is now the Corpus Christi manuscript for his abbey. SUTTON and VISSER-FUCHS refer to *Brompton's Chronicle* as the *Anonymous Chronicle* or the *Fitzhugh Chronicle* since the Cambridge manuscript was prepared for William, 4th Lord Fitzhugh (1425–52). They also point out that this manuscript has in it the signature of Richard of Gloucester (later Richard III), who either owned the book at some point or signed it when he visited the abbey.

The chronicle is now thought to have been written in the mid-14th century, after 1340, since one source is the second recension of → Higden's *Polychronicon*, and before Richard II became king in 1377, since Richard I is referred to only as Richard the Lionhearted. The chronicle, probably written by a Cistercian monk and described by TAYLOR as "one of the most ambitious attempts made in the 14th century to write history", shows interest in northern England and East Anglia, and its inclusion of a genealogy of the kings of Scotland to 1328 (David II) indicates Scottish influence.

The chronicle was intended, the author explains at the outset, as a continuation of → Geoffrey of Monmouth's *Historia*, and like Geoffrey's work, it concentrates on the deeds of kings. Sources include → Bede, → Gerald of Wales, → William of Malmesbury, → Ralph of Diceto, → William of Newburgh, and → Roger of Howden. An unusual source is a 12th-century English legal text, the *Quadripartitus* (1114) from which the chronicler derived laws of each king and added them to the end of each reign. The chronicle, a source for Thomas → Burton and → Richard of Cirencester, was published only once, by Roger Twysden (1652), who remarked that it should be known because it preserves the laws of the Saxons in Latin. His edition includes prefatory remarks on the chronicle by 17th-century legal scholar John Selden (pp. xxxv–xlii). More recently, LIEBERMANN used the chronicle as a source for his monumental edition of the laws of the Anglo-Saxons.

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EDWARD DONALD KENNEDY

### Bruni, Leonardo

ca 1370 (?)–1444. Italy. Humanist, writer and translator, statesman and historian, author of an influential history of Florence. Born in Arezzo, he settled in Florence in 1384, where he entered the cultural circle of the Florentine Humanists, promoted by the Chancellor Coluccio Salutati, a pupil of Francesco → Petrarca. Between 1405–15 he was *secretarius apostolicus* (Apostolic Secretary) in Rome; from 1416 he was Mayor of Florence, and Chancellor of the city from 1427 to his death. He translated Aristotle's *Nicomachean Ethics*, numerous works of Plato and speeches from Homer's *Iliad*, and authored political speeches and works of history, all in Latin.

Although nowadays Bruni is remembered as a politician—BARON describes him as "the most important representative of the 'civic humanism' of the early Renaissance"—in his day he was most highly esteemed as a historian. Historical writings include *De temporibus suis* (Of his times), *De primo bello Punico* (Of the first Punic War), *De bello Italico adversus Gothos* (Of the Italic war against the Goths) and *Commentaria rerum Graecarum* (Commentaries on Greek events). However his most important work was the *Historiarum Florentini populi libri XII* (Of the history of the Florentine people in twelve books).

The *Historia* is regarded as an early example of modern historiography and perhaps "the greatest historical work of the Italian Renaissance" (HANKINS). It surpasses the traditional patterns of representation, describing the great lines of Etruscan, Roman and Medieval history not as the forecast of the Gods, but rather as the consequence of human

action. After a short account of the foundation of the town in 80 BC, Bruni deals with the history of all Italy. The focal point is constituted by the Roman Republic and by the barbarian invasions; by contrast the period of the Roman Empire and the early Middle Ages are hardly touched upon. The first book ends with the account of Frederick II's dominion.

In the second book Bruni restricts himself to the history of Florence, with the aim of showing the legitimacy and superiority of the Republican form of government: beginning with the Etruscans he describes the decay of Rome and the weakness of the Carolingian dominion as the premise for the renaissance of the free communes of Tuscany. Among these, Florence emerges as the ideal combination of Etruscan freedom and culture and Roman virtue and unity. The second book is focussed on the *populo*, that wide middle class which from 1250 had organized itself in Florence and which from 1282 had been the leading political class. The chronicle breaks off with the death of Giovan Galeazzo of Milan in 1402.

In this work, history is divided for the first time into *ancient* (up to 476), *medieval* (up to the origin of the Communes) and *modern* (from 1250). The key concept is that political freedom means a commitment only to the rules that the people give themselves, not to those imposed by others. In an era of wars, political disorders and the collapse of the Church, Bruni sees historical writing as a widening of human memory, essential for the development of the virtue of intelligence and responsible action, and for this reason he has been considered the first modern historian.

Bruni began working on the *Historia* in 1415, and with the publication of the first volume in 1416 he received the town rights and tax exemption; 11 volumes followed, some parts of which were presented again to the *Signoria*, the town council of Florence. The *Signoria* had a luxurious copy made, acknowledging it as the official history and as State property that others should continue. An Italian translation by Donato Acciaiuoli (with Poggio → Bracciolini's additions) was printed as early as 1473, but the Latin text appeared in print only in 1610.

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BETTINA LINDORFER

### Bruno of Magdeburg

fl. 1060s–90s. Germany. Cleric and author of the Latin work known as *Bellum Saxonicum*, a title perhaps intended to evoke the works of Salust, which he employs. This represents a Saxon cleric's attempt to preserve the memory of "the war which King Henry waged with the Saxons" between 1073–82 and its intersection with Henry IV's intensifying quarrel with the reform papacy. Although the precise date of composition remains uncertain, ranging from 1082 to 1093 depending on one's assumptions, Bruno emphasizes that the memory of the war is fragile and contested at the time of writing. To effect this end, he weaves together not only his own and others' eyewitness accounts but also full transcripts of letters from Pope Gregory VII and Henry IV as well as correspondence from Saxon princes and bishops not preserved elsewhere, important material that he likely acquired as a former member of the bishop of Magdeburg's entourage. While his sympathies clearly lie with the cause of the rebellious Saxons and Swabians, Bruno also sharply criticizes the Saxon leadership, especially the lay princes, for being repeatedly blinded by self-interest.

Later Saxon chroniclers and chronicles like the → *Annalista Saxo* and the *Gesta archiepiscoporum Magdeburgensium* drew extensively on Bruno's history for this period, often quoting the text *verbatim*. The text is transmitted in the same manuscripts as the → *Carmen de Bello Saxonico*.

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Text: H.-E. LOHMANN, *Brunos Buch vom Sachsenkrieg*, 1937. F.-J. SCHMALE, *Quellen zur Geschichte Kaiser Heinrichs IV.* 1963 [German translation].

Literature: W. EGGERT, "Wie "pragmatisch" ist Brunos Buch vom Sachsenkrieg?", *DA*, 51 (1995), 543ff. O.-H. KOST, *Das östliche Niedersachsen im Investiturstreit: Studien zum Brunos Buch vom Sachsenkrieg*, 1962. *RepFont* 2, 591.

WILLIAM NORTH

### Brut Abregé

ca 1307. England. Anglo-Norman prose chronicle, clearly derived from a metrical source, though it is unclear whether this was the → *Short English Metrical Chronicle*, or whether these works share a common Anglo-Norman verse source. Both contain a distinctive rewriting of the "legendary history of Britain" differing from → Geoffrey of Monmouth's *Historia Regum Britannie*. Vortigern (Fortiger) is the son of Bladuk, and Merlin builds Stonehenge in the time of King Dunwolde, father of Belin and Brenne—all long before the Romans come to Britain. Uther Pendragon and Arthur rule before Lucius, who is identified as the first Christian king of *Engleterre* (rather than Britain). Surprisingly for an Anglo-Norman chronicle, it describes William the Conqueror's killing of King Harold as *grant villainie*. It ends with an elegy on Edward I's death. It is extant in one manuscript, the encyclopaedic trilingual codex Cambridge, UL, ms. Gg.1.1.

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JOHN SPENCE

### Bryennios, Nikephoros

1062–1137. Byzantium. Nikephoros Bryennios was born close to Adrianople (Edirne, modern Turkey) and lived and died at Constantinople. He was a member of a noble and powerful family of the Byzantine capital whose personal merits in military affairs allowed him to approach rapidly the inner circle of the emperor Alexios I Komnenos, who married him to his daughter → Anna Komnene. After Alexios' death in 1081, Anna incited her husband to play an active role in an insurrection against her brother John, who was the legitimate successor of her father, but Nikephoros refused, drawing sarcastic comments from Anna. After these events Nikephoros was politically neutralised.

It was at this point that he turned to writing his "Ἱστοριῶν (*Hyle historion*, Historical material), a title taken from the end of the preface because the text is fragmented at the beginning. The work covers the period from 1057 to 1081. Although for the most part the important historical events are reported, this history dwells especially on the social conflicts of the leading families at Constantinople. It is incomplete and of significantly lower quality than the work of Nikephoros' spouse Anna.

One medieval manuscript of the work survived into early modern times, but has been lost for 350 years. At the end of the 16th century it belonged to the collection of Jacques Cujas, a lawyer from Toulouse, who passed it on to the Jesuit order. In the 17th century the French Jesuit Pierre Possin, made a copy of the whole manuscript and published in 1661 a completely defective Greek text together with a Latin paraphrase.

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Text: P. GAUTIER, *Nicéphore Bryennios, Histoire*, 1975 [with French translation].

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LARS MARTIN HOFFMANN

### Buccio di Ranallo

ca 1290–1363. Italy. Born in L'Aquila, in central Italy, he probably belonged to a low-noble class of landowners (Mutini). He was the author of the first and most important chronicle of his town, which runs from 1253 (one year before its foundation) to 1362.

The *Cronica* is written in central Italian vernacular verse and consists of 1249 quatrains with 21 sonnets inserted. Buccio began writing after 1355, when new political institutions were being established in his town. The aim of the chronicle is to warn the new government and the citizens about the risks of social and political struggles, and to invite them to achieve the ideals of the *bonum commune* (common good). The author recorded and commented on the various struggles between families and factions, and he also wrote about economic matters and exceptional natural events, such as earthquakes.

The original manuscript did not survive, but we have two important copies from the end of 15th century. The first was made by Alessandro → De Ritiis (L'Aquila, Archivio di Stato, Archivio Civico Aquilano, S-72, part 2, fol. 2<sup>r</sup>–79<sup>v</sup>); the second by → Francesco d'Angeluccio (Parma, Biblioteca Palatina, cod. 77). Buccio di Ranallo also wrote a *Leggenda di Santa Caterina d'Alessandria*, a hagiographical poem on St. Catherine of Alexandria.

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PIERLUIGI TERENCE

### Buch der Könige alter ê und

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(Book of Kings of the Old and New Testaments)

1274–82. Germany. Under this title are subsumed two Middle High German works, the *Buch der Könige* and the *Prosakaiserchronik*, of which the former narrates the lives of Old Testament rulers, based not only on the Old Testament itself, but also on the *Historia scholastica* of → Peter Comestor, the latter the lives of Roman and German rulers down to Konrad III, based on the → *Kaiserchronik* (which it refers to as *Cronica*) and also on Einhard's *Vita Karoli* and other works. The dependence of this second part on the *Kaiserchronik* is so great that the rhymes of the original are often identifiable.

These two parts are transmitted together in seven manuscripts (e.g. Munich, cgm 287; Stuttgart, LB, jurid. 222; Freiburg, UB, hs. 14), in six of which they appear as a preface to the *Schwabenspiegel*. More frequently, however, one of the two parts occurs without the other, though even then it often prefaces some work of the "mirror of princes" type. This is especially the case with the *Buch der Könige*, where biblical characters act as models for correct behaviour, to be emulated by princes and rulers. Both parts emanate from Augsburg, though they are clearly by different authors. The date of composition is bounded by that of the *Deutschenspiegel* (1274/5), to which one manuscript of *Buch der Könige* (Innsbruck, UB, Cod. 992) is attached, and by that of the *Schwabenspiegel* (1282).

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Literature: H.F. MASSMANN, *Der keiser und der kunige buoch oder die sogenannte Kaiserchronik* 3. 1854, 55–75 & 366–71. H. HERKOMMER, *VL*<sup>2</sup> 1. *RepFont* 2, 599.

FRANK SHAW

## Bugenhagen, Johannes [Pomeranus, Pommer]

1485–1558. Poland, Germany. Prominent Protestant reformer, born in Pomerania, where he initially studied and worked as an educator. From 1521 he was in Wittenberg, first as a student of theology, later as pastor and professor. He befriended Luther and popularized the Lutheran reformation in Northern Germany and Denmark. He was the author of numerous theological publications, as well as his earliest work, the *Pomerania*. This is a pioneering first history of Pomerania from the beginning in 4 books, commissioned by Duke Bogislav X of Pomerania in 1517. Bugenhagen travelled throughout Pomerania and collected a large number of documents; among his older sources is → Helmold of Bosau. Following the current humanist tendencies and within the political context of the commission, Bugenhagen manages with the *Pomerania* to promote a unified Pomeranian identity, stressing political and religious independence, with occasional religious and moralizing commentary. Bugenhagen dedicated his work to Bogislav, and presented it less than a year later, on 27 May 1518. The chronicle inspired other Pomeranian historians, but never reached a broad readership. The *Pomerania* survives in 3 manuscripts, including the original, Greifswald, UB, 555/Ms 23 (4<sup>o</sup>). It was not printed until 1728. Duke Bogislav X. of Pomerania

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Literature: H.-G. LEDER, "Johannes Bugenhagens Pomerania—Humanistische Einflüsse auf die frühe Landesgeschichtsschreibung in Pommern", in H.-G. Leder, V. Gummelt, *Johannes Bugenhagen Pomeranus—Vom Reformator zum Reformator. Studien zur Biographie*, 2002, 123–46.

JULIA HODAPP  
RASMA LAZDA

## Bulgarian Anonymous Chronicle

15th century. Bulgaria. Church Slavonic (Bulgarian recension). Written in prose by an anonymous Bulgarian cleric familiar with the events of the years narrated in the text, 1296–1417. The author used various literary sources but it is difficult to trace them. The biblical quotations and

allusions in the text show that he was thoroughly familiar with the Bible. Some maintain that the chronicle was compiled in one of the monasteries on Mount Athos, others propose the monastery of Neamt in Moldavia.

The beginning of the chronicle is devoted to the creation of the Ottoman State towards the end of the 13th and the first half of the 14th century. Then the author turns to the history of the Ottoman conquest of the Bulgarian lands and of the Balkan peninsula as a whole in the later 14th and early 15th century. Some of the information found in the chronicle is unique. The presentation is characterised by its objectivity in registering and analysing the historical data. The author suggests that the reason for the military success of the Turks stems from internal dissent and the egoistic attitude of the Balkan rulers. The unemotional and critical tone has induced some scholars to question the Bulgarian origin both of the author and the text.

The relationship of the chronicle to the Greek-language writings of Ioannes → Chortasmenos has been disputed in recent years. There is a consensus that the account of the sack of Constantinople is based on narrative by Chortasmenos, but a theory that the entire chronicle is simply a translation of a lost chronicle by Chortasmenos has not found favour.

The chronicle is known from a copy in a manuscript miscellany of the 16th century from Moldavia, now Kiev, Національна бібліотека України імені В.І. Вернадського, Поч./Бер.47 116 (olim N 47/116), fol. 440<sup>r</sup>–447<sup>v</sup>.

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Text: I. BOGDAN, "Ein Beitrag zur bulgarischen und serbischen Geschichtsschreibung", *AfSlPh*, 13 (1891), 481–543. И. Тютюнджиев, *Българската анонимна хроника от XV в.*, 1992.

Literature: Б. С. Ангелов, "За авторството на "Българската хроника" от началото на XV в.", *ЛМ*, 6 (1969), 77–81. М. Каймакамова, *Българска средновековна историопис*, 1990, 77–87. *RepFont* 3, 302f.

MILIANA КАИМАКОВА

## Bulgarian Apocryphal Chronicle

later 11th century. Bulgaria. Chronicle in Church Slavonic (Bulgarian recension), compiled during the time when Bulgaria was part of the Byzantine Empire (11th–12th century) by an

unknown monk in one of the monasteries around Sredec (Sofia) or Velbažd (today the city of Kjustendil), important bishoprics of the Ohrid archbishopric. The original title of the text is "Tale of the prophet Isaiah, how he was elevated by an angel to the seventh heaven". Jordan IVANOV first referred to it as the Български апокрифен летопис (Bulgarian apocryphal chronicle) and this title has been accepted in the scholarly tradition. The main goal of the author is to keep alive the historical memory of the Bulgarian Empire that was annihilated by Byzantium in 1018. The prologue is styled as a divine revelation of the prophet Isaiah of the history of the Bulgarians from the founding of the Bulgarian state in the late seventh century until the middle of the eleventh, presented as a part of the history of the eternal Roman Empire. Central to the author's conception is the idea of dynastic succession. Bulgarian history is structured according to the rulers, their actions, their genealogical relationship and the years of their reigns. Both oral traditions and literary sources are used in addition to translated Byzantine apocryphal texts. The chronicle is conserved in a Serbian manuscript miscellany from the early 17th century (today Moscow, Государственный исторический музей, Хлуд. 123, fol. 400<sup>vb</sup>–403<sup>ra</sup>).

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Text: И. Иванов, *Богомилски книги и легенди*, 1970, 273–87. В. Тъпкова-Заимова & А. Милтенова, *Историко-апокалиптичната книжнина във Византия и средновековна България*, 1996, 195–202.

Literature: И. Дуйчев, "Едно легендарно сведение за Аспарух", in И. Дуйчев, *Българско средновековие*, 1972, 122–32. М. Каймакамова, *Българска средновековна историопис*, 1990, 124–32. Каймакамова, "Историографската стойност на "Български апокрифен летопис", in С. Степанов, *Civitas divino-humana in honorem antonim LX Georgii Bakalov*, 2004, 417–41. А.А. Турилов, "Кичевский сборник с "Болгарской апокрифической летописью" (Датировка, состав и истории рукописи)", *Palaeobulgarica*, 19 (1995), 4, 2–39. *RepFont* 3, 302.

MILIANA КАИМАКОВА

## Bulgarian Chronograph

10th century. Bulgaria. This universal history in Church Slavonic (Bulgarian recension), enriched by original Bulgarian material was commissioned

by Tsar Simeon (893–927), who was known as the "New Ptolemy" on the basis of his love of learning and of books. His correspondence with the Patriarch Nikolaos I Mystikos attests his interest in history. The *Chronograph* was compiled around 921 and is known from three later Russian-language copies and a short excerpt (Moscow, Российский государственный Архив Древних Акто, ф. 181, 3, № 297/658, fol 10–481, 15th century; Warsaw, BN, BOZ cim. 83, fol 10–810, 15th–16th century; Vilnius, Lietuvos mokslų akademijos vrublevskių biblioteka, F-19/109, 17th century; St. Petersburg, Российская национальная библиотека, Соф. 1454, fol 334<sup>a</sup>–375<sup>b</sup>, 16th century, fragment). The Moscow manuscript, sometimes called the "Archive Chronograph", is of particular value. Traces of the Bulgarian prototype can also be found in the Еллинский и римский летописец I (*Hellenic and Roman Chronicle I*), which survived in Russian Church Slavonic copies only and appeared in the Rus' around the 13th/14th century, as well as in the 13th-century → *Galician-Volhynian Chronicle*.

The *Chronograph* starts with the creation of the world and ends with events contemporary to the reign of the Bulgarian Tsar. It was compiled on the basis of existing translations and of new translations made in Bulgaria towards the end of the 9th and the beginning of the 10th century. The analysis of the Russian copies shows that a variety of different sources were used. The most important are the biblical Octateuch, 1–4 Reges, Daniel, Job (with the readings from the paroimiaron), Isaiah, Jeremiah, Matthew and Luke. A compact historical block is formed by parts of Byzantine universal chronicles (→ Ioannes Malalas, and → Georgios monachos [Hamartolos]) together with the *Alexandreis* of Pseudo-Callisthenes (3rd century) and → Josephus's *Jewish War*. Because of the inclusion of Josephus in the Moscow copy, the *Chronograph* is sometimes referred to as the *Jewish Chronograph*. An important position amongst the sources is occupied by the *Hexaemeron* attributed to the famous writer and church dignitary of the epoch of Tsar Simeon, viz. John the Exarch. The text of the latter draws heavily on the writings of John Chrysostom. The *Chronograph* also includes the Именник на българските ханове (→ *Imennik*, Namelist of the Bulgarian Khans) immediately after 4 Kingdoms. It ends with a list of Byzantine emperors from Constantine the Great to the coronation of Romanos I Lakapenos (920). The breadth of the sources lend the chronograph an encyclopaedic structure.

The Bulgarian origin of the *Chronograph* has been called into question. There are, however, some important indications in the Russian copies that support a Bulgarian origin: firstly the foreword written by a presbyter Grigorij preserved in the three Russian copies where he indicates that the translations from Greek to Slavonic were undertaken during the times of the Bulgarian Prince Simeon and upon his orders; secondly the inclusion of the *Imennik na balgarskite chanove* in the text; and finally there are traces of Glagolitic script and of Bulgarian glosses. Most likely Grigorij was the compiler of the whole *Chronograph*.

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MILIANA КАЙМАКОВОВА

### Bulgarian Short Chronicle

14th century. Bulgaria. An imperial chronicle in Church Slavonic (Bulgarian Recension). Compiled in 1361 by an unknown author close to the court of Tsar Ivan Aleksandr, the Българска кратка хроника (Bulgarian short chronicle) consists of 27 units. It begins with the reign of Nevrod, Sardanapal, Novokhodonosor, Kir, the Ptolemaians, Augustus, Tiberius, and Constantine the Great. The history of the Bulgarian Empire starts with the incursions and the settlement of Slavs and Bulgarians in Byzantium from the late 5th to the 7th century and ends with the rule of the emperor Asen I (1187–96). The author uses translated Byzantine chronicles as well as Bulgarian sources. The text is known from Bulgarian, Serbian, and Russian copies from the 14th to 17th century. In the Synodal copy (Moscow, Государственный исторический музей, Син. 38, fol. 38–131, 14th century) it is appended to the Middle Bulgarian translation of the chronicle of Konstantinos → Manasses (12th century) and in the Vatican copy (Vatican, BAV, slav. 2, 14th century) it is interpolated into the main text.

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MILIANA КАЙМАКОВОВА

### Buonaccorsi, Filippo

[Philippus Callimachus Experiens]

1437–96. Poland. Italian humanist, who spent many years in Poland. He played an important part in the development of humanism in Poland and wrote a number of historical works.

Buonaccorsi was born in San Gimignano (Tuscany). At first he was active in the humanistic circles of Venice and Florence, later he joined the retinue of Cardinal Roverelli in Rome. He gained access to the Roman humanistic circles and was admitted to the *Accademia* of Pomponius Laetus. During the years 1460–68 he wrote a collection of poems called the *Epigrammata*. In 1468, Buonaccorsi was involved in the failed assault on Pope Paul II and had to flee to Constantinople, and then to Poland, where King Casimir the Jagiellonian gave him asylum until an amnesty was granted by Sixtus IV. During these years, he wrote the panegyric biography of his protector, *Vita et mores Gregorii Sanocei* (ca 1475–77, Kraków, Biblioteka Jagiellońska, ms. 59, fol. 159–188), and an apologia against the accusations of the papal legate, *Acta Tomicianae I*. He taught at the University of Kraków, and was tutor to the royal family. His *Rhetorica* is probably connected with this teaching position. In 1476 he became the king's secretary and was sent on numerous embassies to

the courts of Europe. After Casimir's death he was aide to King Jan Olbracht.

His historical works are important primary sources, although at times Buonaccorsi errs concerning the facts, dates and places, displays a political tendency and is keen on demonstrating his own role. In *Vita et mores Sbgnei cardinalis* (1480; Kraków, Biblioteka Jagiellońska, ms. 59, fol. 219–248; ms. 2198, fol. 3–91), Buonaccorsi develops fantastic theories on the origins of the Poles and gives a short ethnographic account of Lithuania and Samogitia. In 1485 he started *Historia de rege Vladislao, seu clade Varnensi*, which dealt with the defeat of Varna in 1444. In keeping with humanistic historiography, he mixed information derived from ancient geographical works with his own experience. This work survives in seven manuscripts including Vatican, reg. lat. 681, fol. 5–98 and ottob. lat. 2280, fol. 5–105 and was printed by Sigmund Grimm and Marx Wirsung, Augsburg in 1519.

Prior to 1492 Buonaccorsi wrote the treatise *De his quae a Venetis tentata sunt* (Venice, BNM, ms. lat. Cl. 1° nr 125, fol. 1–71; printed Johann Setzer, Hagenau 1533), which went along with the Venetian efforts to use the Mongols and the Persians against the Turks. In 1490 he composed the address *Oratio de bello Turcis inferendo* (transmitted in the same Venice manuscript, and others), which was intended for the anti-Turkish congress in Rome, and claimed Poland had the power to stop Turkish advance. Buonaccorsi may also have written the so-called *Consilia Callimachi* addressed to Jan Olbracht, which advocates the creation of a centralised state steered by the king's will and the law, independent of the magnates' and pope's influence. This text is extant in several later redactions and copies, dating from the 16th and 17th century.

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MIECZYSLAW MEJOR

### Buoninsegni, Domenico di Leonardo

1384–1465. Italy. Florentine patrician, merchant and historian. He studied with the Byzantine Greek teacher Manuel Chrysoloras and with Roberto de' Rossi, and kept friendly ties with humanists like the famous Niccolò Niccoli and Ermolao Barbaro. Though he was not particularly successful as a merchant, he was one of the richest inhabitants of the quarter of Santa Maria Novella. Politically he held some of the city's most important offices and was a member of the broader circle of the early Medici regime.

It was probably during his last twenty years that he compiled his *Istoria fiorentina* (History of Florence), which extends from the origins of the city till 1460, employing an unsophisticated *volgare* (Tuscan Italian). His aim, as he explains in his *proemio*, was to offer a handy compendium of the history of Florence. He mainly relies on Giovanni → Villani, Leonardo → Bruni, Donato → Velluti, → Marchione di Coppo Stefani, the → *Cronica volgare di anonimo fiorentino* and contemporary texts like the *Priorista* of Paolo → Petriboni. The account of his own lifetime is notably dense, but he does not insert critical or moral comments. He concentrates on political events and mentions natural disasters.

The *Istoria Fiorentina* marks a transition between traditional Florentine chronicles and the new type of sophisticated humanist history. It was widely used by Francesco Guicciardini and

is still one of the favourite sources for modern historians. The most reliable manuscripts are: Florence, BNC, Fondo Nazionale II.4.41 (possibly autograph), and BNC, Palatino 467 & 504 (commissioned by his son Piero). It was printed by Giorgio Marescotti in Florence in 1580. There is no modern edition.

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HEINRICH LANG

### Burchard of Ursperg

ca 1177–1231. Germany. Provost of the Swabian Premonstratensian monastery of Ursperg, wrote the leading universal chronicle of the later Staufen era, in Latin prose. His life is mostly known from his work. He was ordained priest in 1202, became member of the Premontré order (1205) and provost of its subsidiary at Schussenried (1209) and at Ursperg (1215). He spent formative time at the Papal court (1198, 1210/11). His *Chronicon*, the autograph of which was lost in a fire in the 16th century, was written about 1229/30. For the earlier times, the *Chronicon* is closely related to → Frutolf von Michelsberg and → Ekkehard of Aura, with excerpts taken from → Otto of Freising. Furthermore, Burchard uses Swabian genealogies and local annals. From about 1190, he relates contemporary events in part as an eyewitness. He is our most reliable source for the power struggle between the Staufen and the Welfen dynasty, in which the papacy (Innocent III) played a pivotal role. As a supporter of the Staufen Empire against the papal challenge, Burchard strictly rejects Innocent's claim to the right to confirm and depose kings. For Burchard, the King depends on God's grace only, and this is manifested in the princes' and people's vote. The only surviving complete manuscript is the late clm 4351 in Munich.

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MATHIAS HERWEG

### Burgmann, Nikolaus

ca 1360–1443. Germany. Author of a Speyer chronicle of popes and emperors. Born in St. Goar on the Rhine, Burgmann received the baccalaureate in canon law in 1386 and was appointed professor at the university of Heidelberg before November 1386. In 1393 he was affiliated to the faculty of law as canon of St. Goar and custos of Worms. The later King Rupprecht sent Burgmann as an envoy to the English Court in 1420. The chapter of Speyer assigned him the dignity of a dean in 1407, which he held for 36 years. In 1400 he took part in the deposition of King Wenzel and the promotion of Rupprecht, to whom he became an advisor. Burgmann attended the council of Constance, where Emperor Sigismund commissioned him to write a history about the kings and emperors buried in the cathedral of Speyer.

Burgmann's Latin chronicle, named *Historia imperatorum et regum Spiraese sepulchrorum*, was presented to Sigismund in the year 1420. He points out that Konrad II initiated the new building of the cathedral, where he also found his final resting place. Further emperors buried in the cathedral are mentioned, namely emperors of the Hohenstaufen dynasty. However, Burgmann goes beyond Speyer and also mentions emperors who are not buried there. He narrates the *gestae* of the Roman-German emperors and kings from the coronation of Charlemagne to the death of Charles IV. An anonymous writer continued the chronicle up to Sigismund. The chronicle is extant in manuscript Munich, BSB, clm 502.

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CHRISTINA ABT

### Burkhard of Hall

d. 4th August 1300. Germany. Author of the *Cronica ecclesiae Wimpinensis* in the 1280s, a history of the collegiate church of St. Peter at Wimpfen im Tal. An inventory of landed property belonging to St. Peter's followed in 1295; autograph: Darmstadt, UB & LB, Hs 2297. Burkhard joined St. Peter's in 1278, already advanced in years, becoming deacon in 1296. The chronicle concentrates on the economic history of the institution, in particular from about 1250–89. The text begins with a fictional report of the church since the time of the Huns, and ends abruptly. Dieter of Helmstadt continued it to 1325 and sketched a short biography of Burkhard, his teacher. Only few details are of general historical interest, mainly on the region of Wimpfen during the conflict between Rudolf of Habsburg and Ottokar of Bohemia. For the history of architecture, however, the chronicle is of particular importance, because Burkhard is an early German witness to the advent of the Gothic style. Burkhard reports how a mason, recently arrived from Paris, constructed the new choir of the collegiate church, which he describes in detail and designates as *opere francigeno* (in French style).

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JAN ULRICH BÜTTNER

### Burton, Thomas

14th–15th century. England. Cistercian Monk at Meaux monastery in East Yorkshire, England; abbot 1396–9. Author of a Latin *Chronica monasterii de Melsa*. The dates of the narrative, 1150–1396, may indicate that the chronicle was composed during the time Burton was abbot of the monastery. Why he did not serve as abbot until his death in 1437 is not known, although from other sources it is recorded that for at least the last eight years of his life he was blind.

Burton's lengthy chronicle was written as a history of his monastery, although it contains detailed observations of a political and military nature, many of which cannot be found elsewhere. The narrative is divided chronologically under the reigns of the abbots of Meaux, with each division discussing first monastic and local history and then more broadly English and church history. Much of the history before the 14th century is taken from, among others, the → *Historia Brittonum*, → Gerald of Wales, Ranulf → Higden, John → Brompton, and probably the Anglo-Norman → *Prose Brut*, but for the 14th century it is a highly original work, clearly drawn from his own memories and those of others. These include several original and often humorous anecdotes. The *Chronica* is especially valuable for Edward III's campaigns through the siege of Calais, but strangely after 1347 little regard is paid to the English wars in France.

Two versions of Burton's narrative exist, one an early draft, preserved in Manchester, John Rylands Library, Lat. 219 (formerly Phillipps 6478) and the revised text found in London, BL, Egerton 1141.

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KELLY DEVRIES

### Busch, Johannes

15th century. Low Countries. Chronicler of the *Devotio moderna*. Born in Zwolle (Holland) in 1399, he joined the Canons Regular at the nearby monastery of Windesheim in 1419, becoming the most important monastic reformer in the Chapter. In 1451 Nicholas of Kues (Cusanus) appointed him papal visitor for the Augustinian canons in the archdioceses of Mainz and Magdeburg. Following a dispute, he returned to Windesheim in 1454. From 1459 he was provost of the monastery of Sülte in Hildesheim, where he again initiated many reform activities. He died there ca 1479.

At the behest of the prior, Johannes van Naaldwijk (not to be confused with the chronicler Jan van → Naaldwijk), Busch wrote the first redaction of the *Chronicon Windeshemense*, between 1456–59. The first part, the *Liber de*

*origine Devocionis Moderne* treats the history of the monastery of Windesheim against the backdrop of the founding of the *Devotio moderna*. The second, *Liber de viris illustribus* demonstrates the spirituality of the first Windesheimers in the form of pious biographies. For both parts Busch made use of the historical work of → Thomas a Kempis and Wilhelmus → Vorncen. A second redaction of the *Chronicon Windeshemense* was composed around 1464, and it was expanded into a history of the Chapter. This redaction was widely disseminated, exerting a significant influence on the *Devotio moderna*. Key manuscripts are Brussels, KBR, IV 110 (Redaction 1) and Utrecht, UB, 311 (Eccl. 335) (Redaction 2).

Toward the end of his life, Busch wrote his second chief historical work, the *Liber de reformatione monasteriorum*, in which his own successful activities as monastic reformer form a central focus. This also survives in two redactions. Transmission: Hamburg, St & UB, cod. theol. 1131 (Redaction 1) and Brussels, KBR, 1656–58 (Redaction 2)

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WYBREN SCHEEPSMA

### But, Adrian de

[Budt]

1437–88. Low Countries. Tonsured in 1451, he studied ethics and theology at various universities, including Leuven and Paris. He entered the abbey of Les Dunes (Ten Duinen) at Koksijde as a monk and relative of the abbot and held multiple offices, including waterbailiff, dike-warden, cupbearer, gatekeeper, vice-abbot and prior. He was the author of five chronicles, the *Continuatio Chronodromis* and the *Rapiarium*; the *Chronicon Flandriae* and the *Gesta comitum Flandriae*; and finally the *Chronica abbatum monasterii de Dunis*. The exact chronology of these works remains to be established.

Adrian de But was the fourth monk to work on the world chronicle started by Johannes → Brando around 1360. The text had been continued by Bar-

tholomaeus de → Beka and abridged by → Giles de Roye. De But added the years between 1431 and 1478 in what is known as the *Continuatio Chronodromis Brandonis et Bekae*. A partisan rather than a detached observer, he focuses on the life and deeds of the Burgundian dukes. In his *Rapiarium* (or *Adnotationes marginales in Chronodromon Johannis Brandonis*) he added marginal notes to Giles le Roye's abridgement and further continued the chronicle up to 1485. Only the autograph, containing both the *Continuatio Chronodromis* and the *Rapiarium*, has been preserved (Brussels, KBR, 7978–7979).

Between 1460 and 1488 (1466?) he wrote the *Chronicon Flandriae*. In this elegiac and genealogical work, which runs from the mythical Lidericus I of Harelbeke (792) to the death of duke John the Fearless (1419), Burgundian politics are seen as the pinnacle of the Flemish counts' expansionism. The chronicle has been preserved in an autograph manuscript, dating from ca 1480 (Brussels, KBR, IV 688) as well as in a 15th-century shortened version.

De But also wrote a continuation of this chronicle, the *Gesta comitum Flandriae* (or *Chronicon ab anno 1465 ad annum 1487*). This work contains descriptions of the Flemish insurrection against Maximilian of Austria (1482–87) based on both his own observations and the accounts of other witnesses. The *Gesta* has been preserved in one medieval manuscript (Bruges, Openbare Bibliotheek, 441, fol. 214<sup>v</sup>–218<sup>v</sup>). There is also a nineteenth-century copy containing the years from 1467 onwards.

Around 1480, De But started writing the history of his abbey in the *Chronica abbatum monasterii de Dunis*. His first version contains an overview of the abbots of Les Dunes until his own time and is heavily based on the *Chronodromon*. A second redaction known as the *Epistola ejusdem Adriani in Supplementum Cronice abbatum de Dunis* was probably commissioned between 1460 and 1488 (1487?) by Jacobus van den Driessche, the prior of the Guillelmites in Bruges. In a letter addressed to Jacobus, De But repeats the information given in the first redaction and complements it with a list of monks, lay brothers and benefactors of the abbey. The rather laconic text divides its attention between biographies of the most important members of the monastery on the one hand and internal administrative measures on the other. De But based his account on documents from the abbey's archive as well as on the work of Brando and oral

tradition. The chronicle as a whole should be seen as a inventory of knowledge of local history, rather than a re-telling of the monastery's collective memory. The *Chronica abbatum* has been preserved in two manuscripts, of which Bruges, Groot Seminarie, 132/116 is the autograph.

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TJAMKE SNIJDERS

### Byrhtferth of Ramsey

fl. ca 986–ca 1016. England. Although he is one of the most representative scholars of the Benedictine reform movement in England, little is known of his life, except that he studied with → Abbo of

Fleury from 985 to 987 and was *magister scholae* (schoolmaster) in Ramsey Abbey. Author of many works, including the *Enchiridion*, a commentary (in Latin and Old English, written probably in 1011) on a manual for calculating the date of Easter (*Computus*), which he had compiled between 988 and 996.

In the early 1980s both LAPIDGE and HART independently advanced the hypothesis that the early section of the *Historia regum*, preserved in Cambridge, Corpus Christi College, ms. 139 and traditionally attributed to → Symeon of Durham, may derive from some annals written by Byrhtferth, which HART has entitled the *Northumbrian Chronicle*. HART argued in 1981 that the → *Annals of St. Neots* (preserved in Cambridge, Trinity College, ms. R.7.28 and entitled by HART the *East Anglian Chronicle*) was written by a monk under Byrhtferth's tutelage, but later changed his mind and argued in his 2006 edition that Byrhtferth himself was the author.

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LUCIA SINISI

### Byzantine historiography

1. Introduction: Historiography and Chronography; 2. Late Roman and Early Byzantine historiography; 3. Early Medieval Historiography and the so-called Iconoclastic Period; 4. Historiography of the Middle Byzantine Period (4.1. The Age of the Macedonian Emperors. 4.2. The Age of the Komnenoi); 5. The Late Byzantine Period: The Age of the Palaeologoi; 6. Conclusion.

## 1. Introduction: Historiography and Chronography

In Byzantine historical writing we find two main text types which are also known in the literature of other cultures: on the one hand the narrative history which deals with a particular sequence of historical events, and on the other, the traditional annalistic chronicle, be it universal or more limited in scope. Both models can, of course, be traced back to precursors of the classical period or late antiquity; as we might expect, the Byzantine tradition of historical literature was certainly not a completely new form. Just as the Greek language provides a continuity, so the medieval Greek literature can be seen as derivative of the older Hellenic tradition, to the extent that, from a modern perspective, it has been criticized not only as imitative but sometimes even as a fossilization of the tradition of antiquity. In order to counter this implicit devaluing of medieval Greek texts, there has been a growing awareness among scholars of Byzantine language and literature in the last 20 to 30 years that the modern reader must first be given the key to a better understanding of post-antiquity, and thus also of the historical writing of the period. For despite their often long-winded formal layout with its use of rhetorical figures and patterns of the "Second Sophistic" (second to third centuries AD), it would be possible to make these texts more easily accessible to modern readers, if a linguistic system of understanding were to be given to them in advance. Such a system, of course, would transpose and uncover the rhetorical *topoi* which otherwise would not be recognised in our time. This criticism is sometimes correct, if we think for example of the so-called Byzantine novel of the twelfth century, which cannot be properly contextualized without an understanding of late classical models.

When it comes to historical literature, however, this is not the case, because for a start we are confronted with a central problem in modern work in Byzantine studies as well as with a fundamental discrepancy between a more historical and a more literary approach: is the entire Byzantine empire to be seen as a continuation of the ancient world to 1453, or are there clear indications that this empire at a particular phase of its existence mutated into a medieval state? For ultimately, no state can isolate itself from the trends of a changing

world indefinitely. A historian of Byzantium will speak of a prolonged period of change beginning perhaps in the years 530–540, under the reign of Justinian I (527–565) and continuing into the second half of the seventh century. Whether unique points within this 150-year period are seen as particularly important turning-points is a matter for the individual scholar, as good reasons can be given for different models of periodization.

However, if one approaches the phenomenon of Byzantium from the perspective of the literary scholar, one comes to quite different conclusions, for both the classical register of language and grammar and the formal dependence on longstanding linguistic genres and expressions continue until the end of the fifteenth century, the period when also the Latin Middle Ages came to an end. If we look for forms of historical description which can be seen as characteristic of a Greek Middle Ages, we first come across the universal chronicle, a form of enormous importance for Byzantine historiography which however is also not a Byzantine invention, but goes back instead to Christian models of late antiquity, especially → Julius Africanus and → Eusebius of Caesarea. Thus from a literary-historical perspective, historical parameters are less important for periodization than ideological and religious ones. The Christian world view, which established itself in the course of the fourth century with the transfer of the imperial residence from Rome to Constantinople, required for its presentation of history a suitable literary form, which did justice to the universal claims of the new religions, and implied—though certainly not as strongly as in the western texts of → Isidore or → Bede—the imminent end of time. In this way every historical occurrence can be seen in relation to Jesus Christ and his earthly imitation, the Byzantine Emperor.

However the historical works of the highest literary standard in the Byzantine period, like the *Alexiad* of → Anna Komnene or the *Chronological Narration* of → Niketas Choniates, belong to the ancient Greek and Roman tradition of historiography. Herodotus and especially Thucydides were often cited as models to be imitated in language and style, down to the structuring of complex scenes. As a result, the modern reader cannot always be certain when the narrative reflects the model and when the contemporary world of the medieval author. The *War history* of → Procopius of Caesarea, for example, is entirely in the classical tradition, both in style and in content. But

Procopius is one of the central authors for all later Byzantine historiography, for which reason he deserves at least a basic discussion in this encyclopedia. Things are slightly different in the case of the Byzantine histories of emperors which are attested from → Agathias of Myrina (sixth century) over Michael → Psellos (eleventh century) and on into the late period of the Empire. Formally these stand in continuity with the Roman imperial biographies like those of → Suetonius or → Cassius Dio, but they present the historical contents according to a chronological principle which places them in closer proximity to the chronicle in the narrower sense of the word. It may be assumed that the various authors brought their material into a chronological sequence in the first instance in order to form chapters which then accurately reflect the reigns of the individual rulers. Following the classical model, there is usually an evaluation of the reign of the emperor at the beginning or end of the chapter, reflecting the sympathies of the author.

Nevertheless, it makes sense to retain the formalistically motivated division of Byzantine historiography into chronicles and continuous descriptive accounts because the two literary genres cater to different audiences, even though some more recent studies have questioned these categories, and scholars of Western chronicles are increasingly abandoning them: see → Chronicles (terminology). However, the chronicles of the Byzantines, most of them world chronicles, belong to the spheres of church and monasticism. Linguistically and stylistically, they belong to the lower register of medieval Byzantine formal language, while with regards to content, we find that all events are clearly linked to the life and works of Jesus Christ. This is especially true for seemingly inexplicable events such as natural disasters or celestial phenomena, which are interpreted as indicative of Christ's imminent return. The world chronicle of → Ioannes Malalas might be seen as an exception: the author was from Antioch but settled in Constantinople and should probably be counted with the clerics of the Hagia Sofia. Malalas expressly linked his prologue to the great chronographies of authors such as Iulius Africanus or Eusebius, who only offered a concise retelling of events, while he described many occurrences not only of his own lifetime in greater detail.

By contrast, the coherent historical depictions are of a significantly higher standard, and even though God's influence or divine providence are

often mentioned both in the prefaces and in the historical context, these texts put more stress on free human actions, unrelated to the outcome of each situation. Undoubtedly, these writings were also more suitable to be read, whether privately or aloud, in noble Byzantine households, due to their appealing literary form and their use of hidden antique quotations, which were aimed at their taste and state of knowledge.

## 2. Late Roman and Early Byzantine historiography

With regard to the historiography of the late classical and early Byzantine period, it is only in the fifth and sixth centuries that more and better sources become available. Until the time of Theodosius I (379–395), the Latin → Ammianus Marcellinus is the most important historical source, while a number of other fourth-century authors are only transmitted in fragments. These include → Eunapius of Sardes, → Olympiodorus of Thebes and first and foremost, → Zosimus, whose extant history of the emperor Augustus continues until the year 410. → Malchus of Philadelphia and → Priscus of Panium are representatives of the fifth century. The works of both authors survive only in fragments, and indeed they survive at all only thanks to the fact that they extensively deal with the relations between the Eastern Roman Empire and the Goths and Huns.

All these early works were copied and adapted by later writers, with the result that even the original texts of Iulius Africanus and Eusebius were soon seen as outdated, and disappeared from circulation. It must be borne in mind that most of the late classical authors were heathens, who were therefore not widely circulated in later Christian society, especially after the anti-heathen measures of Emperor Justinian I from 529/30 to 540. Historical information of the fifth century needs to be supplemented from church histories by authors such as → Socrates scholasticus, → Sozomen or → Theodoret of Cyr, which were continued in the sixth century by → John of Ephesus and → Evagrius scholasticus. After the sixth century, this genre became unfashionable because it had thrived under the Christian expectation of the end of the world. The universal chronicles of Ioannes Malalas (until 563) and Ioannes of Antiochia (until 610; transmitted in fragments), which made use of Eusebius of Caesarea, the aforementioned

church histories and works by other historians, can be placed between the church histories and general historiography. Procopius of Caesarea is the most important secular historian of the sixth century; his war history includes the end of the Gothic wars in Italy (552) but overall his work is formally isolated and can in no sense be termed a history of emperors. This term, however, does apply to his continuators → Agathias of Myrina, → Menander Protector, → Petros Patricios (both fragmentary) and → Theophylact Simocatta. For Procopius has only a limited interest in the person of the emperor, but like his classical model, Thucydides, he places himself in the foreground as a reporter and commentator. The situation changed completely in his so-called *Secret History*, but that text was only composed for private use. At last the substantial work of → Ioannes Laurentius Lydus, a contemporary of Procopius, offers a wealth of historical information about Roman posts and functions up to the mid-sixth century, but his history of the Persian wars was lost.

### 3. Early Medieval Historiography and the so-called Iconoclastic Period

The seventh century promised to be a successful one for the Byzantine empire after the collapse of the Sassanid Empire, which meant the loss of the major eastern competitor. This phase of a widened range of power did not last long because the Arabs not only put an end to Sassanid dominion but, starting around 630, also quickly diminished Byzantine territories. The Byzantine iconoclasm of the eighth century, which took place in two phases and continued until 843, can be seen as a reaction of domestic politics. This crisis of domestic and foreign politics caused a decline in literary productivity. Thus, only three major historical works dealing extensively with the seventh century are worthy of note: the → *Chronicon Paschale* (until 629), → Theophanes Confessor (284–813) and the “Short History” by the patriarch Nikephoros (602–769). Theophanes wrote in continuation the universal chronicles of → Georgios Synkellos, which had run to the reign of the Roman Emperor Diokletian (284). The most important historical source for Arab conquests in Egypt and Northern Africa is the chronicle of → John of Nikiu, which covers history until 800. More information can be drawn from Syrian and Ioannes Arab histories, as

well as from works of other literary genres, such as historical poetry or hagiography. More sources are available from the eighth until the mid-ninth century. Apart from Theophanes and Nikephoros, there is the universal chronicle of → Georgios Monachos (especially for 813–843) and a group of sources which are hard to differentiate, linked to the name of → Symeon Logothetes. In addition, there is the anonymous continuation of Theophanes, which modern scholarship call → Theophanes Continuatus. The first three chapters of the emperor history of Genesisios are also part of this epoch. Moreover, there are local chronicles, such as the → *Chronicle of Monemvasia* or texts which may relate only to a single event or might have been part of a larger chronistic work, such as the anonymous chronicle of 811.

## 4. Historiography of the Middle Byzantine Period

### 4.1. *The Age of the Macedonian Emperors*

The period of the emperors of the so-called Macedonian Dynasty brought about a political and economic boom, which as one might expect was also reflected in the area of literature. An important issue in this epoch is that during this revival of learning and culture, the traditional form of the world chronicle declined. Now, the taste in historiography again tended towards well-constructed texts and depictions of historical interrelations. Section 3 above already dealt with the continuators of Theophanes, who were still clearly committed to the chronological principle. Of course, their work also includes the beginning of the Macedonian epoch. Book V of Theophanes Continuatus takes an exceptional position: the *Vita Basilii*, written by Emperor → Konstantinos VII Porphyrogennitos, puts a positive gloss on the life of the author's grandfather Basil I (867–886), while Genesisios' history of emperors did not try to hide the new emperor's involvement in the death of his predecessor Michael III (842–867), which led Genesisios to fall out of favour with the emperor's family. A small number of universal chronicles continue this tradition to the fourteenth century but their value as a source cannot be deemed high because they usually only rework older world chronicles or cite from the discursive texts of their time.

The most important historian of this first part of the middle-Byzantine period is without doubt Ioannes → Skylitzes, whose work, styled like a chronicle, ties in with Theophanes and is continued until the year 1057. Evidently, Skylitzes was acquainted with the chronicle of Symeon logothete and also had access to other earlier texts which are lost now. Skylitzes mostly is a valuable source for the period beginning with Emperor Basil II (976–1025). Georgios → Kedrenos mostly copied or slightly modified Skylitzes and thus cannot claim any literary originality. Before Basil II, two members of the Armenian Phokas family, Nikephoros II Phokas (963–969) and Ioannes I Tzimiskes (969–976), were in power, having married into the ruling family. → Leo Diakonos narrates their lives in the style of a historical novel, with no compunction about changing the chronology of events or mythologizing the deeds of his heroes. The work maintains the connection with the traditional history of emperors, but consciously gives up the chronological principle in order to give a better account of individual events in their context. Thus, Leo, who had access to the imperial libraries, defined the style for the ensuing period, influencing authors, such as Michael Psellos, Anna Komnene and Niketas Choniates.

Both Leo Diakonos and Ioannes Skylitzes profited from the stylistically progressive work of Emperor Konstantin VII. For reasons which today can only be guessed at, the great palace library was re-organised; a large number of old manuscripts were exchanged for new ones or were excerpted in accordance with certain criteria. This not only preserved some classical authors from oblivion but also resulted in the transmission of fragments of late classical and early Byzantine historians. On the whole, most historical works of this time deal with Constantinople or with the office of the emperor. Ioannes → Kaminiates' account of the siege and sack of Thessaloniki in the year 904 is one exception; it is, however, committed to the new highly rhetorical style of this time.

After the death of Basil II, the Macedonian family clung onto power until 1056 but during the passage of potency to the Komnenoi it was members of the military and the administration who actually were in power. The *Chronography* of Michael Psellos, which is partly autobiographical, is a formidable testimonial to this period because the weakness of the emperor allowed this ambitious statesman to become involved in politics himself. The literary form of the history

of emperors also enabled him to voice a subjective opinion on the emperors of the years between 976 and 1075 in his own work. This text was supplemented and corrected in the imperial history of Michael → Attaliates, whose personal hero and probably also patron was Emperor Nikephoros III Botaneiates (1078–1081). Apart from a few original sections from the author's life time, the world chronicle of Ioannes → Zonaras, written soon after Attaleiates' history, draws heavily on its predecessors, such as Georgios Monachos, Psellos and Atteleiates. And yet, Zonaras does not want to be a plagiarist. With an apocalyptic undertone, he seeks to contextualize events in the history of the world, which monastic circles really expected to end at the beginning of the twelfth century. Completely independent of any imperial history, an anonymous chronicle was written in Sicily in the eleventh century. Byzantium had irrevocably lost the island to the Arabs in the course of the tenth century, so it is no surprise that this plain and very brief type of account survived at a distance from the political and literary centre.

### 4.2. *The Age of the Komnenoi*

In the period of the Komnenoi, the three types of the universal chronicle of the older tradition, which also include elements of the history of emperors, make another appearance, first in the chronicle of Michael → Glykas, which ends in 1118, and secondly in the rather meagre text of the monk or cleric → Joel, whose narrative closes in 1204. It seems that Joel did not finish his text, because for a few Byzantine emperors only their years of office are mentioned. On the other hand, this continues the tradition that the end of the Roman Empire would coincide with the end of time (see → Daniel's Dream). The Latin conquest of Constantinople in 1204 and the temporary termination of the Byzantine state were seen as a clear indication of the impending second coming of Christ. This may have been the reason for Joel to refrain from depicting individual events in favour of stressing the unbroken continuity of the Roman Empire through its emperors. A third world chronicle appears to be an attempt to save this literary genre: the verse chronicle of Konstantin → Manasses. Under the reigns of the emperors Alexios I (1081–1118) and Ioannes II (1118–1143), Byzantine literary production flourished. During this period, Manasses mostly appeared as a man of letters and thus his chronicle



should primarily be seen as a literary work which uses the traditional genre of the world chronicle to deal with historical chains of events. While it imparts historical contents, the focus of the text is on its literary form and arrangement.

Leo Diakonos and Michael Psellos, two Byzantine historians who sought to give historical accounts an appealing form, have already been mentioned. For the Komnenian period, the authors who stand out are → Anna Komnene and → Niketas Choniates. Anna Komnene, the eldest daughter of Emperor Alexios I, was politically ambitious and hoped that her father would pass on the imperial honours to her and her husband Nikephoros Bryennios, instead of to her brother Ioannes, whom she seems to have detested. Alexios, however, favoured Ioannes, for which Anna would never forgive her brother. After Alexios's death, Anna was neutralised politically, which *nolens volens* gave her ample time to pursue her literary interests. One would now expect her also to settle scores with her father in her *Alexiad*. Instead, in the form of a history of emperors, she depicts him as her personal hero, who had supposedly saved the Byzantine Empire from its downfall, and she even puts a positive gloss on his obvious defeats. She also accuses both her brother and her husband Nikephoros, whom she had expected to act with stronger political resolve after the death of Alexios, of political weakness. Despite this very personal approach and the partly autobiographical character of the text, the *Alexiad* is a fine work of literature which gives a good impression of the erudition of the best writers of the period.

The *Chronological Narration* of Niketas Choniates is almost as impressive. His account mostly focuses on Emperor Manuel I Komnenos (1143–1180), who managed to protect most of the Byzantine Empire from the stranglehold of Venice, as well as from the Eastern crusader states and the Seljuqs. During these years, Niketas Choniates rose to high office, enabling him to procure all necessary information for the writing of his history. His criticism of the political decline, especially of the years 1095 to 1204, is not disinterested because the conquest of Constantinople by the crusaders bereaved him of all political influence and probably a large part of his wealth. Niketas revised his text after the conquest and, in retrospect, put the focus on the wider historical correlation between the events. Particular for the last 10 years this version of the text has a bitter undertone because

the author was of no political importance in the subsequent Empire of Nicaea.

Both the *Alexiad* and the historical work of Niketas Choniates were very popular in the Byzantine period and definitely outrivalled the contemporaneous emperor histories of Nikephoros Bryennios and Ioannes → Kinnamos. Nikephoros Bryennios left an unfinished work, which he had begun after the death of his father-in-law. It deals with the reigns of Isaak Komnenos (1057–59) up to Nikephoros III Botaneiates (1078–81) and thus with the early period of the Komnenoi. While the literary shortcomings are obvious, especially in comparison with the *Alexiad*, from a historical point of view his account of the reign of Romanos IV Diogenes is of major importance. Ioannes Kinnamos, a contemporary of Choniates, also obtained high offices during the reign of Emperor Manuel I. Like the work of Bryennios, this text is only transmitted in a single manuscript; it covers the time until shortly after the end of Manuel I's reign. In modern scholarship this work and the History of Niketas Choniates have been compared repeatedly: Kinnamos incorporated fewer personal interests in his work and put less stress on larger contexts than the vain Choniates. Thus, a modern historian might in some cases place more faith in Kinnamos than in Choniates, even though the latter's work is of a higher linguistic and literary level.

Here again we should end with a remark on Thessaloniki as the Second City of the Empire. In 1185, Archbishop → Eustathios wrote a linguistically demanding account of the Norman sack of Thessaloniki of the same year. Unlike the case of the Arab conquest of 904, the accuracy of the account can be verified from other sources.

## 5. The Late Byzantine Period: The Age of the Palaeologoi

The Byzantine Empire was able to recover from the conquest of 1204 principally because it had reconstituted itself in a number of ways. Not far from the old capital on the Asian side lay Nicaea (modern İznik), where the strongest of the states of the fragmented Byzantine empire was focussed. A large number of authors record its history, foremost among them Georgios → Akropolites, who was able to achieve one of the highest positions in the state. His son Konstantin → Akropolites, who

was no less successful politically, also began a history which continues to the year 1323, but is irrelevant for the late Byzantine period. The universal chronicle of Theodoros → Skoutariotes, which ends with the death of the Emperor Michael VIII Palaiologos in 1282, focusses on Nicaea, but also on other parts of the Empire. The world had not ended as Joel had anticipated, so that this actually outdated literary form could again be used. A versified history of emperors with universal ambitions by → Ephraem of Ainus ends with the reconquest of Constantinople in 1261.

The most extensive historical works of the late Byzantine period to go beyond the Nicaean Empire are those of Georgios → Pachymeres (continuator of Georgios Akropolites to 1308) and Nikephoros → Gregoras. The latter consciously follows Niketas Choniates until his death in 1359. However, while Pachymeres wrote a traditional history of emperors of the highest literary niveau, Gregoras' work is an idiosyncratic mixture of historical depictions, of memoirs and of the theological disputations in which this polymath participated. The latter explain also the sheer size of the work, which for modern historians is indispensable, but only in places really useful. The Roman history of Nikephoros should therefore be seen in the first instance as a witness to the Byzantine cultural history of the thirteenth and fourteenth centuries.

The succession of the Palaeologoi dynasty was only interrupted by the reign of the Emperor → Ioannes VI Kantakouzenos. He was able to enjoy decisive advantages from the internal conflicts of the emperors Andronikos II and Andronikos III. After the death of Andronikos III he succeeded in seizing power. His preference for the contemplative monastic Hesychasmus was of tremendous importance, and resulted in all opponents of this position being driven from office, among them Nikephoros Gregoras. Ioannes VI offered a justification of his own life and deeds in a history of the years 1320–1358, and in so doing left a literary monument to his own family.

In the thirteenth and fourteenth centuries, regional historiography also gains in prominence. Constantinople had always been the undisputed centre of the Byzantine world, but despite the reconquest, its status now changed fundamentally. → Michael Panaretos wrote a short history of the Empire of Trapezunt covering 1203–1426; the fragmentarily transmitted → *Chronicle of Ioannina* deals with the affairs of

North Greece and the influence of the Serbs, as does the → *Chronicle of the Tocco* (1375–1422), which continues it in a colloquial Greek. The same applies to the → *Chronicle of the Morea* (1204–1292), which exists in several versions, one of these in Greek, and offers a history of the Latin crusader state on the Peloponnes. The Greek Cypriot vernacular was used by Leontios → Machairas and Georgios → Boustronios for the history of their island in the fourteenth and fifteenth centuries, while → Ioannes Kananos (1422) and → Ioannes Anagnostes (1430) retained the classical language for their report on the siege of Thessalonika by the Ottoman.

A number of historical works written after the Ottoman conquest of Constantinople in 1453 deal with the end of the Byzantine Empire. The longest text of this sort was written by Laonikos → Chalkondyles, who from the perspective of a defeated Hellenic world wrote a world history in the style of Herodotus. This work, which because of its unusual character was not able to achieve a wide audience, begins with Atlas Syria to bring an independent Greek history to a provisional end with the Ottoman. The account of → Doukas is to be understood as a kind of history of emperors, which begins *pro forma* with Adam but quickly advances to 1341, where the comprehensive history begins. For Doukas, the Ottoman Sultan Mehmed II was the Antichrist prophesied in Revelation, who would be revealed shortly before the end of the world. By contrast, the history of Georgios → Sphrantzes, which reports on the years 1401–76/7, contains a strongly autobiographical character, but his family is also discussed in detail. As a result, the fall of Constantinople in 1453 plays a smaller role than in the other accounts. The chronicle of Michael → Kritoboulos of Imbros covers an even shorter period; Kritoboulos himself was in the service of the Ottoman and composed a town and regional history of Constantinople for the years 1452–67 from the perspective of the conquered. However, even with the fall of the capital, medieval Greek historical literature had not quite reached its end. Family history in particular continued to be written after the leading families had settled in other regions. One of these was the Archbishop of Monemvasia, Macarios → Melissourgos, who around 1575 wrote an extensive Byzantine history for the years 1204–81 in conscious imitation of Georgios Sphrantzes, showing little originality.

## 6. Conclusion

If we now survey the millennium during which the Byzantine Empire existed, it becomes clear that only relatively few large-scale historical works survive. The situation is extreme for late antiquity and the early Byzantine period, which can only be reconstructed from the works of a very few authors. For the sixth century and the reign of Emperor Justinian I there is of course the military history of Procopius of Caesarea, but how much better would the modern historian be served had the chronicle of Ioannes Laurentius Lydus survived, which covered the Persian wars of Justinian. The picture is also bleak for the seventh century, which in large parts is known only through Theophanes confessor. This highlights the necessity of drawing on all possible sources in order to gain a better overview of political affairs, in order for example to rehabilitate an emperor demonized by later medieval writers for his iconoclasm. The availability of historical sources becomes significantly better only with the Macedonian Emperors, as from this time it becomes more common for several chronicles to report on the same events, allowing a far more objective picture. However it is important to remember that the view of Byzantine history which can be gleaned from the historical literature of the period is for the most part a view from the city of Constantinople. Byzantine history was "made" by the Emperor, by the centralized administration, or by well-to-do families in Constantinople, and the triumphs and tribulations of the capital stand paradigmatically for the history and development of the entire Empire, which by 1453 had shrunk to the modest size of an ancient Greek city state. Against this background, the work of Laonikos Chalkokondyles might be seen as an attempt to use the history of political growth and collapse as the foundation of a new Greek state.

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LARS MARTIN HOFFMANN

## C

### Cabaret d'Orville

[Jean d'Orville, d'Oronville]

15th century. France. From Orville in Picardy (now Pas-de-Calais). Possibly secretary to Charles I, duke of Bourbon (then Count of Clermont). Author of a chronicle of Savoy and a chronicle of Duke Loys of Bourbon, both in French.

The *Chronique de Savoye* is a prose panegyric of the Counts of Savoy from the early 11th century to the end of the 14th, based on the *Chronicon Altacumbae abbatae*. The focus is anecdotal, and the account contains a number of inaccuracies and omissions. It is extant in over 30 manuscripts copied between 1450 and 1500, of which the best witnesses are Paris, BnF, fr. 6164, Turin, Archivio di Stato, 19, and Berne, Burgerbibliothek, cod. 248, all from the second half of the 15th century.

The *Chronique du bon duc Loys de Bourbon* was commissioned by Charles I. Written in prose in 1429, the *Chronique* is ostensibly based on the eyewitness account of a former companion of Duke Louis II of Bourbon (1337–1410), probably Jean de Châteaumorand, who features prominently in the text. It covers the life of Louis from his period as hostage in England (1360–6) to his death, with special attention to his military campaigns. There are three extant manuscripts: St. Petersburg, Российская национальная библиотека, fr.Q.v.IV.2 with 14 (originally 17) miniatures by an artist of the school of Tours (late 15th century), written for Anne de Bourbon, dame de Beaujeu; Brussels, KBR, ms. 10239 (15th century); and Paris, BnF, fr. 5064, late 15th/early 16th century. The text was printed by Jean Masson in 1612.

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FRANÇOISE HAZEL MARIE LE SAUX

### Cadamosto, Alvise

[Alvise da Mosto; da Ca' da Mosto]

15th century. Italy. Venetian merchant and travel writer who explored the coast of West Africa and discovered the Cape Verde Islands in 1455–57. Born into a Venetian noble family at its palace, Ca' da Mosto, Alvise da Mosto travelled frequently as a young man on Venetian merchant fleets to North Africa, Alexandria, Crete and Flanders (1445–52). On a voyage to Flanders in 1454, adverse winds forced his ship to make an unplanned stop at Cape St. Vincent, where he soon entered the service of Prince Henry the Navigator. The next year, he made his first voyage down the African coast, visiting Madeira and the Canary Islands and exploring the rivers of Senegal and Gambia. On a second voyage in 1456, he and the Genoese mariner Antoniotto Usodimare discovered the Cape Verde Islands, which were settled a few years later, and explored the coast of West Africa as far as Cape Mesurado. He returned to Venice in 1464, married, and served in a number of government posts, both in the city and the Levant, and as captain of the Venetian fleet to Alexandria in 1481–82.

His account of the two voyages, entitled *Navigazioni atlantiche* (Atlantic navigations), contains vivid descriptions of his encounters with the peoples of West Africa, their political organization and customs, and the plants and animals of the region. The volume enjoyed wide diffusion in the early modern period, with the *editio princeps* published in Fracanzano da Montalboddo's miscellany, *Paesi nuovamente ritrouati e Nouo Mondo da Alberico Vesputio fiorentino intitolato* in 1507

and reprinted in → Ramusio's *Delle navigazioni et viaggi*, in 1550. Eventually the work appeared over twenty editions in Italian, Latin, German, French, English and Portuguese.

#### Bibliography

Texts: T. GASPARRINI LEPORACE, *Le navigazioni atlantiche del veneziano Alvise da Mosto*, 1966. G.R. CRONE, *The Voyages of Cadamosto and other Documents on Western Africa in the second Half of the Fifteenth Century*, 1937, 1–84. Literature: U. TUCCI, "Da Mosto, Alvise", *DBI*, 32 (1986), 369–73. *RepFont* 4, 102.

BENJAMIN G. KOHL

### Caesarius of Heisterbach

1180–1240. Germany. Cistercian prior of the monastery of Heisterbach, near Cologne. Often referred to as a chronicler, though generically this is problematic. He was a prolific author: best known for theological works and hagiography, he also wrote a catalogue of bishops. His *Dialogus Miraculorum* was used by John → Rous.

#### Bibliography

Literature: F. WAGNER, "Studien zu Caesarius von Heisterbach", *Analecta Cisterciensia*, 29 (1973), 79–95. K. LANGOSCH, *VL*<sup>2</sup> 1. *RepFont* 3, 101–3.

GRAEME DUNPHY

### Caffaro of Caschifellone

1080/81–1166. Northern Italy. Consul and ambassador of the commune of Genoa. Initiator of the → *Annales Ianuenses* and author of other historical works. Caffaro was probably descended from a noble Genoese lineage. In 1100 he joined the Genoese crusader expedition which conquered Arsuf and Caesarea in Palestine. Caffaro's political career began in 1121 with the delicate task of defending Genoa's interests in the dispute with Pisa about ecclesiastical jurisdiction over Corsica. After this successful mission to the papal court Caffaro was five times elected consul of the commune and twice consul of justice. In his capacity as consul of the commune he led military expeditions against the Pisans and the Muslim port of Almería in Spain. In 1149 he signed a treaty with Raymond Berenguer IV of Barcelona for the divi-

sion of Tortosa, a Spanish port conquered along with Almería with the support of a Genoese fleet. Caffaro also served as the commune's ambassador to the Emperor Frederick Barbarossa in 1162.

In his major work, the *Annales Ianuenses*, Caffaro states that he started taking notes on the contemporary history of Genoa in 1100. These notes became the official history of the commune in 1152, and were maintained by the town as a running project until the end of the 13th century. This is the first town chronicle ever written and the first history known to have been penned by a layman in the Middle Ages. Caffaro's *Annales* cover the period between 1100 and 1163 and portray Genoa from the birth of the commune to the beginning of the first internecine struggles. Caffaro's aim was to describe the rise of Genoese maritime power and praise Genoa's military, political and civil superiority. His approach is marked by an obviously parochial view but this patriotism does not prejudice the accuracy and significance of the chronicle, which is characterized by a distinct Mediterranean outlook. Caffaro's account is based both on his personal memories and the commune records. Caffaro withdrew from writing the chronicle three years before his death, probably because of increasing factionalism.

After 1152 Caffaro also wrote a short chronicle, *De captione Almarie et Turtuose*, on the conquest of Almería and Tortosa (1147–49), and a history of the First Crusade and the Genoese presence in the Latin East in the first decade of the 12th century, *De liberatione civitatum Orientis*. A list of the Genoese bishops, *Notitia episcoporum Ianuensium*, which follows Caffaro's part of the *Annales Ianuenses*, is also ascribed to the chronicler.

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Text: L.T. BELGRANO & C. IMPERIALE DI SANT'ANGELO, *Annali genovesi di Caffaro e de' suoi continuatori*, FSI 11–14bis, 1890–1919, I 3–89. Literature: E. BELLOMO, *A servizio di Dio e del Santo Sepolcro. Caffaro e l'Oriente latino*, 2003. A. PLACANICA, "L'opera storiografica di Caffaro", *Studi Medievali*, iii s. 36 (1995), 1–62. F. SCHWEPENSTETTE, *Die Politik der Erinnerung. Studien zur Stadtgeschichtsschreibung Genuas im 12. Jahrhundert*, 2003.

ELENA BELLOMO

### Cagnola, Giovan Pietro

[Zohanepetro; Zoan Petro; Gian Pietro]

ca 1430–after 1519. Italy. An almost unknown character, on whom biographical information is scant. The short rubric at the beginning of his work, *Storia di Milano*, notes that he was a castellan of the Rocca of Sartirana-Lomellina (Lombardia).

The *Storia di Milano* (History of Milan) was dedicated to Prince Maria Sforza Visconti (1452–1508), Duke of Milan, in 1519. It is a work in prose in nine books, written in Italian Vulgar, and narrates the events of the history of city of Milan from the times of the Roman Emperor Constantine to 1497. In a narration that contains inaccuracies and errors, Cagnola mixes legendary elements about characters that never existed and fabulous events deriving from popular rumours with details about Milanese townspeople. Particular attention is given to the *signorie* of the Visconti and of the Sforza families, at the beginning of their dynasties (Book II) and at the beginning of their respective lordships over Milan (Books II and VI), elements which are partially derived from the work of Bernardino → Corio (1459–1519), who had written a *Historia di Milano* published in 1503. Although Cagnola dwells long on the wars of the Duchy of Milan against the Florentines and the Venetians and dedicates the last two books to the events of the city after the death of Duke Francesco Sforza (1401–66) and to Ludovico the Moor's diplomatic relations, there are remarkable omissions, such as the history of the Lombard League. The manuscript is Paris, BnF, ms. 10115.

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Text: C. CANTÚ, "G.P. Cagnola, Storia di Milano. Dall'anno 1023 (omesso il Libro I) sino al 1497", *Archivio Storico Italiano*, 3 (1842), 2–215 [the only edition, partial, Books II–IX]. Literature: C. CANTÚ, "Cronache milanesi scritte da Giovan Pietro Cagnola, Giovanni Andrea Prato e Giovan Marco Burigozzo", *Archivio Storico Italiano*, 3 (1842), 16–20. *RepFont* 3, 105.

ROSANNA LAMBOGLIA

### Calco, Tristano

1462–1515/16. Italy. Tristano Calco was born into an aristocratic family which originated from the area around Como and had settled in Milan

around the 1350s. In 1478, he became an archivist for the library of the house of Sforza in Pavia.

His first work was the *Nuptiae Mediolanensium ducum* (Weddings of the Dukes of Milan), dedicated to Ludovico Sforza and written in 1489 on the occasion of the wedding between Gian Galeazzo Sforza and Isabella of Aragon (Milan, Biblioteca Ambrosiana, ms. H 55 sup). His second work, the *Nuptiae Mediolanensium et Estensium principum* (Weddings of the Princes of Milan and of the Este Princes), was written in 1491 for the double wedding between Ludovico Sforza and Beatrice of Este on the one hand, and Alfonso of Este and Anna Sforza on the other. It was in that same year that Ludovico Sforza commissioned Calco to reorganize the ducal library of the castle of Pavia, a task which provided the historian with useful documents for his later works. In 1494, he composed the *Nuptiae Augustae* (Majestic Weddings) for the wedding of Bianca Maria Sforza and Maximilian of Habsburg (manuscript Milan, Ambrosiana, Z 43 sup).

Since Tristano was an archivist and historian, and also a kinsman of Bartolomeo Calco (one of Ludovico Sforza's chief secretaries), he was appointed to continue Giorgio → Merula's history of the Visconti family. But instead of merely continuing Merula's work, Calco rewrote it as a history of Milan up to the year 1322. The resulting work was a 22-book *Historia patriae Mediolanensis* (History of the Milanese motherland; Milan, Ambrosiana, A 188 inf.; Milan, Ambrosiana, A 233 inf.; and Milan, Ambrosiana, H 256 inf). Tristano Calco also wrote the *De magistratibus Mediolanensibus libri tres* (Of the Magistrates of Milan in three books), which can be found at the Vatican, BAV, ms. 3923, fol. 71–118.

#### Bibliography

Texts: J.G. CALAVERONI, *Tristani Calchi mediolanensis historiae patriae libri viginti*, 1627. G.P. PURICELLI, *Tristani Chalci mediolanensis historiographi residua*, 1644. I.G. GRAEVIUS, *Thesaurus Italiae*, II, I, 1704, 81–440, 441–536. Literature: F. ARGELATI, *Bibliotheca scriptorum Mediolanensium*, I, 1745, 425ff. A. BELLONI, "Tristano Calco e gli scritti inediti di Giorgio Merula", *Italia medioevale e umanistica*, 15 (1972), 283–328. "L'Historia Patria di Tristano Calco fra gli Sforza e i Francesi: fonti e strati redazionali", *Italia medioevale e umanistica*, 23 (1980), 179–233. F. GABOTTO & A. BADINI-GONFALONIERI, *Vita di Giorgio Merula*, 1893,

153ff, 340ff. F. MALAGUZZO-VALERI, *La corte di Ludovico il Moro*, I, 1929. F. PETRUCCI, *DBI* 16 (1973), 537–41. *RepFont* 3, 106.

CRISTIAN BRATU

## Caleffini, Ugo

15th century. Italy. "Ferrara's most reliable chronicler" (SAMARRAI) was born in Rovigo in 1439 and spent most of his life as a minor notary at the Este court. Though he was not part of an inner circle, as his contemporary Bernardino Zambotti was via his uncle, Caleffini's position gave him extensive insight into politics and everyday court life, which he documents faithfully. His *diario* covers the years 1471–94. It is especially valuable for its almost daily records of prices, appointments and taxes at the outbreak of the war between Ferrara and Venice (1484–87). Also Caleffini's vivid interest in courtly representation, which makes him a frequent source for scholars in renaissance art, theatre, and music history, is documented not only in depictions of festivities but also in the way he records salaries, expenses, and many artists' names. His diary is accompanied by a history in verse of the House of Este, the Dukes of Ferrara (*Cronica in rima di casa d'Este*). Caleffini's autograph is preserved in Vatican, BAV, Chig. I.I.4.

### Bibliography

Texts: F. CAZZOLA, *Croniche: 1471–1494*, 2006. G. PARDI, *Diario di Ugo Caleffini (1471–1494)*, 1938/40. A. CAPPELLI, "Cronica de la ill.ma et ex.ma casa de este de mi Ugo de Caleffini, notario ferrarexe", *Atti e memorie della R. Deputazione di Storia Patria per le Provincie Modenesi, Deputazioni Modena*, 7 (1865), 273–301.

Literature: E. COCHRANE, *Historians and Historiography in the Italian Renaissance*, 1981, 102–8. A. COLANTUONO, "Estense Patronage and the Construction of the Ferrarese Renaissance, c. 1395–1598", in C.M. Rosenberg, *The Northern Court Cities of Italy: Milan, Parma, Piacenza, Mantua, Ferrara, Bologna, Urbino, Pesaro and Rimini*, 2010, 192–243. A. PIROMALLI, *La cultura a Ferrara al tempo di Ludovico Ariosto*, 1953, 39–43. A. SAMARRAI, "Beyond belief and reverence: medieval mythological ethnography in the Near East and Europe", *Journal of Medieval and Renaissance Studies*, 23 (1993), 30. *RepFont* 3, 106f.

HIRAM KÜMPER

## Cambi, Giovanni [Giovanni Opportuni]

1458–1535. Italy. Author of a history of Florence. He has often been confused with two other Giovanni Cambi, likewise Florentine, who were members of a well-known merchant family Cambi da Querceto. Our author, who was born in Florence on 21 September 1458, belonged to the ancient Importuni family, the surname of which was later changed by its ancestors to Cambi, following an accusation and condemnation of being Ghibelline. His father, in particular, was a leading figure in Florence, because he had more than once held public posts and had been a Prior twice. Unlike his father Nero and his half-brother Lamberto, the young Cambi never actively took part in politics nor showed a marked political orientation, apart from a certain liking for the Savonarola rule, according to his *Istorie*. He had a religious education and was meek and reserved by nature, so that he turned down many public posts, even though they were offered to him, preferring to devote himself to his studies. However he was among the *Ufficiali della Torre* in 1515, and in 1529 he held the post of *vicario* of Certaldo and of the *Signori* of the homonymous village only for two months.

The *Istorie* with which his name is associated narrate the events of the city of Florence from 252 AD to 1535. It was conceived as a diary for private and family use, and not as an historical work *stricto sensu*; it was a source for many later historians, thanks to its popularization in the series *Delizie degli eruditi toscani*. According to Cambi himself, the first part of his work was copied from Pagolo di Matteo di Piero → Petriboni's *Cronaca di Firenze* (Florence, BNC, Conv. soppr., c. 4, 895), continued later by Matteo di Borgo Rinaldi, from which he narrates the events from 1407 to 1459. There is an interruption in the narration up to 1480, probably due to the lack of sources: it is no coincidence that the rapid, flowing, and well-balanced narration is accurate especially for the years 1404–59, with a list of the *priori* every two months. From 1480 Cambi directly intervenes with the systematic arrangement of his life-time notes. He died in Florence on 24 April 1535.

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Text: F. IDELFONSO DI SAN LUIGI, "Giovanni Cambi, Istorie fiorentine", in *Delizie degli eruditi toscani*, vol. XX, 1785–86.

Literature: G. SCARAMELLA, "Giovanni Cambi e la prima parte delle sue 'Istorie'", *Archivio muratoniano*, 17–18 (1916), 407–09. P. ORVIETO, "Cambi, Giovanni", in *DBI* 17, 1974, 99–101. *RepFont* 3, 108.

ROSANNA LAMBOGLIA

## Camminer Chronik

14th century. Poland. A chronicle of the dukes of West Pomerania covering the years 1170–1326, written ca 1326–40 by an author connected with the cathedral at Kamień Pomorski (Cammin in Pommern). Although the work is in Latin, it is usually known by the German title coined by JÄHNKE. The text gives brief genealogies of the dukes from Bogislaw I to Wartislaw III, highlighting their gifts to the cathedral. However, it contains many factual errors.

This chronicle was used by → Augustine of Stargard, and it is likely that it was Augustine who, in 1347, wrote a commentary which appears at the end of the chronicle, correcting the statement that Bogislaw was the first Christian duke and, possibly on the basis of life of Otto of Bamberg by Ebo Caminensis, according this accolade to Wartislaw I.

In 1469 a Cistercian from the abbey at Kolbacz (Kolbatz), Mathias van Ghoren, copied the chronicle and Augustine's gloss. Although this, the only known manuscript, has been lost, photocopies of it are held in Hamburg, SB & UB, cod. hist. 89.

### Bibliography

Text: E. RYMAR & E. BUSZEWICZ, *Augustyn ze Stargardu zwany niegdyś Angelusem, Protokół. Kamińska kronika. Rodowód Książąt Pomorskich, tzw. Stargardzka Genealogia*, 2008, 97–107 [with Polish translation].

Literature: G. HAAG, "Zur älteren pommerschen Chronistik", *Baltische Studien*, 26 (1876), 220. G. JÄHNKE, *Die Pomerania des Johannes Bugenhagen und ihre Quellen*, 1881. R. WALCZAK, "Protokolum" *augustiniana eremity zwanego Angelusem ze Stargardu. O polskopomorskich związkach historyograficznych w średniowieczu*, 1991, 280–3.

MAREK DERWICH

## Candida, Giovanni di

1450–post 1504. Italy/France. Born in Avellino, in Southern Italy, he worked and lived in France,

serving the royal Court as humanist, ambassador, and historian. He wrote three erudite compendia on French history and royalty.

The *Historia Francorum abbreviata a Troiana urbe usque ad Carolum VIII* (Abbreviated History of the Franks from Troy to Charles VIII) is a summary of French history written at the beginning of the kingdom of King Charles VIII upon the request of the abbot of St. Denis, Jean de Bilhères-Lagraulas (1434/9–99). Manuscript: Paris, BnF, lat. 10909.

During the period 1486–88 Candidus dedicated to the king his *Des roys et royaume de Cecille* (Of the kings and royals of Sicily), a political treatise proving the legitimacy of Charles VIII in his claim to the Kingdom of Naples. Candida offers a narration of the history of Southern Italy, with a somewhat confused chronology and rather inexact references, then focuses on the dynastic relationship between the Neapolitan and French monarchies from the time of Charlemagne. The original Latin prose version is lost; the text only exists in a French translation made by Charles Guillart, who was President of the Parliament of Paris from 1508. Manuscript: Paris, BnF, nouv. acq. fr. 11679.

For the same purpose, Candida wrote the *Chronica regum Sicilie*, a short Latin chronicle of the kings of Sicily written between 1498 and 1499, which shows a closer adherence to historical facts, connecting Sicilian and French history for political motives. Like his history of Sicily, this is a propagandistic text with a historical setting, aimed at influencing public opinion in France with regard to issues of the military campaign in Southern Italy. Manuscript: Vatican, BAV, vat. lat. 75–78.

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Texts: C. COUDERC, *Jean de Candida historien*, "Bibliothèque de l'École des chartes", 55 (1894), 564–67; 85 (1924), 323–41. E. PONTIERI, *Per la storia del regno di Ferrnate I d'Aragona re di Napoli*, 1969, 593–651.

Literature: T. MAISSEN, "L'historien ethnographe: la découverte du peuple français dans l'historiographie italienne de la Renaissance", in M.T. Jones-Davies, *L'étranger: Identité et alterité au temps de la Renaissance*, 1996, 119–51. *DBI* 17, 1974, 774–76. *RepFont* 3, 112f.

ROBERTO PESCE

## Candidus of Isauria

second half of the 5th century. Byzantium. On record as a notary or clerk in the service of certain noble families of his native Isauria, Candidus was the author of a History (Λόγοι ιστορίας, *Logoi historias*), which according to the information supplied by the patriarch Photios I (9th century), originally consisted of three volumes (*logoi*). From the whole text only a short summary in the so-called *Bibliothèque* of Photios has come down to us. Photios reports some autobiographical comments from Candidus's work, recording that he was born at Tracheia in Cilicia (Asia Minor) and was, like the emperor Zenon, a member of the clan of the Isaurians.

The Λόγοι ιστορίας obviously stands within the tradition of the well known ancient Roman Histories on the emperors and deals with the reign of the eastern Roman emperors from Leo I to Zenon (457–94). The first volume ended with the accession to power of Romulus Augustulus in 475. From the other two volumes Photios primarily mentions accounts of insurrections against Zenon. Thus the opus took up the position of those political and social groups at Constantinople who saw themselves as resisting the increasing impact of the Goths in the Byzantine society of the 5th century. Some other fragments which have been passed on in another literary context may possibly also come from Candidus' History.

### Bibliography

Text: R. HENRY, *Photius. Bibliothèque*, 1, 1969, 161–66.

Literature: R. BLOCKLEY, "The Development of Greek Historiography. Priscus, Malchus, Candidus", in G. Marasco, *Greek and Roman Historiography in Late Antiquity: Fourth to Sixth Century*, 2003, 289–315. A. LAUIADO, "Un fragment méconnu du Candide l'Isaurien?", *Athenaeum*, 93 (2005), 143–48. W. TREADGOLD, *The early Byzantine Historians*, 2007, 103–7.

LARS MARTIN HOFFMANN

## Canon of Sambia

[Canonicus Sambiensis]

fl. 1330s. Sambia (East Prussia). The anonymous author of annalistic records known as *Epitome gestorum Prussie* probably was from Königsberg. The text has been subdivided by the editors into nine (TOEPPEN) or twelve (ARNDT)

sections, which in the manuscript follow neither a systematic nor a chronological order. Nor are its short narrative entries limited to events in Prussia; they also present imperial and papal history, and the history of the Samland bishopric. The *Epitome* stretches from the slaughter of the Innocents up to 1338, with the supplemented list of Grand Masters of the Teutonic Order extending on to 1352.

The variety of issues is equalled by the variety of sources used: Austrian Annals are plundered, as are the deeds of the episcopal archive at Königsberg. The proximity of some passages to → Peter of Dusburg's *Cronica* suggests a dependent relationship, though it is unclear whether the *Epitome* used or was used by the *Cronica*. Most scholars believe Peter to be older, though WENTA sees him as the author of both texts, pointing to a Petrus canonicus recorded in Königsberg at the time in question. However, this hypothesis remains highly tentative. The *Epitome* may be seen as an instance of intellectual open-mindedness and literary tastes within the ranks of the Königsberg canonical chapter. Peter, who is said to have sojourned at Königsberg, may well have profited from this stimulating atmosphere. The sole manuscript is lost: olim Königsberg, SB & UB (Kaliningrad, Библиотека Калининградского государственного университета), cod. 1119.

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Text: M. TOEPPEN, "Epitome canonici Sambiensis gestorum Prussie", SRP 1, 1861, 275–90. W. ARNDT, "Canonicus Sambiensis annales", MGH SS 19, 1866, 697–708.

Literature: G. LABUDA, "Zu den Quellen der 'Preußischen Chronik' Peters von Dusburg", in *Der Deutschordensstaat Preußen in der polnischen Geschichtsschreibung der Gegenwart*, 1982, 133–64. M. PERLBACH, "Die ältesten preußischen Annalen", in *Preußisch-polnische Studien zur Geschichte des Mittelalters*, 1886, 71–94. M. POLLAKÓWNA, *Kronika Piotra z Dusburga*, 1968. J. WENTA, *Studien über die Ordensgeschichtsschreibung am Beispiel Preußens*, 2000, 212–7. *RepFont* 3, 115.

GISELA VOLLMANN-PROFE

## Canso d'Antioca

13th century in its current form. France. A fragment of a longer poem in Occitan, it survives as 714 lines in laisses of rhymed alexandrines with

vers orphanin. It has been ascribed to the Gregory Bechada who according to → Geoffrey of Vigeois wrote a long vernacular poem on the First Crusade, but the link is tenuous. There is one faulty jongleur-type manuscript from Roda in Aragon: Madrid, Biblioteca de la Real Academia de la Historia, cód. 117. Sections of extant text plus possible other sections survive in Spanish translation in the 13th-century crusade compilation → *Gran conquista de Ultramar*. The *Canso* describes the Battle of Antioch on the First Crusade, breaking off before the final victory. There is no clear main source but details are shared with → Raymond of Aguilers, the → *Chanson d'Antioche* and other sources for the crusade, suggesting a complex history of reworking.

### Bibliography

Text: C.E. SWEETENHAM & L.M. PATERSON, *The Canso d'Antioca: an Occitan epic chronicle of the First Crusade*, 2003. L. COOPER, *Gran Conquista de Ultramar*, 1979.

CAROL SWEETENHAM

## Cantatorium Sancti Huberti

[Chronicon Sancti Huberti Andaginensis]

ca 1100. Low Countries. Chronicle of the Benedictine abbey of St. Hubert. It was probably written by Lambertus iunior, who was the abbey's cantor and scholaster. The work on the chronicle was started towards the end of the 11th century (1098?), but it breaks off in the middle of a sentence, when treating the year 1106. This is probably caused by the loss of the last folios of the manuscript on which the later tradition depends (Brussels, KBR, II 1515, originally from the abbey of Orval).

The chronicle treats the history of the abbey of Andage (called St. Hubert's) in the Ardennes region from its foundation around the year 700. Its most elaborate part deals with the second half of the 11th century, when the abbey played an important role in the investiture controversy, and especially the period of the "gregorianist" abbots Thierry I (1055–86) and Thierry II (1086–98) and the contested abbaties of Ingobrand (ca 1093–97) and Wired (1098–1106?). The chronicle mirrors the political point of view of the abbey, aimed against the Emperor and the bishop of Liège.

The autor made extensive use of the very rich library of the abbey; he cites the names of various classical authors (Sallust, Cicero, Macrobius, Valerius Maximus) and he knows many narrative sources, especially of a hagiographical character concerning St. Hubert, whose relics were transferred from Liège to Andage in 825 (*Vita secunda sancti Huberti* and the *Translatio sancti Huberti* by Jonas d'Orléans, the two volumes of the *Miracula sancti Huberti*, etc.), but also the *Vita sancti Theodorici abbatis* and the *Vita sancti Beregisi*. He mentions dozens of diplomatic texts that were kept in the abbey's archives, but are lost now.

### Bibliography

Text: L. BETHMANN & W. WATTENBACH, MGH SS 8, 1846, 568–630. K. HANQUET, *La Chronique de Saint-Hubert dite Cantatorium*, 1906. P. TOMBEUR, *Chronique de Saint-Hubert: Concordance—Index verborum—Relevés statistiques*, 1974, 507–518. A.L.P. DE ROBAULX DE SOUMOY, *Chronique de l'abbaye de Saint-Hubert dite Cantatorium*, 1847 [translation].

Literature: K. HANQUET, *Etude critique sur la Chronique de Saint-Hubert dite Cantatorium*, 1900. *Narrative Sources* L012. *RepFont* 3, 267f [s.v. *Chronicon monasterii Andaginensis*].

ALAIN DIERKENS

## Canterbury Cathedral Chronicle

13th century. England. A short 9-folio chronicle in French from the Incarnation to 1087, ending with the appointment of Guy as abbot of the Benedictine abbey of St. Augustine, Canterbury, preserved in Canterbury, Cathedral Library, add. ms. 17 (late 13th century), undoubtedly intended to teach the Normans some of the early history of the land they now occupied. Unedited.

### Bibliography

Literature: N.R. KER, *Medieval Manuscripts in British Libraries*, 2, 1977, 305–6.

EDWARD DONALD KENNEDY

## Cantilupe, Nicholas

[Cantelupe, Cantelowe, Cantlow]

15th century. England. A Carmelite prior in Cambridge, Bristol, Gloucester and finally Northampton. His surviving works, all in Latin prose, consist of two mythical histories of the

Carmelite order (extant in fragmentary transcripts by the 16th-century antiquarian John Bale) and a fantastical history of the University of Cambridge, *Historiola de antiquitate et origine almae et immacolatae Universitatis Cantebregiae* (Little History Concerning the Antiquity and Origin of the kindly and immaculate University of Cambridge).

Probably written before 1423, the *Historiola* is a counterblast to earlier attempts to claim spurious antiquity for the University of Oxford, for example in Ranulph → Higden's *Polychronicon* and the interpolations into → Asser's *Life of Alfred*. Nicholas asserts that the University of Cambridge (*Cantebregia*) was founded in the year AM 4321 by Cantebrius, Prince of Cantabria and brother of Partholaym, named in → Geoffrey of Monmouth's *Historia regum Britanniae* as the commander of a Spanish fleet intercepted by King Gurguint. The *Historiola* ends in the 10th century. The highlight of Cantilupe's inventiveness is an Arthurian episode: King Arthur grants Cambridge a charter of privilege, and the University is sacked by Mordred and his allies. The *Historiola* had considerable influence. Illuminated copies of King Arthur's charter were deposited in the University's archives; John → Rous refers to the Cantebrius legend in his *Historia regum Angliae*, while John → Lydgate composed a verse paraphrase of the *Historiola* in his "Verses on Cambridge".

The text survives in at least ten manuscripts, five of which are from the 15th century: Cambridge, Gonville and Caius College, 249/277 (John → Herryson); Cambridge, Trinity College, R.5.24; Dublin, Trinity College, 641; London, BL, Royal 8.E.vii; and Oxford, Christ Church, 138. Nicholas's own working notes are preserved in Copenhagen, Kongelige Bibliotek, Gl. kgl. S. 1653 4<sup>o</sup>, fol. 220. The only edition is the one Thomas Hearne appended to his edition of Thomas → Sprott in 1719; it was translated by Richard Parker about the same time.

### Bibliography

Text: T. HEARNE, *Thomae Sprotti Chronica*, 1719, 221–80. R. PARKER, *History and Antiquities of the University of Cambridge*, 1721?, 1–18 [translation]. H.N. MACCRACKEN, *The Minor Poems of John Lydgate*, EETS OS 192, 1934, 652–5. Literature: A. HIATT, *The Making of Medieval Forgeries*, 2004, 80–8. A. PUTTER, "King Arthur at Oxbridge", *Medium Aevum*, 72 (2003), 63–81. PUTTER, "Cantilupe [Cantelupe] Nicholas", *ODNB. RepFont* 3, 119.

AD PUTTER

## Cantinelli, Pietro

[Petrus Cantinellus]

13th century. Central Italy. Author of a Latin chronicle of events in the Romagna region from 1228 to 1306. He was probably born in 1235, but we know nothing else of his family or social provenance. The contents and biographical references in the *Chronicon*, the only work attributed to him, indicate that he was well acquainted with the political society of 13th-century Bologna; the text is animated by a restrained philoimperial feeling, probably due to his post of *auctoritate imperiali notarius*, which he mainly held—as far as we know—in the city of Faenza. The ascendancy of the Guelph faction, resulting from the betrayal of Tebaldello Zambrasi and the intervention of the Geremei of Bologna, perhaps forced him to leave the city in 1280 and flee to Forlì under the protection of the Ghibelline Guido da Montefeltro. He was appointed *sindicus generalis* of the Commune of Faenza in 1294. He is not attested after 1306, presumably the date of his death.

The *Chronicon*, which is preserved in the State Archive of Gubbio (Fondo Armani, I.C.14), is an autograph, but acephalous and mutilated in many parts. It was probably written in the last decades of the 13th century, or at the latest in the first six years of the 14th, and narrates the events of the Romagna region from 1228 to 1306 in a lively manner. Beside some references to oral tradition, Cantinelli probably made use of private and public notarial documents and of contemporary chronicles. His work centres on the worsening of communal Bologna's relations with the Romagna political world, which in the late 13th century was gaining ground and vigour; it carefully describes the party conflicts between Geremei and Lambertazzi and grasps the salient moments of the transition from the communal regimes to the *Signorie*.

### Bibliography

Texts: J.B. MITTARELLI, *Petri Cantinelli Bononiensis Chronicon Faventinum*, 1771. F. TORRACA, *Petri Cantinelli Chronicon (aa. 1228–1306)*, *RIS*<sup>2</sup>, 28, 2, 1902. Literature: A. CAMPANA, "Cantinelli Pietro", in *Enciclopedia Dantesca*, I, 1970, 794–5. R. GALLI, "Pietro Cantinelli cronista faentino", *La Romagna*, 14 (1923), 179–84. L. PAOLETTI, "Pietro Cantinelli e la sua opera", *Studi Romagnoli*, 24 (1973), 389–413. F. PEZZAROSSA, L. QUAQUARELLI, R. SALANI & C. VAROTTI, *Cent-*

*simento delle Cronache bolognesi del Medioevo e del Rinascimento*, 1990, 39–40. *RepFont* 3, 118f.

VALENTINA DELL'APROVITOLA

## Caoursin, Guillelmus

ca 1430–1501. Flanders and Greece. Author of the Hospitaller chronicle *Obsidionis Rhodiae urbis descriptio* (Description of the siege of Rhodes). Caoursin was born in Flanders and graduated as a doctor of the liberal arts and a professor of law at the Sorbonne (Paris), but returned to the family home at Rhodes (Greece) sometime before 1462. There, though not a member of the Hospitallers, he became vice-chancellor of the grandmaster Pierre d'Aubusson and hence a chronicler, as this had been the assigned duty of the Order's chancellor since 1446.

The *Descriptio*, which records the spectacular Turkish siege of Rhodes in 1480 is part of a collection of statutes and charters compiled and translated into French by Caoursin on behalf of his master, which was spread throughout Europe and was a "humanistic text that was part of a political program designed to win Christendom's support for the Hospitallers of Rhodes in the fight against the Turk" (VANN).

Four manuscripts of the Latin version are known (Budapest, OSzK, cod. lat. 210; Paris, BnF, lat. 6067; Freiburg, UB, hs. 21; Würzburg, UB, M. ch. q. 150), plus one of a German translation which seems to be independent from the early prints (Berlin, SB, mgq 813), and some excerpts in Munich, BSB, clm 14053, fol. 188<sup>v</sup>–9<sup>v</sup>. The text was printed in 1482 by Johann Snell, the first book ever printed in Scandinavia, and was reprinted many times and soon translated into Italian (1480), German (1480/1), English (1483) and Danish (1508). The *Rhodiurum historia*, published in Ulm in 1496, incorporates the *Descriptio* and accompanies it with a number of noteworthy woodcuts. There is no modern edition.

### Bibliography

Text: M. LÓPEZ SERRANO, *Incunables español: Obsidionis Rhodie descriptio, de Guillermo Caoursin*, 1947 [facsimile of the 1481 print]. J. KAY & H.W. FINCHAM, *Caoursin's account of The siege of Rhodes in 1480*, 1926 [translation]. Literature: T.M. VANN, "Guillaume Caoursin's Descriptio obsidione Rhodiae and the archives of the Knights of Malta", in Z. Hunyadi & J. Laszlovszky, *The Crusades and the Military Orders*, 2001, 109–20. N. VATIN, "Les tremble-

ments de terre à Rhodes en 1481 et leur historien, Guillaume Caoursin", in E. Zachariadou, *Natural disasters in the Ottoman Empire*, 1999, 153–84. G. BAADER, *VL*<sup>2</sup> 1. *RepFont* 5, 296.

HIRAM KÜMPER

## Capgrave, John

1393–1464. England. Author of numerous works including a Latin *Liber de Illustribus Henricis* and a Middle English *Abbreuiacion of Cronicles*. A native of Lynn, Norfolk, Capgrave joined the Augustinian order ca 1410. He studied at London (1417–22) and Cambridge (1422–27) before becoming prior of Lynn and prior provincial of England (1453–57). A prolific writer, he produced approximately forty-one works, including biblical commentaries and saints' lives, but only twelve survive.

Completed for Henry VI shortly after his visit to Lynn in 1446, the *Liber* recounts the deeds of famous men named Henry. The first of its three parts focuses on emperors (from the spurious election of Henry I the Fowler to Henry VI); the second deals with English monarchs, from Henry I to Henry VI; and the third examines other "illustrious" Henries. Although Capgrave's contemporary observations are important, the work is noticeably reliant on → Martin of Opava, → Henry of Huntingdon, Thomas → Elmham, and Thomas → Walsingham. Two manuscripts survive: Cambridge, Corpus Christi College, ms. 408 (Capgrave's autograph) and London, BL, Cotton Tiberius ms. A.viii (15th century).

The *Abbreuiacion of Cronicles* (completed ca 1462–63) is similarly extant in two manuscripts Cambridge, UL, Gg.4.12 (ca 1462–64), Capgrave's autograph and possible presentation copy for Edward IV, and Cambridge, Corpus Christi College, ms. 167 (ca 1500). Written in the wake of Henry VI's deposition, the *Cronicles* reveal nothing of the political crises that facilitated Edward IV's accession. However, in the dedicatory preface, Capgrave does note that *we trew loueres of þis lond* (we true lovers of this land) pray that *þe erreure wech was browte in be Herry þe Fourte may be redressed be Edward þe Fourte* (the error brought about by Henry IV will be redressed by Edward IV). Whilst undoubtedly a tactical declaration of loyalty, this may indicate Capgrave's reluctance to denigrate Henry VI. Covering events from creation to 1417, the *Cronicles* offer a providential view of history, summarising key events from the

biblical, classical, British, and English past. Whilst each entry is dated according to the year of grace and the year of the world (AM 1–6615), Capgrave systematically restricts his focus, from universal to national history, as he progresses towards his own times. His main sources include Martin of Opava's *Chronicon* and Thomas Walsingham's *St Albans Chronicles*.

### Bibliography

Text: F.C. HINGESTON, *Johannis Capgrave Liber de Illustribus Henricis*, RS 7, 1858. P.J. LUCAS, *John Capgrave's Abbreviation of Chronicles*, EETS OS 285, 1983.

Literature: P.J. LUCAS, *From Author to Audience: John Capgrave and Medieval Publication*, 1997. K.A. WINSTEAD, *John Capgrave's Fifteenth Century*, 2007. *RepFont* 3, 120–1.

SARAH L. PEVERLEY

### Capponi, Gino di Neri

1350–1421. Italy. Florentine politician, merchant and writer of *Ricordi* (Memoirs). Belonging to a distinguished family of merchants he entered the top layer of Florentine politics. Although he held a share in a silk trading company and introduced the craft of the *battiloro* (a goldsmith for threads into silk cloth) to Florence around 1420, his prominence resulted from his political career after 1391, the period of the optimates' restoration after the Ciompi-tumult. He played a key role in the Florentine conquest of Pisa in 1406.

A year before his death he wrote his *Ricordi*, in *volgare*. His aim was to instruct his sons on a material, a social and above all a political level. It is more a short political tract referring to events occurring during his lifetime than an historian's work. In many respects he anticipates maxims which seem to be Machiavellian, such as the realistic concept of governmental action facing foreign powers and subjects. FOLENA's edition follows the 15th-century manuscript Florence, Biblioteca Riccardiana, Ric. 2027.

Capponi may also be the author of *Il tumulto dei Ciompi*, which gives a detailed account of the revolt in 1378 with only sparing criticism. L. MURATORI published the works attributed to him in RIS 18 in 1731.

### Bibliography

Text: G. FOLENA, "Ricordi politici e familiari di Gino di Neri Capponi", in *Miscellanea di studi*

*offerta a A. Balduino e B. Bianchi*, 1962, 34–9. Literature: M. MALLETT, "Capponi, Gino", *DBI* 19, 1976, 26–9. R. SERENO, "The *Ricordi* of Gino di Neri Capponi", *The American Political Science Review*, 52 (1958), 1118–22. *RepFont* 3, 124.

HEINRICH LANG

### Capponi, Neri di Gino

1388–1457. Italy. Florentine patrician, merchant and politician. Son of Gino di Neri → Capponi. Author of the *Commentari* (Commentaries). Before he started a unique political career, he was involved in business as a merchant-banker together with his brothers. In the 1420s he held his first important offices: he was sent abroad as military commissioner and diplomat, therefore he had major influence on condottieri and foreign governments. After the return of the Medici in 1434 he became one of the few leading figures of the Medici regime, second only to Cosimo.

It was probably in the 1450s, when his political position was weakened, that he wrote his *Commentari*, in a plain *volgare* (vernacular). This pre-eminent source of political events compiled by one of the protagonists of Florentine policy covers the period from 1419 till 1456. Though he carefully reflects military actions and gives accounts on many incidents, like the battle of Anghiari in 1440, he scarcely even mentions internal political developments. His political ideas were deeply rooted in Florentine Republicanism, but he does not comment his chronologically organized descriptions.

He is also the author of two minor works: the *Commentari sull'acquisto di Pisa* (Commentaries on the Conquest of Pisa, 1406), erroneously attributed to his father Gino, who had left his notes to his son; and the *La cacciata dei conti di Poppi* (The Banishment of the Counts of Poppi) about a decisive military campaign led by himself in 1440.

All three works are published by Ludovico Muratori (1731). There are 48 extant manuscripts containing the chronicles of Gino and Neri Capponi, which probably derive from an original belonging to the Capponi family. Among these the most faithful copies are: Florence, BN, Magliabec. XXV, 639, Magliabec. XXV, 515 and Marucelliano C, 8, and Vatican, BAV, Vaticano-Capponiano, 107.

### Bibliography

Text: L. MURATORI, *Commentari di Neri di Gino Capponi di cose seguite in Italia dal 1419 al 1456*, RIS 18, 1731, 1157–1216; *Commentari di Gino di Neri Capponi dell'acquisto, ovvero presa di Pisa seguita l'anno 1406*, in *ibid.* 1127–1148; *La cacciata del Conte di Poppi ed acquisto di quello Stato pel Popolo Fiorentino*, in *ibid.* 1217–1220. Literature: M. MALLETT, "Capponi, Neri", *DBI* 19, 1976, 70–75. *RepFont* 3, 124f.

HEINRICH LANG

### Capriolo, Elia

ca 1450–ca 1523. Italy. Lawyer, historian and poet from Brescia. Author of the first chronicle of the city, *Chronica de rebus Brixianorum ad senatum populumque Brixianum* (Chronicle of the events of people of Brescia for the people of Brescia), in Latin, printed ca 1505. The chronicle covers a period from the beginnings of the town till 1498, though some episodes appear to run to 1501. It connects founding myths, aspects of religious and ecclesiastical history, legends of saints and other legends, and local history. Each individual book is preceded by a summary. It was translated into Italian by Patrizio Spini in 1585 (*Delle historie / Bresciane / di M. Helia Cavriolo / libri dodeci...*) and supplemented with a comprehensive alphabetical survey (*Tavola delle cose più notabili dell'opera*) of important events, with reference to dates only from 1570 onwards.

### Bibliography

Text: E. CAPRIOLO, *Dell'istorie della città di Brescia*, 1976 [facsimile of 1744 edition].

Literature: M. GIANANTE, *DBI* 19, 1976, 218–219. *RepFont* 3, 125.

EDELTRAUD WERNER

### Carbone, Ludovico

1435–82. Italy. Italian humanist, who lived in Ferrara, with connections to Hungary. His *Dialogus de laudibus rebusque gestis regis Matthiae* (1473–5) is a dialogue between the author and Bishop Sigismund of Pécs on the virtues and the deeds of János Hunyadi and his son, King Matthias Corvinus of Hungary. Carbone proposes the imperial coronation of Matthias in Italy (*o qualem tunc ad Caesarem Matthiam orationem habebimus*; what an oration we will deliver then

in front of Emperor Matthias). Elaborate parallels to key figures in classical historians (Miltiades, Themistocles, Alexander the Great, Caesar) and poetics (Homer, Hesiod, Terence, Cicero, Horace, Virgil) contextualize the argument historically. The work survives in two 15th-century manuscripts: Vatican, BAV, lat. 8618 and Budapest, Magyar Tudományos Akadémia, K397 (part of the Corvinian library).

### Bibliography

Text: F. TOLDY, *Analecta monumentorum Hungariae* 1, 1862, 165–94.

Literature: C. CSAPODI, *Catalogus collectionis codicum Latinorum et Graecorum*, 1985, 25–6. *RepFont* 3, 129.

ELOD NEMERKENYI

### Carbonell i de Soler, Pere Miquel

1434–1517. Catalonia (Iberia). Notary (1458) and royal archivist of Barcelona (1476), bibliophile, writer and humanist historian who wrote in Catalan and Latin. His most important work is *Cròniques d'Espanya*. He also wrote works on philology and other historical works, the most outstanding of which in Latin is *De viris illustribus catalanis* (ca 1476), the first compendium of Catalan authors, written in the style of Bartolomeo → Facio; and in Catalan, *De exequiis sepultura et infirmitate regis Joannis Secundi*. Amongst other listings, he collected Roman inscriptions, particularly in Barcelona and Tarragona, and the records of Inquisitions held in Barcelona between 1487 and 1507.

The *Cròniques d'Espanya que tracta dels Nobles e Invictissims Reys del Gots y gestes de aquells y dels Comtes de Barcelona e Reys de Aragó* was written between 1495 and 1513 and printed posthumously by Carles Amorós (Barcelona, 1547). This is the first history of Catalonia and the Crown of Aragon with a humanist approach. Carbonell includes the *Crònica de Pere el Ceremoniós* (see Bernat → Descoll) and transcribes numerous documents from the Royal Archive in Barcelona, with the insertion of archaeological descriptions and using as a narrative source Hispanic mediaeval texts, the Classics and contemporary Italian humanist writers. The work begins with a rebuttal of mediaeval myths about the founding of Hispania and ends with a description of the assassination attempt by an agricultural worker on

Fernando II (the Catholic) in 1492. The text was printed in Barcelona in 1547. There are no surviving manuscripts.

### Bibliography

Texts: M. de BOFARULL I DE SARTORIO, *Opúsculos inéditos del cronista catalán Pedro Miguel Carbonell*, 1864–5. A. ALCOBERRO, *Cròniques d'Espanya*, 1997. M. VILALLONGA, *Dos opuscles de Pere Miquel Carbonell*, 1988.

Literature: A. ALCOBERRO, "Medievals i moderns. El debat historiogràfic en la Catalunya del segle XV", *Afers: Fulls de recerca i pensament*, 19 (1994), 537–54. A. ALCOBERRO, "Les Cròniques d'Espanya de Pere Miquel Carbonell: algunes claus per a la seva lectura", *Recerques: Història / Economia / Cultura*, 40 (2000), 79–98. *RepFont* 3, 129f.

AGUSTÍ ALCOBERRO PERICAY

### Caresini, Raffaino

[Raphaynus de Caresinis]

1314–90. Italy. Venetian chancery official and chronicler of Venetian history 1343–88. Born at Cremona in Lombardy in about 1314 and trained in the notarial arts, Caresini first appears as a public notary in Venice in 1334. He soon found work in the Venetian chancery, serving as notary of the Council of Forty in 1343, and rose through the ranks to become the grand chancellor of the Venetian Republic following the death of Benintendi Ravnani in 1365. He was among the thirty commoners rewarded with admission to the Venetian nobility in 1381 for their service in the Chioggia War, but continued to serve as chancellor until his death on 5 September 1390.

His short chronicle of Venetian history from 1343 to 1388 is a continuation of Andrea → Dandolo's *Cronica breve*, and incorporates many public documents, including texts of treaties and ducal letters. Caresini intended his history to be an authoritative narrative of political events, which paid special attention to Venetian foreign policy and the nature of ducal elections, and it includes lists of the forty-one electors of each doge for the period covered. The work is at the same time a celebration of Venice's destiny as a city protected by God. For example, he viewed the ultimate destruction of the leaders on Crete who rebelled against Venetian rule in 1364 as a sign that Venice was "under divine protection and the mirror and symbol of liberty and justice for the entire

world." Raffaino's chronicle is extant in numerous manuscripts, mostly preserved in the BNM in Venice. One of the oldest is BNM, cod. marc. lat. X, 259 (15th century BNM, cod. Marc. Lat. X, 138, although dating only from the 17th century, is reputed to be very faithful to the original.

### Bibliography

Texts: E. PASTORELLO, *Chronica*, RIS<sup>2</sup> 12, 2, 1922. R. FULIN, *La Cronica di Raffaino Caresini tradotta in volgare veneziano nel XIV secolo*, 1876 (Italian translation).

Literature: G. ARNALDI & L. CAPO, "I cronisti di Venezia e della Marca trevigiana", *Storia della cultura veneta. Il Trecento*, 1976, 290–300. M. ZABBIA, *I notai e la cronachistica italiana nel Trecento*, 1999, 252–64. A. CARILE, "Caresino, Raffaino", *DBI* 20, 1977, 80–3. *RepFont* 3, 130f.

BENJAMIN G. KOHL

### Carlos de Viana

[de Aragón]

1421–61. Navarre (Iberia). Prince of Viana, legitimate heir to the throne of Navarre, son of Blanca I and Juan II of Aragon. Author of the most important Navarrese historical work of the Middle Ages, the *Crónica de los reyes de Navarra*. The work is accompanied by illustrations [Fig. 10].

The *Crónica*, written in Navarro-Aragonese, was compiled around 1454 after the first imprisonment of its author. It contains a history of the kingdom from antiquity to the reign of the author's great-grandfather, Carlos II (1349–87). Greatest detail is given for the period after the establishment of the link between the Navarrese and French dynasties in 1234. The chronicle consists of a prologue and colophon by Prince Carlos and three Books which compile previous sources, most importantly the chronicles of Garci → López de Roncesvalles, Rodrigo → Jiménez de Rada and → Vincent of Beauvais, as well as archive material and the *Fuero General de Navarra*. Many late copies, some with additions, are preserved.

The critical selection and incorporation of sources stands out alongside the author's own personal impressions in the search for truth and knowledge. The Prince's humanistic comments contrast with the frequently laconic style of his sources. The chronicle remained unfinished despite the stated intention to continue it to the author's present. Its aim was both historical, transmitting the glorious if troubled, past of



Fig. 10 Carlos de Viana, *Crónica de los reyes de Navarra*. Coat of arms, mottoes, symbols and portrait of Carlos de Viana. 15th century. Madrid, Biblioteca Nacional de España, ms. Vit. 17–3, fol. III<sup>v</sup>. ©Biblioteca Nacional de España, Servicio de Reprografía.



Navarre, and personal, defending Carlos' own rights. It mirrors similar texts in Castile and Aragon in its attempt to highlight the importance of Navarre in the Peninsular and European past. There are at least 27 codices containing the work, in two redactions. Amongst the best (and oldest) of these are: Madrid, Biblioteca del Palacio Real, ms. II 567, Madrid, BNE, ms. 9737, and Pamplona, Archivo General de Navarra, cód. E-4 and E-5 (both 16th century).

### Bibliography

Text: J. YANGUAS, *Crónica de los Reyes de Navarra*, 1843. C. ORCÁSTEGUI, *La Crónica de los reyes de Navarra del Príncipe de Viana: estudio, fuentes y edición crítica*, 1978 & 2002.

Literature: F. MIRANDA & E. RAMÍREZ, "De la cronística finimiedieval a los Anales del reino", in A.J. Martín, *Signos de identidad para Navarra*, I, 1996, 51–60. C. ORCÁSTEGUI, "La memoria histórica de Navarra a fines de la Edad Media", in *Príncipe de Viana: Homenaje a D. José María Lacarra*, 1986, 603–606. E. SARASA, "Génesis histórica de la identidad navarra: la cronística medieval", in *Mito y realidad en la historia de Navarra*, III, 1998, 219–229. *RepFont* 3, 131.

DAVID ALEGRIA

### Carmen de bello Saxonico

11th century. Germany. An epic poem in Latin about the civil war between King Henry IV and the Saxons (1075–76). The *Carmen* recounts in a verse epic of 757 hexameters divided into three books the course of a brief but ferocious civil war between the young king Henry IV and the rebellious Saxons from its outbreak in 1073 until the Saxons' defeat and surrender to Henry's forces in October 1075. Although the author remains anonymous, his ability in prosody and knowledge of classical authors like Vergil, Lucan, Horace, and Sallust indicate that he had an impressive literary education. His invocation of the king further suggests the author's access to, or membership in, Henry IV's inner circle; indeed, he almost certainly also authored the later *Vita Heinrichi IV*. Although earlier scholarship identified Erlung, bishop of Würzburg, as the author of both texts, the grounds for this identification have been challenged; the author's identity must remain an open question. Throughout his vivid account of this bitter internecine conflict, the author clearly favours the king and, indeed, often waxes panegyric over

Henry's courage and cleverness. Concluding his narrative (III.272–294), the author, who may himself have been a Saxon, exhorts the Saxon *gens saeva* to submit to royal rule. At the same time, he offers a warning to the king that future peace in his kingdom depends on his now showing clemency to the defeated. Poetry here functions not only as propaganda but also as catalyst for reconciliation and peace. The poem is preserved in a 16th-century manuscript: Hamburg, SB & UB, Hist. imp. Rom. Germ. 4° 295, fol. 1–39.

The view that the *Carmen de bello Saxonico* was written by → Lambert of Hersfeld has been discredited.

### Bibliography

Texts: A. PANNENBORG, *Das Carmen de bello Saxonico, Lamberts von Hersfeld*, 1892. O. HOLDER-EGGER, *Carmen de bello Saxonico*, MGH SRG in usum schol. 17, 1889. F.-J. SSCHMALE, *Quellen zur Geschichte Kaiser Heinrichs IV*. 1963 [German translation].

Literature: B. VOGEL, "Zum Quellenwert des Carmen de bello Saxonico", *DA*, 52 (1996), 85ff. F.-J. SCHMALE, "Erlung von Würzburg", *VL* 2. *RepFont* 3, 137f.

WILLIAM NORTH

### Caroldo, Gian Giacomo

ca 1480–1538. Italy. Venetian chancery official and diplomat, who wrote a vernacular history of Venice from its origins to 1382. Born in Venice and trained as a notary, Caroldo entered the Venetian chancery in 1496 and was soon employed on various diplomatic missions, including trips to England, Spain and Constantinople. During the War of the League of Cambrai, he served on missions to Milan, and in 1517 to the king of France. The following year he returned to Venice, securing the post of Secretary to the Council of Ten. In that capacity he had full access to archival records (many later lost in the fire of 1577) and diplomatic documents that are quoted at length in his *Historie venete dal principio della città fino all'anno 1382* (History of Venice from the beginning of the city to the year 1382), written in the 1520s and completed in 1532. The sources and manuscript tradition of the work, which has come down to us in ten books, are complex. The first three books are a reworked Italian version of the Latin chronicles of Andrea → Dandolo, but books 4–10, covering 1280 to 1382, contain much material that is

not found elsewhere. The later part of the chronicle is particularly valuable for its account of the Tiepolo conspiracy and Venice's diplomacy and wars with Ferrara and the Carrara lords of Padua. The work survives complete or in fragments in 15 manuscripts, of which Venice, BNM, Ital. VII,803 (7295), is an incomplete autograph, and BNM, Ital. VII,128a (8639), early 16th century, is the presentation copy. His handwritten notes on Venetian politics in 1509–20 survive in Venice, Museo Correr, 1336, fols. 248–86.

### Bibliography

Text: L.A. CASATI, *La guerra di Chioggia e pace di Torino*, 1866 [excerpts]. G. CESCO, *La guerra di Trieste coi Veneziani*, 1874.

Literature: A. CARILE, *La cronachistica veneziana (secoli XIII–XVI)*, 1969, 158–9. A. CARILE, "Caroldo, Gian Giacomo," *DBI* 20, 1977, 514–7. J. CHRYSOSTOMIDES, "Studies on the Chronicle of Caroldo, with Special Reference to the History of Byzantium from 1370 to 1377", *Orientalis Christiana periodica*, 35 (1969), 123–82. C. NEERFELD, *Historia per forma di diaria*, 2006, 102–3. F. THIRIET, "Les chroniques vénitiennes de la Marcienne et leur importance pour l'histoire de la Romanie greco-vénitiennes", *Mélanges de l'Ecole française de Rome*, 56 (1954), 266–72. *RepFont* 3, 141.

BENJAMIN G. KOHL

### Carrillo de Huete, Pedro

ca 1380–1455. Castile (Iberia). The son of Hernán Carrillo and husband of Guiomar de Sotomayor, Pero Carrillo was knighted by the infante don Fernando de Antequera in Setenil in 1407. By 1420 he was the principal falconer (*halconero*) of Juan II of Castile and Lord of Priego. An eyewitness to the political battles of the first half of the 15th century in Castile, he took part in some of the most important events of the Juan's reign between 1420 and 1441. In November 1420 he participated in the flight of Juan from Talavera to Montalbán. In March 1430 he took Queen Leonor, widow of Fernando de Antequera, to the monastery of Santa Clara de Tordesillas.

Carrillo de Huete was the author of a *Sumario* which MATA CARRIAZO called the *Crónica del Halconero de Juan II*. The text, which narrates events of Juan's reign between 1420 and 1450, is preserved in four manuscripts in three distinct versions: Carrillo's original, a subsequent rework-

ing and a later abbreviation. Written without literary pretensions, the chronicle has great historical value as Carrillo de Huete used around two hundred official documents, some forty of which he transcribed verbatim, thereby guaranteeing their preservation. The chronicle was later reworked by Lope de Barrientos, the resulting text being known as the *Refundición de la Crónica del Halconero*. The manuscript traditions of the first two versions are intertwined, and the only surviving version directly attributable to Carrillo de Huete (up to 28 June 1441) is contained in Madrid, BNE, ms. 9445.

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CRISTINA GARCÍA MOYA

### Cartagena, Alonso de [Alfonso]

1384/5–1456. Castile (Iberia). Born Jewish, converted to Christianity (21 July 1390). Diplomat, dean of Santiago de Compostela (1415) and Segovia (1418), and Bishop of Burgos (1435). Author of the Latin *Anacephaleosis*, and in Castilian of first drafts of *Compilación de las batallas campales* (Summary of the Pitched Battles) and *Valerio de las Estorias de España* (Valerius of the Histories of Spain—a text he originally planned to write in Latin), drafts that were used by Cartagena's disciple Diego → Rodríguez de Almela as the basis for his final versions of these texts.

*Anacephaleosis* (recapitulation) or *Liber Genealogiae Regum Hispaniae* (Book of genealogies of the kings of Spain) is a summary in 94 chapters of the history of the Iberian Peninsula, from a brief account of its mythical origins and its history under Roman domination (ch. 1–7) and a history of Visigothic Spain (8–44), to the history of the kingdoms of Asturias, León and Castile (45–94); each of chapters 8–94 is devoted to a king, royal genealogy thus becoming the backbone of the historiographical discourse. The main ideological point of *Anacephaleosis* is the pre-eminence of Castile amongst the Peninsular kingdoms, and its precedence over other European kingdoms due to its greater antiquity; both things a consequence of the Castilian monarchy being the direct continu-

ation of the Visigothic monarchy. In this regard, it is connected with other, non-historical, texts by Cartagena such as his *Allegatio pro praecedentia regum Castellae prae regibus Angliae* presented at the Council of Basel in 1434.

*Anacephaleosis* was written in 1454–6, and Cartagena intended to dedicate it to Juan II of Castile, but since the king died before the work was finished, he decided to dedicate it to the town council of Burgos. The main source is Rodrigo → Jiménez de Rada's *Historia Gothica*, a work that is frequently mentioned by Cartagena in the text; in its final chapters another important source is the Castilian translation of → Pedro Alfonso's post-alphonsine *Crónica de 1344*, and most of its opening chapters are based on → Isidore of Seville's *Etymologiae*. At the end of each chapter Cartagena provides a series of *concurrentiae*, that is, synchronies between the chronologies of the Hispanic monarchy, the Papacy, and, when available, emperors of Rome, kings of France and bishops of Burgos.

An unusual feature in 15th-century Hispanic historiography is the series of miniatures which represent kings, queens, princes and other important figures of the kingdom, these images constituting a genealogical tree of the Castilian monarchy (see manuscripts like Madrid, Archivo Histórico Nacional, cód. 983, 15th century, and Madrid, BNE, ms. Vit. 19–2, 16th century); in some cases these illustrations are printed (BNE, ms. 7432, 15th century); some of the manuscripts omit these illuminations and present the text alone (BNE, ms. Res. 35, 15th century). Some of the manuscripts of *Anacephaleosis* include glosses, not written by Cartagena and one manuscript has an expanded version of the text reaching ca 1480 (BNE, ms. 13260).

*Anacephaleosis* was translated from Latin into Castilian in 1463 by Juan de Villafuerte, including the Latin glosses and the iconographic programme. Manuscripts of the translation include BNE, ms. 8210; Madrid, Biblioteca del Palacio Real, ms. II 3009 (15th century); El Escorial, RMSL, h.II.22, (15th century, with printed illustrations, without the glosses); BNE, ms. 815, (15th century, without illustrations).

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JUAN-CARLOS CONDE

## Cartography and geographical excursus

The geographical aspect of medieval chronicles is often particularly strong. This is not surprising, as geography provides the physical theatre within which history is performed. Beyond this, however, some chroniclers saw themselves as presenting encyclopaedic knowledge in which geography had more than a supporting role. Geographical information could be slotted into chronicles in the form of maps or diagrams, or by a geographical *excursus* (plural: *excursūs*). Equally, history could be slotted into a geographical work, the chronicle thus becoming a part of something larger.

Historical writing has been closely linked to geographical writing since Classical antiquity. → Orosius' *Historiae adversus paganos* (5th century) are especially important for the early medieval period. This historical account is preceded by a description of the three continents of the habitable world (Asia, Europe, and Africa), based on late-classical chorographies. Orosius indicates that this introduction is meant to inform the reader about the places where the historical events occurred.

Orosius' example was followed by later medieval chronicles, which sometimes incorporate a geographical description or a visual *mappa mundi*—in medieval terminology *mappa mundi* can refer to either an image or a text. Hence it is not surprising that Orosius' *Historiae* counted among the sources of many medieval maps of the world,

such as the small circular map in a 12th-century manuscript of → Isidore's *Etymologiae* (Munich, BSB, cfm 10058, fol. 154<sup>v</sup>), and the largest surviving independent *mappa mundi*, the Hereford Map in Hereford Cathedral (ca 1285–1300), on which one of the inscriptions refers explicitly to Orosius' *Ornata mundi*.

The link between chronicles and geography seems to have become especially strong from the 12th century onwards. Geographical knowledge formed an important element of the curriculum at the school of Saint-Victor in Paris: the "study book" *De tribus maximis circumstantiis gestorum*, written by → Hugh of St. Victor (1096–1141) recommends the student to accumulate knowledge about *tempus*, *locus* and *persona*. The work contains lists with biblical, historical and geographical names that had to be memorized. This knowledge of historical and geographical facts served as the basis for Biblical exegesis. Hugh seems to have had a special interest in cartography: he wrote a *Descriptio mappae mundi*, he probably made a visual map of the world, and a *mappa mundi* is at the basis of his visions as described in the *Libellus de formatione arche*. The importance of history and geography for the school of Saint-Victor is further attested by Richard of Saint-Victor's *Liber exceptionum* (ca 1153–62), where the geographical chapter is directly followed by seven chapters relating History from the Creation to the Carolingian period.

One of the most influential geographical descriptions of this period can be found in → Honorius Augustodunensis' *Imago mundi* (1110–39). This encyclopaedia is only partly a chronicle: the first part evokes in detail the universe (*mundus*), including a description of the habitable world; the second is concerned with chronology and religious feasts; and the third part is a universal chronicle, subdivided in six *aetates*. The geographical descriptions of Honorius' work were highly influential and they served as a basis for many later geographical texts, as well as for visual *mappae mundi*. One surviving manuscript of Honorius' work has a world map (Cambridge, Corpus Christi College, ms. 66, p. 2, 13th century), but this pen drawing has little in common with the text and it is unlikely that it was commissioned by Honorius himself. Dating from the same period, but only intended for his fellow monks, → Lambert of St. Omer's *Liber floridus* is a complex work, concentrating on the Antichrist and the end of times, and includes geographical

descriptions, and two maps, one of the world and one of Europe.

In some chronicles the geographical description of the habitable world is inserted immediately after the episode of the distribution of the three continents among Noah's sons, Sem, Ham, and Japhet, and the building of the Tower of Babel, where the Biblical account has the "table of nations" (Gen. 10) and the scattering of the 72 tongues (Gen. 11). These geographical *excursus* often include descriptions of cities, lists of languages, and sometimes very detailed accounts of cultural peculiarities. An example is → Gervase of Tilbury's *Otia imperialia* (1209–14), where the geographical part is directly linked to this event and to the division of History in four *regna*. The geographical description is inserted at a similar position in one of the most comprehensive chronicles of the 13th century, the *Speculum historiale* by → Vincent of Beauvais (d. 1264). This description of the different regions of the world is followed by an account of the so-called "monstrous races", whom medieval writers treated together with distant nations as the exotically foreign (see → Monsters in Chronicles). An almost identical description of the world can be found in the last chapter of Vincent's *Speculum naturale*. Although this encyclopaedia is primarily concerned with the natural world, the geographical description is embedded between the Creation and the Last Judgement.

These and other Latin geographical descriptions were frequently translated into the vernacular languages. For example Gossuin of Metz' *Image du monde* (ca 1246, 1248), translates Honorius Augustodunensis' work, and the medieval Flemish *Spiegel historiael* (1282/83–88) is a translation and adaptation of Vincent of Beauvais' chronicle by → Jacob van Maerlant. The geographical *excursus* in some vernacular world chronicles such as → Rudolf von Ems is often informed by Honorius, and located strategically at the same point in Biblical history as Vincent's, after the Tower of Babel.

The combination of historiography and geography was continuously popular during later centuries. In the 14th century some authors added a detailed visual *mappa mundi* to their chronicles. Before this period, the cartographical material was usually limited to schematic diagrams explaining the position of the three continents (called T-O diagrams), or sketch maps. In the early 14th century, → Paulinus of Venice (1270–1344) added a detailed circular *mappa mundi* (ca 1320) to the

manuscripts of his chronicle. The two surviving maps were probably made by Pietro Vesconte and show the influence of so-called portulan maps, remarkably accurate charts that were used for navigation at sea. In the manuscript of the *Satyrical historia* in the Vatican Library (BAV, vat. lat. 1960, fol. 264<sup>v</sup>), the actual chronicle is introduced by a short treatise entitled *Mappa mundi* (fol. 13<sup>r</sup>-21<sup>v</sup>), and the visual map follows at the end of the manuscript (fol. 264<sup>v</sup>). In the manuscript of the *Historia magna* in Paris (BnF, lat. 4939, fol. 9<sup>r</sup>) a similar treatise and a visual *mappa mundi* occur in the chronicle itself, after the episode of Noah's ark (fol. 9<sup>r</sup>-9<sup>v</sup>).

One manuscript of Ranulf → Higden's *Polychronicon* (London, BL, Royal 14.C.IX, fol. 1<sup>v</sup>-2<sup>r</sup>, ca 1340) has on its first folios a detailed map of the world, but PETER BARBER has suggested quite convincingly that this map was added by a later copyist. Higden himself seems to have attached a diagrammatic map to the second version of his chronicle (San Marino, Huntington Library, HM 132). In both cases the description of the world, which is the first part of Ranulf's chronicle, and the illustration do have some features in common, but the differences are far more numerous.

Towards the end of the Middle Ages, traditional *mappae mundi* still appear in historical texts, as for example the circular world maps in 15th-century manuscripts of Jean → Mansel's *La fleur des histoires* (Brussels, KBR, ms. 9260, fol. 11<sup>r</sup> and ms. 9231, fol. 281<sup>v</sup>), in the printed anonymous chronicle → *Rudimentum Novitorium* (Lübeck, 1475), and in *La mer des hystoires* (Paris, 1488). Other historical works reproduce maps made after the world map in mathematical projection in Ptolemy's *Geographia*, such as the map in Hartmann → Schedel's *Liber chronicarum* (Nuremberg, 1493) [Fig. 47]. Inversely, some geographical works written in the early modern period incorporate detailed historical chapters, as the often imitated *Cosmographia. Beschreibung aller Lender* (1544) by Sebastian Münster. Even the famous *Atlas* (1595) of Gerard Mercator was originally intended as one volume of a much larger work, and it should in fact be read in combination with two historical works, his *De mundi creatione ac fabrica liber* (printed as an introduction to the *Atlas*), and his *Chronologia* (1569).

As indicated above, during the Middle Ages the term *mappa mundi* could also refer to a *pictura*. The detailed visual *mappae mundi* of the 13th century have often been interpreted as

visual chronicles. These circular maps vary in size from small maps like the Psalter map (London, BL, Add. 28681, fol. 9<sup>r</sup>, after 1262?) to man-size wall maps like the Hereford Map, and the now destroyed Ebstorf Map (Germany, late 13th-early 14th century). From other *mappae mundi* only fragments survive (like the fragment in the Duchy of Cornwall archives, ca 1280-90), or as nothing more than a short reference. An example is the inscription on a sketch map in a manuscript of → Matthew Paris' *Chronica maiora* (Cambridge, Corpus Christi, ms. 26, p. 284, ca 1250) which is, according to the author, drawn after a *mappa mundi* by Robert of Melk, and one in Waltham Abbey. The same inscription mentions another *mappa mundi* in the *camera* of the King in Westminster. Not a trace remains of these maps.

The surviving *mappae mundi* are not exactly identical, but their general outline is remarkably stable. Broadly speaking, the maps have the East on top, often with a depiction of Paradise. The texts and images represent geographical features, such as towns, rivers and mountains, but they also refer to the Bible (Paradise, Noah's ark, the tower of Babel, the adoration of golden calf, the Nativity, the Crucifixion, the Resurrection, Gog and Magog, the Antichrist) and to historical events (Darius, Alexander). The *mappae mundi* also present a wealth of biological data (aurochs, camels, snakes, birds), and especially of legendary material (animals from the Bestiaries, and monstrous human races).

As UWE RUBERG has observed, the framing of the *mappae mundi* often refers to the beginning and end of History. Examples are the Alpha and Omega together with the words *Primus et novissimus* (in reference to Rev. 22,13) on the Ebstorf map, the depiction of the Last Judgement and the letters M, O, R, and S on the Hereford map, and the ages of man on the Duchy of Cornwall map fragment. Hugh of Saint-Victor refers to similar notions in his *Libellus de formatione arche* when describing a *mappa mundi* framed by representations of Paradise in the East and of the Last Judgement in the West. Similar references can be found on later maps, as the Catalan Atlas (1375) which depicts Antichrist and predicts his coming, and the circular world map (1460) by Fra Mauro, which refers to the Creation and to Paradise in its outside borders.

In spite of these and other explicit references to sacred History, the interpretation of the *mappae mundi* as visual chronicles as introduced by

ANNA-DOROTHEA VON DEN BRINCKEN, is complicated, and not as straightforward as often suggested. For instance, the paratactic positioning of historical facts on the maps is not the same as a narration of history. Moreover, there are no explicit references to the four *regna*, or to the six *aetates*, as one would normally expect in a universal chronicle. And finally, restrictive readings of the visual *mappae mundi* reducing them to chronicles, often have the result that the geographical, biological and ethnographical items on the maps are discarded, or qualified as the result of a *horror vacui*.

Descriptions of European regions are not uncommon in chronicles, as → Bede's description of the British Isles in his *Historia ecclesiastica* (ca 730) and his later followers, and the descriptions of Gaul and Italy in the *Historia ecclesiastica* (early 12th century) of → Hugh of Fleury. Regional and local maps in medieval chronicles have received far less scholarly attention than world maps. At present it seems that they were especially common in England and Italy, but future research might change this view.

Maps of England and a map of the Holy Land illustrate several historical works by Matthew Paris (as London, BL, Cotton Claudius D.vi, fol. 12<sup>v</sup>, ca 1260). More regional maps were made in the 15th century, such as the maps of Scotland that can be found in different versions of John → Hardyng's chronicle, and the bird's eye view of Bristol in Robert Ricart's chronicle (late 15th century). In Italy local maps and bird's eye views of towns were produced earlier and more frequently than elsewhere in Europe, but few of them illustrate chronicles. Paulinus of Venice added maps of Rome and of the Po delta to his *Chronologia magna*, and a circular sketch map of Milan illustrates a chronicle written by Galvaneus Flamma (ca 1330). The earliest German chronicle including regional cartographic material is the above-mentioned *Liber chronicarum* by Hartmann Schedel (1493), which contains several city views, including Nuremberg, Kraków, Prague, and Jerusalem [Fig. 58]. Schedel inserted a coloured copy of the printed map of Nuremberg and its surroundings (1492) by Erhard Etzlaub in his personal copy of the chronicle (Munich, BSB, rar. 287, fol. 331<sup>r</sup>), together with Etzlaub's printed map of northern and central Europe, the so-called "Rom-Weg" map (Munich, BSB, rar. 287/4).

See also → Ethnography.

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MARGRIET HOOGLIET

## Cartulary chronicles and legal texts

1. History and law; 2. Chronicles in Legal Manuscripts; 3. Cartulary Chronicles; 4. Chronicles establishing precedents

### 1. History and law

Of all the forms of functional literature prevalent in the European Middle Ages, legal texts are among the oldest, the most frequently transmitted, and probably of the greatest consequence to the everyday lives of people of all social stations. Legal texts form a relatively diverse body of literature, ranging from the Latin treatises and codifications of the legal scholar to the vernacular law books enumerating precedents of common law, and from contracts and treaties to the foundation charters of institutions and royal decrees granting freedoms to towns.

The relationship between law and history is fundamental. Although reigning monarchs, ecclesiastical authorities, parliaments and city councils all had powers to formulate law, these legislative functions operated within a framework which was inherited, and the antiquity of precedence was crucial to legal debate. This means that freedoms, rights, claims, duties and fealties were all anchored in past decisions, and the construction of the past was one of the major ingredients in the understanding of present justice. When the Scottish nobles wished to establish their right to freedom from English overlordship, they opened the *Declaration of Arbroath* with a historical argument, appealing to the history books as their witness. This kind of argument was recognized by thoughtful historians right across the cultures: → Saadia ibn Danan is an example of a Jewish chronicler in the Arab world who commented on the importance of history for jurisprudence. And indeed, medieval chronicles continued to be witnesses well beyond the medieval period. As late as

1806 the thirteenth-century → *Chronicon Wormantiense* was being cited in a law suit between the town of Worms and its bishops. Historical writing could be an extremely powerful tool in legal argumentation.

One common motivation for writing chronicles in the Middle Ages was to establish legal precedents and continuities historically. It would be no exaggeration to say that at some basic level, the vast majority of historical texts which have come down to us from the Middle Ages serve the cause of some form of legitimation, even when this was not the historian's main or stated purpose. Frequently this is subliminal, the freedoms of a nation for example implicitly being strengthened by the antiquity of the → founding heroes from whom the national narrative was traced, or with genealogical chronicles providing the necessary evidence for possible future disputed succession. However, it can also be quite explicit, as when a monastic chronicle carefully lays out the series of historical stages by which its privileges were granted.

### 2. Chronicles in Legal Manuscripts

The relationship between history and law is exemplified in those chronicles which were written to accompany law books. One of the earliest is the → *Origo gentis Langobardorum*, a chronicle of the Lombards as an ethnic group which traces their origins from their founding heroes to their occupation of Italy. It was written in the reign of Grimoaldus (662–71) to accompany the text of the *Edictum Rothari*, the Lombardic legal code which had been issued some twenty years earlier (643), and the two texts are transmitted together in the manuscripts. It is possible to find details in the *Origo gentis* which could be interpreted as having a potential legitimizing function for the Lombardic kings, but no more than might be the case with any historical text; this is not particularly a legal chronicle. Yet it accompanies a legal text strategically. We can see this as programmatic in a broad sense when we remember that the Lombards were the ruling class in an Italy which still had a Roman population, and that while they ordered their affairs according to Lombardic law, the bulk of the population were still using Roman law, a code with a far longer written

tradition. Possibly the function of the *Origo gentis* was to suggest a comparable antiquity for Lombardic legal culture. But possibly the rationale for the inclusion of a chronicle was simpler than this, namely a feeling that for the serious student of administrative affairs, reading history and reading law went together.

The *Origo gentis* may be seen as the beginning of a strong medieval tradition. Again and again we find law books with histories appended, chronicles which do not in themselves have any obvious legal aspects, which if read in isolation would give no hint of the context from which they were taken, but which assume their real significance through their location in a legal manuscript. A German example of the late thirteenth century is the → *Buch der Könige alter ê und niuwer ê*, a combination of a Biblical history with a prose reduction of the → *Kaiserchronik* which is mostly transmitted in manuscripts of the *Schwabenspiegel*, a massive legal compendium written by a Franciscan of Augsburg. Another is the world chronicle known as the → *Weichbildchronik* (pre-1250/61), the title of which already refers to town law (*wic-biledede*). It was probably first written as a preface to the *Magdeburger Schöffengericht*, but was often transmitted together with the Magdeburg *Weichbildrecht*. In Spain, the thirteenth-century → *Crónicas navarras* are transmitted in the context of the *Fuero General de Navarra*, a general text on feudal law. Or again, the Hungarian → *Chronicon Knauzianum* originally had no legal connection, but in the sixteenth century two versions of it were developed explicitly to accompany a compilation of custom law. And in 13th-century Sweden two chronicles are transmitted in this way: the → *Gutasagan* is a history of Gotland designed as an appendix to *Gutalagen*, the "laws of the Goths", while the → *Chronicon regum Sueciae* was written to accompany the *Västgötalagen*.

### 3. Cartulary Chronicles

One of the most prevalent settings in which chronicles receive a legal dynamic as a result of their transmission context is the cartulary. A cartulary or chartulary (*cartularium, copiarium* or *diplomatarium*) is a manuscript maintained by a monastery as a repository for documents relating to the status of the house. It would typically contain foundation charters and deeds, letters

from secular or ecclesiastical authorities granting rights and privileges, inventories of properties, lists of benefactors and records of donations, all copied from the original documents into a single volume. Sometimes these documents were blatant forgeries, but usually they were genuine documents diligently transcribed, so that a cartulary can be an invaluable source of information on local history.

Cartulary chronicles are chronicles inserted into these manuscripts, designed perhaps to contextualise the historical claims of the monastic community. Rather like the chronicles contained in law books, these are designed to accompany the legally significant records. The difference, however, is that cartulary chronicles are usually strongly focussed on the history of the monastery and thus bear a much more specific relationship to the volumes in which they are found. Like the deeds and charters, the chronicle is a record of the house. Often they are technically world chronicles, in that they begin with the creation and briefly resume biblical history as an introduction, but their focus is on the most recent centuries. Unlike the ideal-typical set of monastic annals, they are written retrospectively, not as an ongoing project of contemporary reporting; however since the old distinctions between annals and chronicles are now in serious doubt, it would be fair to see them in the same general context as annals. See → Annals and → Chronicles (terminology).

Cartulary chronicles are common from the eleventh century onwards. An early example, remarkable for its scale, is that by John → Berard (eleventh century, Italy); this cartulary of the Benedictine house at Casauria contains 2,150 documents, and in the margins has two separate foundation histories followed by the chronicle proper. Another particularly clear example of the careful planning and integrating of archive and history can be seen in the case of → Galter of Arrouaise (twelfth century, France), who wrote both the cartulary and its chronicle himself, and included in his preface a statement of the reasons for doing so. The → *Chronicles of Gloucester Abbey* give a good impression of how a cartulary chronicle may relate to a broader tradition of chronicling within a monastery. The → *Chronicon abbatiae Ramesiensis* (England, ca 1170) is slightly different in that it contains the cartulary documents within the text of the chronicle.

Further examples of cartulary chronicles include:

10th century: → Agio of Vabres (France);  
→ Folcuin of St. Bertin (Low Countries)

11th century: → *Acta Murensia* (Switzerland);  
→ *Brevis Historia S. Iuliani Turonensis* (France);  
→ *Chronicon S. Benigni Divionensis* (France);  
→ *Chronicon S. Michaelis monasterii in pago Vir-  
dunensi* (France); → Gregory of Catino (Italy),  
→ Williram of Ebersberg (Germany)

12th century: → *Annales Beneventani* (Italy);  
→ *Chronicon Beneventani monasterii Sanctae  
Sophiae*; → *Chronicon Besuense* (France); → *Chron-  
icon ecclesiae beatae Mariae de Lochis* (France);  
→ *Chronicon de Jervaulx* (England); → *Chronicon  
Laureshamense* (Germany); → *Chronicon Mag-  
alonense vetus* (France); → *Chronicon Vultur-  
nense* (Italy); → *Gravenregister* (Low countries);  
→ *Historia ecclesiae Abbendonensis* (England);  
→ *Historia foundationis Bellalanda* (England);  
→ Hugh Candidus (England); → *Liber Eliensis*  
(England); → *Liber foundationis claustrae sanctae  
Mariae Virginis in Henrichov* (Poland), the third  
version of the → *Memoria comitum et episcoporum  
Ripacurcensium* (Catalonia); → Robert of  
Arrouaise (France)

13th century: → Alexander monachus (Italy);  
→ Arnold of Quedlinburg (Germany); → *Chro-  
nique dite de St. Magloire* (France); → *Chronique  
en longuedocien tirée du cartulaire de Raymond  
VII le Jeune, comte de Toulouse* (France); → Cono  
d'Estavayer (Switzerland); → Robert of Swaffham  
(England)

14th century: → *Chronicon Kemperlegien-  
sis abbatae S. Crucis* (France); → Mathias de  
Lewis (Low Countries); → *Zwettler Reimchronik*  
(Austria)

15th century: → Henric van Arnhem (Low  
Countries); Michael → Kopmann (Germany);  
→ *Tabula Egmundana* (Low Countries)

At this point we might also note at this point  
that cartularies are often listed in scholarly  
descriptions of chronicles among the sources  
which the chronicler drew on. In this way too, the  
cartulary impinges significantly on the tradition  
of medieval historical writing.

#### 4. Chronicles establishing precedents

While the legal aspect is particularly obvious  
in such situations where the transmission context

itself is legal, almost any chronicle can be of legal  
significance in so far as it may establish prece-  
dents which can later be used. This is true not only  
when the chronicler sought to anchor the rights  
of a patron or to promote an agenda, but some-  
times just as significantly when a writer had no  
idea of the potential legal value which might later  
accrue to the recorded facts. Since any chronicle  
can provide witness testimony, one could almost  
argue provocatively that chronicles as a genre are  
by definition (potentially) legal texts, and it is no  
coincidence that it was the Master of the Rolls,  
John Romilly, the leading English judge respon-  
sible for official records, who in the late 1850s  
instigated the Rolls series, to ensure a systematic  
publication of English chronicles.

While all chronicles must have been interest-  
ing to medieval lawyers, the legal aspect becomes  
interesting for our interpretation of the text  
mainly in those cases where it seems likely that  
the chronicler was consciously pursuing a legal  
agenda. This is often very obviously the case  
when the chroniclers themselves were lawyers,  
like Albert → Krantz whose chronicles defend the  
liberties and legal traditions of Hanseatic towns,  
or Michel de → Bernis, who defended rights of  
succession in the service of French nobility. The  
same is frequently true when the authors are func-  
tionaries in an administration, such as royal min-  
isters or town clerks. Often we can only guess at  
the background of the author, but see clearly how  
precedents are being carefully constructed in the  
text. The Castilian → *Crónica de la población de  
Ávila* (ca 1256) is a town chronicle from central  
Spain which is noted for its use of legal anecdotes  
to underline the rights of Ávila and argue for a  
royal confirmation of the city's privileges. The  
→ *Chronicon Zagradiense* was written for epis-  
copal chapters as a historical guideline in their  
daily work of issuing and transcribing charters  
and evaluating their authenticity. Examples are  
legion.

Some chronicles came into existence in an  
atmosphere of legal controversy and are designed  
to support a position, and in these cases, the devel-  
opment of precedence is not a safeguard for the  
future but a strategy in current need. For exam-  
ple, → Theodericus of Echternach's *Chronicon  
Epternacense* and → Eberhard of Gandersheim's  
*Reimchronik* were both written in support of a  
legal conflict on the status of religious houses.  
The → *Zerbster Ratschronik* is a document of  
the late medieval struggle for urban emancipa-  
tion. The Margrave of Brandenburg sought to

exert an authority over the town of Zerbst, which  
the council wished to resist, and the chronicle  
was commissioned by the council to provide a  
source-book for legal arguments. The framework  
for much of the narrative is a sequence of archive  
documents recording immunity from toll duties  
and trading rights, which are cited by *incipit* and  
then summarized. In this way, the history of the  
conflict, and of the earlier precedents which are  
pertinent to it, are combined with an index of  
other relevant documents in the city archive.

Other chronicles go further and reproduce the  
full text of such documents verbatim. Given that  
history is legally significant, and that chronicles  
often have the function of contextualizing law, it  
is only a small step to incorporating the full text  
of royal letters or charters in the historical narra-  
tive, and already the chronicle has itself become  
in the fullest sense a legal text. This is very com-  
mon among the large-scale chronicles of the early  
humanists, but is found in chronicles of many  
types. As we noted earlier with respect to docu-  
ments in cartularies, these could include forger-  
ies. The → *Historia Frisiae* transmits two falsified  
documents attesting the ancient freedoms of the  
Frisian people, and Nicholas → Cantilupe's history  
of the University of Cambridge is even able to  
reproduce a charter of privilege signed by King  
Arthur himself.

Finally, to show the sometimes surprising flex-  
ibility of form which was possible here, we might  
mention the → *Magdeburger Schöppenchronik*  
(1360–72), a town chronicle of Magdeburg, the  
title of which refers to the lay magistrates (*Schöp-  
pen*). This is a hybrid form, which mixes town  
history with town law and can be thought of as a  
manual for use in the local courts.

#### Bibliography

Literature: R.G. DUNPHY, "Chroniken als  
Rechtstexte: Die Verpackung historischen Wis-  
sens für den juristischen Diskurs", in press. R.  
HÄRTEL, "Echte Chroniken in unechten Urkun-  
den", *MC*, 2 (2002), 103–116. K. HEIDECKER,  
*Charters and the Use of the Written Word in  
Medieval Society*, 2000. P. JOHANEK, "Zur rechtli-  
chen Funktion von Traditionsnotiz, Traditions-  
buch und früher Siegelurkunde", in P. Classen,  
*Recht und Schrift im Mittelalter*, 1977, 131–62.  
L. VEZSPRÉMY, "Chronicles in Charters: Historical  
Narratives (*narrationes*) in Charters as Sub-  
stitutes for Chronicles in Hungary", *MC*, 3 (2004),  
184–99.

GRAEME DUNPHY

#### Case, Thomas

15th century. Ireland. Clerk. Author of Latin  
annals from the birth of Christ to 1427 with sev-  
eral lacuna, such as 1221–1308, 1309–15, and  
more seriously 1316–61. This is the first of a group  
of four annals, including the Dominican annals of  
→ Pembridge, which J.T. Gilbert collectively gath-  
ered in the two-volume edition of the Cistercian  
chartulary of St Mary's, Dublin (see → *Annals of  
St. Mary's, Dublin*). The sole manuscript is Dub-  
lin, Trinity College, ms. 175, fol. 2<sup>v</sup>–13<sup>v</sup>.

As with all Anglo-Irish Latin annals, the Cis-  
tercian influence is strong to ca 1221 but there-  
after no specific Order takes precedence. The  
latter section 1308–1427, though undoubtedly a  
Dublin annal, cannot be safely said to show any  
affiliation to any specific order. Interestingly,  
Pembridge was unaware of the source used by  
Case. The year 1308, noting the death of James  
Butler, earl of Ormond, continues the entry with  
the death of his son in 1405. The final entry in  
these annals (25 May 1427) states that they were  
written by Thomas Case, clerk of the church of  
St. Werburgh, Dublin. The fact that Thomas Case  
did not end his entries in 1427 but with the year  
1405 suggests that he merely copied an unnamed  
manuscript and did not in fact himself contrib-  
ute to any part of it, otherwise the years between  
1382 and 1427 would most certainly have been  
entered.

#### Bibliography

Text: J.T. GILBERT, *Chartularies of St Mary's  
Abbey, Dublin*, RS, 1884, 2, 241–286.  
Literature: M.L. COLKER, *Trinity College Library,  
Dublin: Descriptive catalogue of the mediaeval and  
renaissance Latin manuscripts*, 1991, I, 330–31.

BERNADETTE WILLIAMS

#### Cassiodorus

6th century. Italy (Rome) and Byzantium  
(Constantinople). The former prefect and consul  
and later ecclesiastic Cassiodorus was the author  
of a number of works on religious philosophy and  
biblical exegesis, as well as letters and speeches,  
and two historical works, the *Chronica* and a lost  
Gothic history which was known to → Jordanes.  
He is also noted for encouraging → Epiphanius  
scholasticus to translate the *Historia tripartita*.  
Cassiodorus' *Institutiones* contains in chapter  
seventeen a reflection on the nature of Christian  
historical writing.

His *Chronica*, written in late 518, is a consularia (see → *Consularia* and *fasti*) in the form of a chronicle, written in honour of the consulate of Eutharicus Cilliga, Theoderic's son-in-law, which began on 1 January 519. It begins with a *supputatio* from Adam to Ninus, the first king of the Assyrians, then shifts to a list of Assyrian, Latin, and Roman kings drawn from → Jerome. In 509 BC the text shifts to an annual list of consuls with infrequent historical entries down to AD 31, both culled for the most part from an epitome of Livy (continued with Aufidius Bassus). Jerome returns as a source with Julius Caesar and after 31 the consular list continues with that of Victorius of Aquitaine (from → Prosper). Prosper replaces Jerome as the source for the infrequent entries from 379. Other sources come into play in the fifth century, particularly a version of the → *Consularia Italica*. The work survives in only two manuscripts of the 10th and 11th centuries (Paris, BnF, lat. 4860; Munich, BSB, clm 14613). These are the only consularia we have from an author whose other works have survived, and this allows us to see that the structure and style of such works are solely a result of genre and do not reflect the intelligence or education of the author (or lack thereof).

### Bibliography

Text: T. MOMMSEN, MGH AA 11, Chron. 2, 1894, 120–61.  
Literature: R.W. BURGESS & M. KULIKOWSKI, *Mosaics of Time* (forthcoming). A.S. CHRISTENSEN, *Cassiodorus, Jordanes and the History of the Goths: Studies in a Migration Myth*, 2002, 57–67. O. HOLDER-EGGER, "Untersuchungen über einige annalistische Quellen zur Geschichte des V und VI Jahrhunderts III: Die Ravennater Annalen", *Neues Archiv*, 1 (1876), 247–50. J.J. O'DONNELL, *Cassiodorus*, 1979, 36–43. W. EDER, DNP 2. HARTMANN, PW 3.2. *RepFont* 3, 149–53.

RICHARD W. BURGESS

### Cassius Dio

ca 164–229 AD. Italy. Cassius Dio wrote a Greek history of Rome in eighty books, spanning the arrival of Aeneas in Italy to his own retirement. He was from Nicaea in Bithynia, and like his father he became a senator. He came to Rome ca 180, and his career was marked by two consulships (ca 204; 229), the praetorship (194), the

curatorship of Pergamum and Smyrna (from 218) and governorships of Africa, Dalmatia and Upper Pannonia. He was particularly associated with the Severan dynasty, writing about the portents concerning Septimius Severus' rise to power as well as the civil wars after the death of Commodus, before embarking on his history, which he says he spent ten years researching and twelve writing up.

The history was probably divided into decades. It was broadly annalistic in form, making use of consular years, though this was not scrupulously maintained. With the advent of the Principate, an element of biography also marks Cassius' history; he begins and ends each reign (the chronological length of which is precisely defined) with general reflections on the emperor. He makes heavy use of portents and speeches. His style is modelled on that of Thucydides.

The surviving text is incomplete. Only Books 36–60 (covering 68 BC–46 AD) are intact, along with parts of Books 79–80. The rest of the history can be reconstructed from Byzantine texts, mainly the themed excerpts produced under Constantine VII in the 10th century and the epitomes of John Xiphilinus and John (Ioannes) → Zonaras, produced in the 11th and 12th century respectively. Indeed it was the Byzantines who were the main appreciators of Cassius. For the intact portion of his history there are two key 10th-century manuscripts (Venice, Biblioteca San Marco, Marc. gr. 395, & Florence, BML, Plut. 70.8), though a 5th or 6th-century manuscript preserves fragments of Books 79–80 (Vatican, BAV, vat. gr. 1288). The earliest printed edition is that of Robert Stephanus (Paris 1548), though it was based on a 15th-century manuscript.

### Bibliography

Texts: U.P. BOISSEVAIN, *Dion Cassius: Histoire Romaine*, 1895–1931. M.-L. FREYBURGER & J.-M. RODDAZ, *Dion Cassius: Histoire Romaine. Livres 50 et 51*, 1991. E. CARY, *Dio's Roman History*, 9 vols., 1914–27 [Loeb edition, with translation]. Literature: F. MILLAR, *A Study of Cassius Dio*, 1964.

SHAUN TOUGHER

### Castel, Jean

d. 1476. France. Monk at the Abbey of Cluny. A clerk of the French royal council, he was appointed Abbot of Saint Maur-des-Fossés in 1472. He may have been → Christine de Pizan's grandson. In

1461 Louis XI, in dispute with the Abbey of Saint-Denis, which was usually responsible for French royal chronicles, chose the loyal Jean Castel, from a dynasty of civil servants, as the official historian of the kingdom.

His *Chroniques*, written in French prose between 1461–75, survive only in a very incomplete version, possibly only a draft, in three manuscripts: Vatican, BAV, regin. lat. 499; Paris, Bibliothèque Sainte Geneviève, ms. 1993 & (copied from it) 1994. Planned as a universal chronicle, the work aims to relate the history of the kings of France, from their Trojan origins to the reign of Philippe de Valois. Some longer chapters focus on Charles VI and the end of the Hundred Years War. The anonymous → *Chronique du règne de Louis XI*, later incorporated into the → *Grandes Chroniques de France*, may have been inspired by Castel's notes.

Although his position as France's official historian allowed him in reality to produce very little, Castel was well known in his time as a writer of royal propaganda and didactic works. His main work in this field is the *Specule des Pecheurs* (Mirror for Sinners). He was also in correspondence with his Burgundian counterparts Georges → Chastelain and Jean → Molinet.

### Bibliography

Text: A. BOSSUAT, "Chroniques abrégées", *Le Moyen Âge*, 64 (1958), 285–304, 499–538.  
Literature: C. SAMARAN, "Notes sur Jean Castel, chroniqueur de France", in *Melanges de philologie et d'histoire offerts à M. Antoine Thomas*, 1927, 395–404. *RepFont* 6, 524.

ESTELLE DOUDET

### Castor of Rhodes

mid-first century BC. Greece. Author of an important and well-known Greek universal Olympiad chronicle in six books from Aegialeus, king of Sicyon, in 2123 BC, and Ninus, king of Assyria, down to 61 BC. It was an important source (direct and indirect) for → Eusebius' Assyrian, Median, Lydian, Persian, Sicyonian, Argive and Athenian chronologies. The text survives only in fragments in these later works.

### Bibliography

Text: F. JACOBY, *FgrH*, B: *Texte*, no. 250; D: *Kommentar*, 814–26.

Literature: P. CHRISTESEN, *Olympic Victor Lists and Ancient Greek History*, 2007, 295, 311–22, 418–32. A.A. MOSSHAMMER, *The Chronicle of Eusebius and Greek Chronographic Tradition*, 1979. K. GEUS, DNP 6, 1999, 325. H. KUBITSCHKE, PW 10.2, 1919, 2347–57.

RICHARD W. BURGESS

### Catalan universal chronicles

15th century. Catalonia (Iberia). A group of universal chronicles in Catalan that narrate the history of the world from the Creation. The antecedents of these texts can be found in the translation into Catalan (13th century) of → Martin of Opava's *Chronicon pontificum et imperatorum* (El Escorial, RMsL, P-ij-18) and, in the 14th century, Jaume → Domènec's translations of → Vincent of Beauvais' *Speculum historiale* and → Guillaume de Nangis's *Chronica* (Madrid, BNE, ms. 10.235), the latter two on the initiative of King Pere III "el cerimoniós". The first universal chronicle in Catalan is the called *Gènesi d'escriptura* (Genesis of writing). Written around 1400 it begins in the time of Emperor Constantine (Paris, BnF, esp. 46 and esp. 541). Between 1400 and 1419 *L'histoire ancienne jusqu'à César*, attributed to Wauchier de Denain, was translated into Catalan (Barcelona, Biblioteca de Catalunya, 352). In 1407, → *Flos mundi*, the most extensive Catalan universal chronicle known today, was completed. This was followed by the *Crònica universal de 1425* (Universal Chronicle of 1425), perhaps the most elaborate of the genre (Barcelona, BU, ms. 82). Two years later the *Crònica universal de 1427* (Universal Chronicle of 1427), a universal chronicle heavily indebted to Vincent of Beauvais, was completed in Valencia (Madrid, BNE, ms. 17.711).

### Bibliography

Literature: P. BOHIGAS, "El repertori de manuscrits catalans de la Fundació Patxot: Missió de París, Biblioteca Nacional (1926–1927)", *Estudis Universitaris Catalans*, 15 (1930), 92–139, 197–230; 16 (1931), 82–111, 213–310; re-edited in P. Bohigas, *Sobre manuscrits i biblioteques*, 1985, 71–261. M. COLL I ALENTORN, "Les cròniques universals catalanes", in M. Coll i Alentorn, *Historiografia*, 1991, 350–56.

DAVID GARRIDO VALLS

## Catalogus episcoporum Ultrajectorum

early 14th century. Low Countries. Catalogue and short biographies (varying from ten words to ten sentences) of the bishops of Utrecht from Willibrord (695) until the election and consecration of Jan van Arkel in 1342, based on saint lives, epitaphs, necrologies and episcopal charters. It is important as a source for Johannes de → Beke's *Chronographia* (1346). Around 1390 the text was interpolated and continued by at least two authors, the first of whom added much information from Beke's *Chronographia* and one of its continuations. The unique manuscript (Utrecht, Bisschoppelijk Archief, inv. 45a, mid-14th century) was owned by the Utrecht Cathedral Chapter (Domkapittel).

### Bibliography

Text: J.T.J. JAMAR & C.A. VAN KALVEEN, *Catalogus episcoporum Ultrajectinorum. Lijst van de Utrechtse bisschoppen, 695–1378*, 2005 [with translation].

Literature: *Narrative Sources* NL0400. *RepFont* 3, 199f.

ANTHEUN JANSE

## Cavalcanti, Giovanni

1381–ca 1451. Italy. Florentine patrician and historian descended of a minor branch of an élite family. After holding several offices, he was imprisoned during the 1420s (till 1439), because the Cavalcantis were not willing (or not able) to pay the taxes raised for the anti-Viscontean wars. In prison he wrote his *Istorie fiorentine*, and his *Seconde istorie*, written after his release, continues this in a different form. Cavalcanti's last years were dedicated to the *Trattato politico-morale*, in which he sums up what he has learnt from his own experiences comparing them with his classical knowledge.

The *Istorie fiorentine* (Florentine Histories) in 14 books are a chronologically organized narrative work covering the period 1420–40 in great detail. Cavalcanti reflects on ongoing political events, writing in a distinguished Tuscan Italian and drawing impressionistic sketches of events and persons. His account of the oligarchic regime led by Rinaldo degli Albizzi and the early years of the Medici regime refers to the dichotomy between the community (*il Comune*) and the powerful (*i potenti*)

with sarcastic judgments on the latter. Some of his comments are expressed in metaphors. There are seven extant manuscripts that contain the *Istorie fiorentine*, the oldest of which is Florence, Biblioteca Riccardiana, Ricc. 2706.

The *Seconde istorie* (Second histories) cover 1441–7. This opus is divided into 88 small chapters and is stylistically different from his first work, with a less elaborate language. It focuses on the internal development of the Republic under the established Medici regime and gives an account of the wars against Filippo Maria Visconti, duke of Milan. → Niccolò Machiavelli made extensive use of the two *Istorie* for his *Florentine History*.

### Bibliography

Text: G. DI PINO, *Giovanni Cavalcanti, Istorie fiorentine*, 1944. A. MONTI, *Nuova Opera (Chronique fiorentine inédite du XV<sup>e</sup> siècle)*, 1989.

Literature: C. MUTINI, "Cavalcanti, Giovanni", *DBI* 22, 1979, 624–8. *RepFont* 3, 209f.

HEINRICH LANG

## Caxton, William

ca 1424–92. England. The first English printer. Born in Kent, Caxton began his career as a London mercer's apprentice (ca 1438). He later worked in Bruges and Cologne as "Governor of the English Nation" (ca 1465–70) and printer (ca 1471–75), before setting up the first printing press in England (ca 1476). Of the various texts issued from his Westminster press, three are historical works: *The Cronicles of Englond* (1480 and 1482), *God-effroy of Boloyne* or *The Siege and Conqueste of Jerusalem* (1481), which is Caxton's translation of the French version of → William of Tyre's history of the First Crusade, and → Trevisa's translation of → Higden's *Polychronicon* (1482).

The *Cronicles* are derived from a common version of the English → *Prose Brut* to 1419, to which Caxton added a prologue and continuation to 1461. Understandably, scholars have been reluctant to attribute the continuation to Caxton, but MATHESON's work reveals that it probably was his own compilation, which he augmented with a lost → London Chronicle and → Rolevinck's *Fasciculus Temporum*. Although Caxton claims to print it *atte requeste of dyuerce gentilmen* (at the request of diverse gentlemen), it is more likely that he saw a market for historical writing. The *Polychronicon* also includes a Caxton continuation, the *Liber Ultimius*, covering 1358–1461. It recycles material

from the *Cronicles*, supplementing it with other sources, including the → *Grandes Chroniques de France*, the → *Chronique de la traison et mort de Richart deux*, and an unidentified Aureus de Universo.

Although Caxton's *Mirrou of the World*, a translation of Gossuin's *L'image du monde*, is ultimately derived in part from the *Imago mundi* of → Honorius Augustodunensis, it does not include the historical sections.

### Bibliography

Literature: L.M. MATHESON, "Printer and Scribe: Caxton, the *Polychronicon*, and the *Brut*", *Speculum*, 60 (1985), 593–614. *RepFont* 3, 210f.

SARAH L. PEVERLEY

## Celtis, Konrad

[Conradus Celtis Protucius; Konrad Bickel, Pickel]

1459–1508. Germany. Humanist. Son of a vinedresser in Wipfeld, Bavaria. 1485 magister artium at Heidelberg university; 1487 *poeta laureatus* of emperor Frederick III. Travels to Italy, Hungary, Poland and Bohemia. Professor of rhetoric and poetry at the universities of Ingolstadt and Vienna. Celtis played a central role in the German humanist movement, initiating a reform of the study of the arts, founding the *Collegium poetarum et mathematicarum* in Vienna (1502) and establishing learned *sodalitates*. He published classical authors and discovered the works of → Hrotsvit of Gandersheim.

His Latin prose chronicle *De situ, moribus et institutis Norimberga* (1493) was part of an unfinished project of a *Germania illustrata*. The chronicle, which includes the first geographical description of the German territories, elaborates in sixteen chapters the history and topography of Nuremberg, its climate, population, customs, main buildings, law and order. With its elegant style and rhetorical perfection, the *Norimberga* is in the tradition of Leonardo → Bruni's praise of Florence and the town portraits of Eneas Sylvius → Piccolomini. It was the source for Cochlaeus' *Brevis Germaniae descriptio* (1512) and Eobanus Hessus' *Norimberga illustrata* (1532).

The *Norimberga* survives in different versions in Nuremberg, StB, cod. cent. IV 89, Munich, BSB, cdm 431 & 951, and Nelahozeves, Roudnická lobkowiczská knihovna, VI F b 3. Together with

the didactic poem *Germania generalis*, it was published as a supplement to Celtis' *Quattuor libri Amores* (1502). The *Germania generalis* was preserved in print only.

### Bibliography

Texts: A. WERMINGHOFF, *Conrad Celtis und sein Buch über Nürnberg*, 1921. G. FINIK, *Konrad Celtis "Norimberga"*, 2000 [German translation]. G.M. MÜLLER, *Die "Germania generalis" des Conrad Celtis*, 2001 [German translation].

Literature: J. ROBERT, *K. Celtis und das Projekt der deutschen Dichtung*, 2003. *RepFont* 3, 212–4.

BARBARA SCHMID

## Cerretani, Bartolomeo

1475–1524. Italy. Florentine patrician, merchant and historian. Like the rest of his family he was not really rich, but he made his career as a follower of the Medici regime. After 1494 he favoured the religious ideas of Girolamo Savonarola, though he remained a critic of the political development during this period. When the Medici returned to Florence in 1512, he had already held some of the important offices, and again profited from the reinstalled Medici regime. His writings, all in Italian, include a journal and a town chronicle.

In 1500 he started writing his *Ricordi* (Memoirs) describing the contemporary situation in the Republic, which he maintained till 1524. He harshly criticizes Florentine factionalism and interprets the Medici regime as a guarantee for a certain degree of stability. An autograph is Vatican, BAV, vat. lat. 13661.

Between 1512 and 1514 Cerretani worked on his *Storie fiorentine* (Florentine Histories) which cover the history of Florence from its origin to 1385 (*libri I–II*), and in great detail the period of his own lifetime between 1494 and 1512 (*libri III–VI*). While he uses some traditional sources for the first part, he refers to his own *Ricordi*, the works of Filippo Redditi (chancery official at the court of Lorenzo de' Medici), Simone → Filipepi (brother of the painter Botticelli), and Bernardo and Giovanni Rucellai for the second part. He appears very well informed and maintains a mature distance from the events, though his perspective is still that of a commentator. The *Storie fiorentine* is an excellent source for the Savonarolian intermezzo and the succeeding period. The text survives in autograph in Florence, BNC, ms. II, III, 74.

Cerretani's *Dialogo della mutazione* (Dialogue on mutation) was written after 1520 and is a dialogically structured discursive essay on political and religious ideas. The best manuscript of this is a late 16th-century copy, Florence, BNC, ms. II, I, 106, cc., 136<sup>r</sup>–181<sup>v</sup>.

### Bibliography

Text: G. BERTI, *B. Cerretani: Ricordi*, 1993. G. BERTI, *B. Cerretani, Storia Fiorentina*, 1994. G. BERTI, *B. Cerretani, Dialogo della mutazione di Firenze*, 1994. J. SCHNITZER, *Quellen und Forschungen zur Geschichte Savonarolas. III. Bartolomeo Cerretani*, 1904.

Literature: P. MALANIMA, "Cerretani, Bartolomeo", *DBI* 23, 1979, 806–9. *RepFont* 3, 218f.

HEINRICH LANG

### Chalkondyles, Laonikos

1423/30–1490. Greece. Byzantine historian, and author of the *Ἀπόδειξεις Ἱστοριῶν* (Proofs of Histories), a history of the decline and fall of the Byzantine Empire in ten books. Little is known about his life. He was born in Athens and most likely died in Venetian-occupied Crete. He served as a member of the Byzantine embassy to the Ottomans, and also as a student of Georgios Gemistos Plethon in Mystras.

Chalkondyles' cultural upbringing and education are evident in his work, as he—like others—imitates the style of the classical Greek historians Herodotus and Thucydides. The value of his writings is significant, thanks to his access to Turkish records. His intention is to present the fall of Byzantium and the ascent of the Turks, and in so doing, he offers us an almost complete picture of 15th century Europe through the eyes of a Byzantine scholar.

Some manuscripts with the complete text as well as with some excerpts are known. Important are: Paris, BnF, cod. Coisl. 314 (15th century); Oxford, Bodleian Library, cod. Roe 12 (15th–16th century); Vatican, BAV, cod. Palat. gr. 266 (15th–16th century); Munich, BSB, cod. gr. 127 (16th century).

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Literature: H. HUNGER, *Die hochsprachliche profane Literatur der Byzantiner*, vol. I, 1978, 485–90. S. MERGIALI-SAHAS, "A Byzantine Ambassador to the West and his Office during the Fourteenth and Fifteenth Centuries: A Profile", *Byzantinische Zeitschrift*, 94 (2001), 588–604. *RepFont* 3, 221f.

CHRISTOS STAVRAKOS

### Chambre, William

14th century. England. The Latin chronicle attributed to William [de] Chambre is last in the series of Durham chronicles continuing → Symeon of Durham's *Historia Dunelmensis ecclesiae*, following the chronicles of → Geoffrey of Coldingham and Robert → Graystones. The text survives in five late-14th and early 15th-century manuscripts, of which the oldest is London, College of Arms, ms. Arundel 25, fol. 24. This first stage (1381–8) comprises brief biographies of bishops Richard de Bury and Thomas Hatfield. Before the death in 1388 of the next bishop, John de Fordham, a second section about Bury was added; this is reflected in London, BL, Cotton Titus A.ii, fols. 132<sup>r</sup>–133<sup>v</sup>, whose attribution to Chambre is the basis for his supposed authorship. Finally, after 1391 a history of the Durham priors up to 1391 was inserted between the lives of Bury and Hatfield, and the two sections about Bury were transposed, a state of affairs reflected first in York, Minster Library, ms. XVI.I.12, fol. 222<sup>v</sup>, and then in Oxford, Bodleian, Fairfax 6 (SC 3886), fol. 133, and Laud misc. 700 (SC 1579). It is unclear what parts of the chronicle, if any, were written by Chambre, whose one surviving life-record is a grant of a corrody in 1365/6. Additions in the Fairfax and Laud manuscripts taking the chronicle to 1575 are in a 16th-century hand, probably that of the antiquary William Claxton (d. 1596/7).

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Literature: N. DENHOLM-YOUNG, "The Birth of a Chronicle", *Bodleian Quarterly Record*, 7 (1932–4), 325–8. A.I. DOYLE, "William Claxton and the Durham Chronicles", in J.P. Carley & C.G.C. Tite, *Books and Collectors, 1200–1700*, 1997, 335–55. A.J. PIPER, "Chambre, William", *ODNB*.

MICHAEL TWOMEY

### Chandos Herald

fl. 1363–83. Low Countries, England. Possibly born in Hainault (modern Belgium), he was herald to Sir John Chandos, a trusted companion of Edward of Woodstock, the so-called Black Prince. Recorded in Jean → Froissart's *Chroniques*, Chandos Herald accompanied his master on campaigns with the Black Prince until Chandos's death in 1370 when the Herald entered royal service, becoming first Ireland King of Arms and then in 1377 England King of Arms. In ca 1385 the Herald composed a life of the Black Prince in French octosyllabic couplets (4188 lines), possibly a royal commission. He records the prince's chivalric exploits from his birth to his death, concentrating on his celebrated battles: the French campaigns (Crécy, 1346; recovery of Calais, 1349; Poitiers, 1355–6), and, as the bulk of the narrative, the Spanish campaign (1367), for which the Herald was an eyewitness. His valuable account of this campaign (lists of knights and terrains) may have been used by Froissart. The poem survives in two untitled manuscripts containing extra lines considered later additions: Oxford, Worcester College, ms. 1 (early 15th century), upon which three early editions are based, notably that of POPE and LODGE (4252 lines), and London, University Library, ms. 1 (1350–1400), believed to be less corrupt and edited by TYSON (4280 lines).

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Texts: M.K. POPE & E.C. LODGE, *The Life of the Black Prince by the Herald of Sir John Chandos*, 1910. D.B. TYSON, *La vie du Prince Noir, by Chandos Herald*, 1975.

Literature: S. FORAN, "Biography, Romance and Chivalry: Barbour's *The Bruce* and Chandos Herald's *La vie du Prince Noir*", PhD thesis, Trinity College, Dublin, 2006. *RepFont* 3, 222.

SUSAN FORAN

### Chanson d'Antioche (Song of Antioch)

late 12th/early 13th century. France. Not to be confused with the → *Canso d'Antiocha*, with which it shares some details. A *Chanson de geste* in rhymed alexandrine laisses in the Picard dialect of Old French, ascribed to the otherwise unknown Graindor de Douai, it forms part of Old French Crusade cycle alongside the *Chanson*

*de Jérusalem, Chanson des Chétifs* and other texts describing the legendary ancestry of Godfrey of Bouillon, which in some manuscripts continue to the fall of Acre. It describes events on the First Crusade from Peter the Hermit until the battle of Antioch in minute and realistic detail. The source for the first two thirds is unidentified but close to → Albert of Aachen. The source for the last third is → Robert the Monk's *Historia Iherosolimitana*. Assertions that the *Antioche* preserves parts of an earlier work contemporary with the Crusade by the apocryphal Richard the Pilgrim are unproven. It survives in nine manuscripts, two fragments and a prose version; most are from North East France. Manuscript A (Paris, BnF, fr. 12558) is used by DUPARC-QUIOC for her edition, but NELSON used manuscript B (BnF, fr. 786). The prose redaction is in BnF, fr. 781.

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Texts: S. DUPARC-QUIOC, *La Chanson d'Antioche*, 1976–8. J. NELSON, *La Chanson d'Antioche*, 2003. Literature: R.F. COOK, *Chanson d'Antioche, chanson de geste: le cycle de la croisade est-il épique?*, 1980. *RepFont* 3, 222–3.

CAROL SWEETENHAM

### Chanson de la Croisade contre les Albigéois [Canso de la Crozada] (Song of the Albigensian Crusade)

early 13th century. France. A *chanson de geste* of 9,578 lines in Occitan, in rhymed alexandrine laisses, with the *vers orphelin* found in other Occitan historiographical *chansons de geste*. It is the work of two authors: the first the pro-French Guilhelm de Tudela; the second anti-French and anonymous. The dual authorship of the text means that the first third differs markedly from the remainder. Guilhelm, a Navarrese priest living in Montauban, wrote the first 130 laisses in *coblas capcaudadas*, taking the story from the start of the Crusade up to the Statute of Pamiers at the end of 1212; he is sympathetic to the Crusaders. The second and anonymous author, probably Toulousain, was strongly partisan against the Crusaders: see for example his famous vilification of Simon de Montfort (laisse 208 ll. 7–16). He takes the story up to preparations for the siege of Toulouse in 1219, contributing a further 83 laisses: these are



much longer than Tudela's (on average about four times the length), in *coblas capfinidas*, written in an Occitan less strongly marked by French.

The text cites a *Canso d'Antioea* as a model (laisse 2 ll.1-3) although it is not clear whether this refers to the fragment now described by that name. The text chronicles the events of the Albigensian Crusade with rigorous realism and detail; there is none of the fantasy *chanson de geste* material found in the known → *Canso d'Antioea*. The *Chanson* shares much detail with it but is independent from the other two sources for the Crusade: the *Historia Albigensis* of the heavily biased Cistercian eyewitness → Petrus Vallium Sarnaii (Pierre des Vaux-de-Cernay) and the *Chronica* of → William of Puylaurens written some 30 years after the events.

The text survives in one manuscript, Paris, BnF, fr. 25425, dating from around 1275 and probably written in or near Toulouse: it is illustrated with 13 line drawings which were never coloured in. The early Occitan scholar RAYNOUARD transcribed a fragment now lost, and an extract from another lost version was copied in the 18th century. Two prose versions also survive from the 15th and 16th century.

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CAROL SWEETENHAM

### Charles IV

[of Luxembourg]

1316-78. Holy Roman Emperor. Born and died in Prague. Charles became king of the Empire on 11 July 1346, king of Bohemia on 26 August 1346, and emperor of the Roman German Empire on 5 April 1355. He promulgated the Golden Bull of 1356, which regulated imperial succession. An important patron of intellectual life, he himself wrote legal and moral-religious works and an autobiography (14 chapters between 1346 and 1355).

Under his influence, the official court historiography originated in Bohemia. It began with his own autobiography from his birth up to 1344. This *Vita Karoli* is addressed to his successors on both royal and imperial thrones and describes Charles' experiences and historical events of his youth, mainly the diplomatic actions and military campaigns of the Luxembourg dynasty in Northern Italy during the years 1331-3, and later on in Bohemia and Central Europe. His personal account blends with the description of historical events. An unknown author continued the work, describing the political and military actions of the Luxembourgers till Charles' election as king of the Empire in 1346 (6 chapters). The autobiography was used as a source by → Beneš Krabice of Weitmil and → Konrad of Halberstadt.

The autobiography survives in 13 manuscripts, the oldest of which is preserved in Vienna, ÖNB, ms. 556 and 619. It was translated twice into Czech, first in the 2nd half of the 14th-century (4 complete manuscripts; Vienna, ÖNB, ms. 581, is richly illuminated), then in the 15th-century (Brno, Moravský zemský archiv, G 10, ms. 114), and once into German (the only manuscript, Wrocław, BU, R 304, was destroyed during World War II). *Editio princeps*: Reiner Reinecke, Helmstadt, 1584. A Czech translation by Jan Gunther was published by Ambrosius of Ottersdorf (Olomouc, 1555).

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Texts: A. BLASCHKA, *Kaiser Karl IV. Jugendleben und St. Wenzelslegende*, 1956. J. EMLER, *Vita Karoli IV imperatoris*, FRB III, 1882. E. HILLENBRAND, *Autobiographie Karls IV*, 1979 [translation]. R. MERTLÍK, *Karel IV., Vlastní životopis*, 1985 [translation]. J. PAVEL, *Vlastní životopis Karla IV.*, 1946, 1978, 1987, 2000 [translation]. Literature: M. BLÁHOVÁ, "Literární činnost Karla IV.", in *Kroniky doby Karla IV.*, 1987. W. EGGERT, "...einen Sohn namens Wencelaus. Beobachtungen zur Selbstbiographie Karls IV.", in *Karl IV. Politik und Ideologie im 14. Jahrhundert*, 1982. Z. FIALA, "O vzájemném poměru kroniky Beneše Krabice z Weitmile a vlastního životopisu Karla IV.", *ČsČH*, 17 (1969). S. HARTMANN, "Die Autobiographie Karls IV.: Politische Rechtfertigungsschrift" oder "Heiligenvita?", *Jahrbuch der Oswald von Wolkenstein Gesellschaft*, 4 (1986/87). W. LAMMERS, "Unwahres oder Verfälschtes in der Autobiographie Karls IV.?", in *Fälschungen im Mittelalter*, 1, 1988. E. SCHLOTHEUBER,

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MARIE BLÁHOVÁ

### Chartier, Jean

d. 1464. France. Benedictine monk close to King Charles VII, precentor and main administrator of the Abbey of Saint-Denis, and royal chronicler. He was not related to Alain or Guillaume Chartier. In November 1437, after his royal entry into Paris, Charles granted Chartier the title of "Chronicler of France". It was the first time an official appointment had made explicit the Abbey's traditional role as the centre of production of French royal chronicles. Chartier's commission embodies the renaissance of Valois power after Charles VI's death in 1422 and the crisis of civil war. His work concludes the → *Grandes Chroniques de France*, following that of Michel → Pintoin, the "Religieux de Saint-Denis", whose Latin *Chronicle* ends around 1422.

Chartier's chronicle, whose style avoided the personal tone of Pintouin's, sometimes appears more annalistic than discursive. It was first written in Latin between 1437-45. It relates the reign of Charles VII (1422-61), from its difficult beginning to its glorious end, especially the reconquest of Normandy, in which Chartier himself participated. Its main sources are Pintouin and Jean Cousinot, and Chartier's own eyewitness testimony. In 1445, Chartier translated his work into French. The French version is more detailed than the Latin and considerably longer, extending to 1461 and the beginning of the reign of Louis XI. The years 1445, 1446, 1459 and 1460 are missing in the manuscripts.

This famous and widely read royal chronicle survives in at least twelve manuscripts and was published at the end of the 15th century by the most important printers of the time (Pasquier Bonhomme, 1477; Antoine Vérard 1493; Guillaume Eustace, 1514; Galiot du Pré, 1517-18). The best Latin manuscript is Paris, BnF, lat. 5959. The four principal versions of the French translation and continuation are Paris, BnF, Arsenal 160, Paris, BnF, fr. 137, 8298 and 1539.

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ESTELLE DOUDET

### Chastel, Nicod du

[Bergier de Murat; Nico der Tschachte]

ca 1390-1462. Switzerland. Author of a Fribourg town chronicle in Latin. Son of a farmer from the Murten (Morat) area, Nicod du Chastel was in the service of the church in Fribourg by 1417. From 1422 to 1426, he was rector of St. Mary's, from 1426 to 1455 he worked as scribe to the hospital and notary.

Nicod started to write down "news" relating to Fribourg in the year 1451/2 (*Hic inferius continentur nova, que de novo fuerunt et deverunt in villa Friburgi...*), continuing it backwards to 1435. Among these notes are records of important events in the lives of major citizens (accolades, trips to the holy land, elections, a feud, etc.), the deposition of pope Eugene IV at the council in Basel in 1439, related through the insertion of the bull, the arrival of pope Felix V in Fribourg in 1440, or of Albert of Austria in 1449, details on the war that eventually led to Fribourg's subjugation to Savoy on 10 June 1452, the plague and famine of 1439, a prophecy on the 100 years war ascribed to Merlin and Joachim of Fiore, but also his own invitation to dinner at the house of a nephew, or that he saw, with his own eyes, a man write while holding the pen with his feet.

This chronicle is part of a 50-page manuscript. Folios 1-27 and several pages dispersed throughout the manuscript contain Nicod's accounting book for the years 1444-62, showing his activities as moneylender. Fol. 25-27 contain an inventory of his furniture dated 28 August 1451. The chronicle entries follow on fol. 28-34. The manuscript was bought in 1823 by the English antiquary Thomas Phillips from the Fribourg family of Praroman, but was brought back to Fribourg in 1919 (Fribourg, Bibliothèque cantonale et universitaire, ms. L 526). The chronicle was used by several local historians in the 15th and 16th century (Hans → Fries, Peter Fruyo, Franz Rudella).

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REGULA SCHMID

## Chastelain, George

[Joris Castelain; Chastellain]

ca 1405–1474. France. Author of a chronicle in Middle French, with minor inserts in Latin and Middle Dutch. Born in the county of Aalst, probably in the village of Lede, Chastelain came from a family of Ghent shippers. He graduated as a Master of Arts from Leuven University in 1432. Chastelain's date of birth is suggested by the first record of his business dealings in Ghent and the date of his graduation from Leuven. He uses the French spelling of his name in a letter of 1465. His father married into the Flemish nobility, and among the associates of his most prominent relative was Colart II de la Clyte, father of the later memoirist Philippe de → Commynes. After initial service in the campaigns of Philip the Good Duke of Burgundy in 1433–4 against the forces of Charles VII King of France, he returned to the family business in Ghent, but encountered financial difficulties and left that city in 1440–1. The peace of Arras (1435) enabled the Burgundians to join the French crown against their former English allies, and Chastelain served in arms until he returned to ducal service in 1446. For the next ten years he was a trencherman and then a pantler at the Burgundian court, but increasingly his literary ability attracted attention, through occasional poems and plays, including the *Complainte d'Hector* (Lament of Hector), performed at court in 1454 with the assistance of the later memoirist, Olivier de → La Marche.

In 1455 Chastelain was appointed official chronicler, receiving an annual pension of £657 from Philip the Good and a residence in a ducal palace at Valenciennes. Although he made occasional forays to court and elsewhere to gather information, Chastelain spent much of the remainder of

his life writing from this base, surrounded by a small group of servants who included (certainly from 1471) his successor as official historian, Jean → Molinet. Chastelain's status was high in these years: in 1457 he was made a ducal counsellor, and in 1473 Philip's successor Charles the Bold conferred on him a knighthood and the title of *indiciaire*. Chastelain was survived by an illegitimate son, Gonthier, who played an important role in the reception of his father's work.

Chastelain was commissioned to record in his chronicle *tous les haulx et grans fais de la chrestiente, souverainement de ce noble royaume et de ses dependances* (all the great and high deeds of Christendom, above all of this noble kingdom [of France] and its dependencies). It is revealing—and entirely consonant with his background—that he should have counted the lands of the duke of Burgundy among these dependencies, but the chronicler nonetheless had a princely rather than a purely royalist conception of the kingdom, advocating a leading role for his master alongside the king. His convictions led him to adopt an occasionally hostile attitude towards his second master, Charles, who increasingly sought to sever ties to France. The chronicle was intended to cover events from 1419 onwards, but survives only in fragments which are sometimes incomplete themselves (1419–22, 1430–1, 1454–62, 1463–4, August 1466, 1467–8, 1470). Although it amounts to more than 1200 folios of text, the work was never finished and was therefore not circulated in Chastelain's lifetime. It is nonetheless clear from the evidence of the text and other sources that more was written than has survived. The losses may be the result of excerpts made from a more complete body of material in the possession of Chastelain's son for a later Habsburg audience which had different historical interests.

The earliest of the ten manuscripts is Brussels, KBR, 15843 (1454–8) which bears Chastelain's corrections and forms part of a working copy of the text. All the others date to ca 1490–1520: Arras, BM, 256, 471, 516; Chateau de Beloeil, TA.V.D.17; Florence, BML, Plut. 176, 177; London, BL, add. ms. 54156; Paris, BnF, 2688, 2689. Sources include the chronicle of his predecessor → Enguerrand de Monstrelet for the first two fragments, but subsequently materials he gathered by correspondence and conversation with a variety of leading figures, among them the chief Burgundian herald and chronicler → Jean Lefèvre de Saint-Rémy. As a result, the chronicle is considered to be one of the

most valuable sources for the study of the Valois dukes of Burgundy and the kings of France in the 15th century.

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Literature: J.-C. DELCLOS, *Le témoignage de Georges Chastellain*, 1980. G. SMALL, *George Chastelain and the shaping of Valois Burgundy*, 1997. G. SMALL, "When *indiciaires* meet *rederijkers*: a contribution to the history of the Burgundian 'theatre state'", in J. Oosterman, *Stad van koopmanschap en vrede: Literatuur in Brugge tussen Middeleeuwen en Rederijkerstijd*, 2005, 133–61. *RepFont* 3, 234f.

GRAEME SMALL

## Chiabrera, Giovanni

[Zabreria]

d. 1498. Italy. Biographical information about Chiabrera is very scant. Born in Acqui (Piedmont) the son of the notary Corrado Chiabrera, he was a physician and a scholar. His qualities and competence were such that he was held in great repute at the court of the Marquises of Monferrato. He died in 1498. He is associated with a *Chronicon*, compiled from ca 1476 to 1498, in which events from 1470 relating to the city of Acqui and in particular to the Chiabrera family are narrated. The presence of a very short history of this family before the beginning of the *Chronicon* suggests that the main aim was the compilation of a family history. It is no coincidence, in fact, that in the manuscript (Turin, Biblioteca Reale, ms. 144) some details are added which were annotated by the author's descendants up to 1790.

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Literature: V. SCATI, "Studi di storia acquense", *Rivista di Storia, Arte Archeologia della provincia di Alessandria*, 6/20 (1897) 7–11. *RepFont* 3, 240.

ROSANNA LAMBOGLIA

## Chinazzo, Daniel

d. 1428. Italy. Trevisan druggist and public official at end of 14th century. Wrote most detailed

contemporary account of the War of Chioggia (1378–81) between Venice and forces of Genoa, king of Hungary and lord of Padua. Born the son of a mercenary captain, Biachino called Chinazzo, at Motta di Livenza in the Trevisano, Daniele di Chinazzo was orphaned early but was able to keep his inheritance thanks to the intervention of the Venetian Senate. He learned the trade of apothecary in Venice, which he later practiced in Treviso. During period of the War of Chioggia he resided mainly in Venice as a minor government official.

As an eyewitness to many of the events of conflict, he chronicled the conflict in a sort of detailed diary written in Venetian dialect, which he entitled *Cronica de la guerra da Veniciani a Zenovesi* (Chronicle of the war between the Venetians and the Genoese). Though favourable to his adopted city of Venice and its ruling class, the account shows respect for the lord of Padua, Francesco il Vecchio da Carrara, who ruled Treviso in the 1380s when Chinazzo put his chronicle in its final form. His chronicle is one of finest examples of military history written in late medieval Italy and most valuable for its unequalled detail of the course of the conflict. The most reliable manuscript is Copenhagen, Kongelige Bibliotek, Rostgaard 28, a copied at Treviso in 1428, which was used by V. LAZZARINI in his standard edition of the chronicle.

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BENJAMIN G. KOHL

## Chortasmenos, Ioannes

ca 1370–1431. Byzantium. Ioannes Chortasmenos is one of the most important Byzantine scholars of the period from the late 14th to the mid-15th century. A more sound description of his life was achieved after the discovery of two manuscripts of his work in the Vatican and in Vienna which contained autobiographical details. He was most probably born around 1370 and he died according to paleographic evidence on the 4th October 1431. He served as *νοτάριος* (notary) at the patriarchate, and was later ordained a monk with the name of Ignatius. In the period between

the years of 1415 and 1430 he became Eparch of Selymbria (Thrace). As a scholar, he concerned himself with a wide variety of interests and intellectual pursuits, which ranged from theological questions to affairs of astronomy. Well known Byzantine erudites like Bessarion, Markos Eugenikos or Gennadios Scholarios were students of Ioannes.

Ioannes' prolific work includes missives, poems and epigraphs, commentaries on Ioannes Chrysostomos and a prologue to Aristotle's *Logic*. HUNGER has recently been able to demonstrate that he was also the author of a chronological narrative on the Ottoman sack of Constantinople of 1394 to 1402, which had been published as an anonymous work by GAUTIER. In this text, Ioannes gives us little information beyond what is also provided by historians like → Laonikos Chalkondyles or → Doukas, but his vivid description of the helplessness and dismay of the population of Constantinople in the face of the enormous Ottoman army adds colour to the picture, as does the description of large numbers of people trying to leave the city. The text bears similarities to sections of the → Bulgarian Anonymous Chronicle.

In a surviving letter Ioannes stated his intention of writing a chronicle, but there is no evidence that he carried this out. D. NASTASE hypothesised that GAUTIER's text was a fragment of a lost "Chronicle of Ioannes Chortasmenos", and that the *Bulgarian Anonymous Chronicle* is a translation of this chronicle. However, this theory has not found general acceptance, and one must accept HUNGER's view that the author of the Bulgarian chronicle used only the surviving short text.

Manuscripts: Vienna, ÖNB, cod. Suppl. gr. 75, fol. 263-269 (15th century); Milan, Biblioteca Ambrosiana, cod. gr. O 123 sup. (= Martini-Bassi 598) (16th century).

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CHRISTOS STAVRAKOS

**Christherre-Chronik**  
(Chronicle with incipit 'Christ the Lord')

ca 1250. Germany. World chronicle with Old Testament narrative and commentary in Middle High German verse. The work of an anonymous writer, who composed it on behalf of a landgrave Heinrich von Thüringen (probably either Heinrich der Erlauchte or his predecessor, Heinrich Raspe), runs to more than 24 000 lines of rhyming couplets. After a prologue and a lengthy theological introduction, it tells the history of the Old Testament up to the death of Joshua and the beginning of the period of the Judges. Parallel non-biblical history is inserted in short segments at climaxes and watersheds of the biblical history, following the structural model of *incidentia* of → Peter Comestor's *Historia scholastica*. The principal sources for the biblical history are the Vulgate itself and Peter, but for the theological introduction and most of the *incidentia*, the *Pantheon* of → Gottfried of Viterbo. The world chronicle approach, which is inherent in the prologue and is derived from the *Pantheon*, is somewhat lost from sight in the subsequent biblical narrative. This is reflected in the arrangement of the material according to books of the bible (highlighted with preceding comments and "section prologues"), as opposed to the *aetates*, which appear only in a rudimentary fashion. *De facto*, the anonymous poet has left us with a biblical epic rather than a world chronicle. He seldom leaves his mark in any narrative embellishment of the biblical material, but is present in the theologically erudite commentary sections, which set the *Christherre-Chronik* apart from the two other MHG verse world chronicles, those of → Rudolf von Ems and → Jans [der] Enikel.

In terms of poetics, the *Christherre* poet learned from Rudolf von Ems, of whose works he certainly knew the most religious, the conversion legend of *Barlaam und Josaphat*, the prologue of which is used in the *Christherre*-prologue. However, there is no proof that he knew Rudolf's *Weltchronik*, though theories to this effect have been proposed. The two are assumed to have worked at around the same time but used quite different ideas.

Je merc hien solten  
sweum si streiten wolten  
nd sinder si ze streit dar  
sen der stadpantzen schar  
vol kerne mit reicher wer  
da sinder si mit grozem her  
sint hieze der hancschafft  
wider si kerne mit w schraff  
o das zil von in was vromen  
o das si ze summen solten thomen  
I chanc hie sich der streit  
so vromerich sey der zeit  
da manere dal sein end w  
w vil sachleichen tod



Den si von noren hien  
zelegte wurden vber streiten  
von sures hutes chraff  
w in stadyen die hancschafft  
o das ir lincel geidz  
der mit in thomen dar was  
nd wurden snt erlasen  
also hore ich di warhait sagen  
die wapen sen in ruseu  
Galaam si da auch erflagen  
Der den valschich rir rier  
sen der yfrahelischen dier  
nd zehoer also zehant  
all die veyr vber al dar laut  
Pius weze kisten sar  
sewan mit reht die schar  
nd prauten an den stunden  
swaz si da sunden  
nd erflagen all die man  
wob und hinc furten si dan  
A den sellen stunden  
vnd was si sin den  
Moyles vnd fleazar  
vnd secliche furten sar

Lupfensen si holerden do  
vnd wari ir seliches fro  
da in auf diser vart geschach  
co moyles die werb erfach  
da si selung wari thomen  
vnd in der leb nibe was tenomen  
nd die si e veridren  
mit in sellen heten  
auf die hancschichten schuld  
da mit si sotes luld  
A in veruithen da w  
da si das apstot wephesot  
hien e geitler an  
do hieze der rain sotes man

Den weiten nemten den lepp  
die da gelaiten wari wup  
nd mannen wari sey gelegen  
die waid hieze der sotes dresen



Leant selaiten hie  
die maid man do lesen hie  
der mit warhait als ich laz  
zwai vnd dreizueht tausent was  
nd hieze die anzuecht an scharn  
sten mit me hie verwaru

Fig. 11 *Christherre-Chronik* compilation. Battle of the Isrealites with the Midianies; killing of the Midianite Women. Munich, Bayerische Staatsbibliothek, cgm 5, fol. 119r.

The success of this unfinished work was immediate and lasting, as the ca 100 surviving complete or fragmentary manuscripts from the 13th to 15th centuries attest. At first the *Christherre-Chronik* was copied on its own or together with other spiritual works (including in two separate instances with Rudolf's *Barlaam*); from the middle of the 14th century it frequently appeared with a continuation from the latter part of Rudolf's *Weltchronik*. The reception of the *Christherre-Chronik* was decisive for the renaissance of MHG rhymed world chronicles in the last quarter of the 14th century in Bavaria and Austria, associated with the name of → Heinrich von München.

As recent research has shown, the complex history of compilation chronicles in this period began with the incorporation of the *Christherre-Chronik* into the Old Testament part of the *Weltchronik* of Jans Enikel to produce the so-called *Enikel-Christherre-Mischtext* (mixed text). This text then became a main source of the → *Erweiterte Christherre-Chronik*, which provided the basic framework for the Old Testament part of the chronicles in the Heinrich von München complex, and in many respects already shows the characteristic traits associated with him.

The original concept of the *Christherre-Chronik* did not include illustrations, and the manuscripts of the pure text remained for the most part unillustrated. It was only when the text was combined with Rudolf's and Jans' work that a cycle of miniatures comparable with theirs entered the *Christherre* tradition, too. The principal manuscripts of the pure text are: Göttingen, SB & UB, 2° cod. ms. philol. 188/10 cim; Paris, BnF, all. 114; Toruń, BU, Rps 144 (no illustrations). Examples of illustrated *Enikel-Christherre* mixed texts: Munich, BSB, cgm 5 [Fig. 11 & 44] & cgm 250. The most extensive illustration cycle is found in New York, Pierpont Morgan, cod. M 769, actually a Heinrich manuscript, but with over 21000 lines of the unmixed *Christherre*-text. A unique late *Christherre*-Rudolf compilation, a splendid manuscript from the Lauber workshop, is Colmar, Bibliothèque de la Ville, ms. 305.

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RALF PLATE

### Christian Kuchmeister

14th century. Switzerland. Benedictine monk in St. Gallen. His *Nüwe Casus Monasterii Sancti Galli* (New reports from the monastery of St. Gallen) has been regarded as an important source for the history of the 13th and 14th centuries. The author names himself in the first chapter of the prose history and notes that he started writing in 1335, when Konrad of Bussnang was abbot. The *Casus* give a summary of the history of the St. Gallen monastery from 1228 until 1329. It is not certain whether Christian wanted to end his work with abbot Hiltpolt of Werstain, but it is possible is that he did not want to judge the investiture contest. The *Casus* are one of the first German prose histories to give historically reliable information in an entertaining narrative style. Modelled on the Latin histories of the abbey by → Ratpert and → Ekkehard IV, they are arranged in nine chronologically ordered chapters, each of which records the rule of one abbot. The author not only gives a historical overview, but also describes the most striking incidents in each period. Although the abbey had lost much of its former prestige, Kuchmeister continues its history, recounting its successes and failures, and the rise and fall of its leaders. He must have had a traditional education, because his lively narrative style shows a clear mastery of classical rhetoric, and effective use of literary techniques. The text survives in two 15th-century copies: Zürich, ZB, A 152 (Z); St. Gallen, Stiftsbibliothek, cod. 27.

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GESINE MIERKE

### Christian of Mainz

[Christianus archiepiscopus Moguntinus]

13th-century. Germany. *Christianus presbiter, episcopali nomine indignus*: the identification is controversial. This may be archbishop Christian II

of Mainz or Christian of Lithuania, auxiliary bishop at Mainz, or an anonymous Cistercian monk. In the years 1249–53 he wrote a Latin episcopal chronicle, known as *Liber de calamitate ecclesie Moguntinensis* or *Chronicon Moguntinum*.

Written from the church's point of view, the chronicle provides the history of the diocese of Mainz from 1153–1251. Its author complains about the decline of the bishopric, which in his opinion set in with the deposition of archbishop Henry in favour of Arnold by king Frederick I Barbarossa in 1153 and Arnold's murder in 1160. Without understanding the underlying structural conflict, the author recounts the various attacks on the position of the archbishops, who had to fight off simultaneously their citizens' desire for political autonomy and the infringements on their territorial authority by neighbouring powers set on expansion. The text includes a comprehensive inventory of the church's treasure. It survives in three manuscripts from the 16th and 17th century: Berlin, SB, ms. lat. fol. 666 (olim Cheltenham 705); Würzburg, UB, M.ch.q.95/5 and M.ch.f.187 (fragment).

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JAN ULRICH BÜTTNER

### Christian von Geren

d. 1486. Northern Germany. Chronicler from the Altmark (today Mecklenburg-Vorpommern). Christian studied at the University of Rostock. From 1446 he deputized for Lübeck town clerk Johann Hertze, and testified in numerous documents. As a secretary to the Lübeck merchants' corporation, he was active in Bergen (Norway) in 1450, and in 1456 he travelled to Rome on their behalf. In 1458 he barely escaped an assassination attempt, and in 1459 he returned to Lübeck,

where he was a notary for merchants trading with Bergen. In 1460–1 he was briefly a clerk to the Kiel city council. In 1463 Christian I of Denmark bestowed nobility upon him. He was buried in Lübeck.

In his youth Christian composed historical notes for the years 1446–47 and 1451 (*Ex croniciis Lubicensibus*, in Reykjavik Stofnun Árna Magnússonar, AM 295 4°), formulaic statements for official use in the city chancellery, but in fact these were only excerpts from Hertze's → *Lübecker Ratschronik*. In 1469 he wrote a history of the guild houses in Lübeck's Mengstrasse and Beckerggrube from 1380 to 1428, which is contained in the *Schüttingsrechnungsbuch* (guild book) of the Lübeck-Bergen merchants, which Christian had himself initiated (Lübeck, Archiv der Hansestadt, ms. 66).

His most important work was his *Lübische Chronik* (Lübeck Chronicle) for the years 1350–1486 (also contained in the *Schüttingsrechnungsbuch*, fol. 131' to 139'). The first part, covering the historical events from 1439 onwards, or at least from 1443, reports from an eyewitness perspective. The second part, 1470–86, which he never edited completely, contains a colourful mix of the most varied records, whatever could have been of interest to the Lübeck-Bergen merchants, such as military, political, occasionally also global-historical events. The chronicle closely resembles an annalistic account, following a straightforward chronicle sequence. Christian also reflects on natural catastrophes and epidemics, mentions the erection of churches and other significant buildings, and ruminates on prices and executions.

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ALBRECHT CLASSEN

## Christine de Pizan

[Pisan]

1364–1430. France. Poet and moralist in the Francien dialect of Old French. Born in Florence and raised at the court of France, she was author of lyrical and autobiographical poems and outspoken advocate for the cause of women, whose conditions of life are depicted in many of her works, especially *Le Trésor de la Cité des Dames*, 1405 (The Treasure of the City of Ladies). She was also the self-published translator/adaptor of a number of reference, didactic and moral works. A politically active 'insider', she wrote to influential members of the royal family, advocating the return to peace at the height of the Hundred Years' War, and her last known work is a verse celebration of Joan of Arc: *Le Ditié de Jeanne d'Arc* (The Song of Joan of Arc, 1429). It is possible that the historian Jean → Castel was her grandson.

Her one historical work, *Le livre des Fais et bonnes meurs du sage roy Charles V* (The Book of the Deeds and Good Customs of the wise king, Charles V, 1404), commissioned by Philip the Bold Duke of Burgundy, is a prose eulogy of the late king, modelled on the 'Mirror of princes' genre, but supported by her personal acquaintance with Charles V and possibly by information provided by her patron. Despite the propagandist intent and the occasional factual error, its eyewitness descriptions and privileged insights make it a valuable primary source. By its nature, the work is also an indirect critique of the political disarray experienced by France at the time.

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FRANÇOISE HAZEL MARIE LE SAUX

## Christoph of Týn

1453–post-1516. Bohemia. Diplomat and warrior, author of an autobiography written in German. Born into the family of a Western Bohemian knight of Týn (German: Thein), part of Lomnice near Sokolov, Christoph left for Vienna at the age of 18. In 1477 he entered the service of Friedrich III, where he served as a soldier, administrative officer and diplomat. After the emperor's death in 1493 he returned to Bohemia and used his savings to buy several estates where he worked and

accepted occasional tasks as a mediator, interpreter and ambassador for the Czech king Vladislav II Jagello and for the neighbouring princes. He recorded his own experiences including political negotiations to which was party (predominantly the dealings of the Czech king Vladislav II with Louis V, Count Palatine concerning the former Czech feoffs in the Upper Palatinate) in his autobiography which he finished on 24 June 1516. It is preserved in an autograph in Cheb, Státní okresní archiv, Archiv města Cheb, fasc. 528, karton 393, složka A2293/44 (52).

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MARIE BLÁHOVÁ

## Chronicles (terminology)

1. Linguistic history of the word *Chronicle*; 2. The term *Chronicle* in classical and medieval usage; 3. The term *Annals* in classical and medieval usage; 4. Related terms in classical and medieval usage; 5. Terminology and distinctions in modern scholarship

## 1. Linguistic history of the word Chronicle

The word *chronicle* is ultimately derived from the Greek χρονικός (chronological), an adjective from χρόνος (time). Although χρόνοι (times, perhaps in the sense of 'dates') is found in titles of

minor works from the third century BC, χρονικός is attested as a title or description of a work only from the first century BC: Diodorus Siculus uses ἡ χρονικὴ σύνταξις (chronological compilation or arrangement, in *Bibliotheca historica* 13.103), as does the so-called → *Lindian chronicle* of 99 BC, and → Dionysius of Halicarnassus has αἱ χρονικαὶ γραφαί (chronological writings, in *Roman Antiquities*, 1.8). It may be slightly earlier than this if the title of the Χρονικά of → Apollodorus (ca 140 BC) is original. Towards the end of the first century AD, references are found in the writings of Plutarch to χρονικοὶ κανόνες (chronological tables, *Life of Solon* 27) and τὰ χρονικά (chronology, *Life of Themistocles* 27.1).

The word is already found as a substantive in Greek in the classical period, but although it is found in Byzantine Greek as a neuter noun, χρονικόν, for example in the manuscript titles of Leontios → Machairas or Macarios → Melissourgos, it was not widely used, though as a genre description it is found in Stephen of Byzantium and the *Suda*. Even well into the Middle Ages, Greek writers prefer the adjectival forms, as in → Ephraem of Ainus's χρονικὴ ἱστορία (chronological history), or opt instead for the noun χρονογραφία (chronography), as in the titles of works by → Joel historicus and Michael → Psellos, or variants like Ἐκλογή χρονογραφίας by → Georgios Synkellos. In the titles of Byzantine writings, the plural is only found when a plurality of distinct works is intended, as in → Βραχέα Χρονικά (short chronicles), which in any case is a modern term. (For more on the Byzantine tradition, see → Byzantine historiography.)

In Latin, *chronicus* (chronological) first appears in the first century AD in Pliny the Elder's *Natural History* and in the second century in Aulus Gellius, both as an adjective (*chronici libri*) and as a noun (*chronica*). Gellius uses *Chronica* in connection with a lost work by → Cornelius Nepos, and it may have been Nepos' original title. If this is the case, he is an exception. Although modern scholars have applied titles like → *Chronicon Romanum* to earlier texts, no other classical Latin writer called his own work a chronicle, and it seems to be only with the first Christian chronicles in the fourth century that the word comes into its own as a standard Latin term for a text form.

→ Jerome translates → Eusebius with the adjective *chronici canones* (chronological tables); but he also knows χρονικόν, which interestingly he uses as a description (not yet a title) for the Old

Testament book now called the Book of Chronicles (see → Bible). → Prosper of Aquitaine refers to his own summary of Jerome as an *epitoma de chronicis* (summary of chronicles; the form *Epitoma chronicōn*, with its anomalous Greek genitive inflection, has been the title of Prosper's work only since the nineteenth century edition). → Augustine and → Rufinus also all use the word. So by the early fifth century the word is established as an every-day Latin noun.

Some, like Jerome and Prosper, took the word as a neuter *chronicon* with a plural *chronica*, which is usually explained as implying the collocation χρονικὰ βιβλία. Occasionally this was Latinized into *chronicum*. Others, beginning with → Isidore of Seville and → Gregory of Tours, used a feminine *chronica*, plural *chronicae*, which of course is equally correct: because the form *chronica* can be either feminine singular or neuter plural, one theory sees the origin of the feminine usage in a simple confusion, but since the adjective can as easily be used with a feminine noun—one thinks of Dionysius' χρονικαὶ γραφαί—the feminine can as easily be seen as an independent substantivization, especially given the stature of the first authors to use it this way. The unambiguously feminine forms *chronicae*, *chronicarum* or *brevis chronica* appear regularly in the titles of works from England, Italy and Germany from at least the eleventh century onwards. When designating a single work, the word can be used either in the singular (Jerome) or the plural (Prosper). A number of other variants can be found on this theme. Late Latin knows the diminutive *chronicula*, used for example by → John of Worcester, and the noun *chronicus* for the chronicler.

The early humanists, aware that the neuter is attested earlier than the feminine, decided that the feminine variety was a barbaric monkish interference with classical usage. The point was thematized many times. So for example, Ambrosius Calepinus (1440–1510) gave the following note in his *Dictionarium* (1502, here cited from the edition Hagenau 1522, fol. 81<sup>v</sup>–82<sup>r</sup>): *Chronica, -orum, generis neu. non chronica, -cae, ut indocti usurpant, latine temporalia dicuntur, proprie annales* ("Chronica, -orum", gender neuter, not "chronica, -cae", as the uneducated say, means in Latin "times", actually "annals"). The following year Heinrich Bebel (1472–1518) expounded in his *Commentaria epistolarum conficiendarum* (1503, here Strasburg 1513 fol. 50<sup>r</sup>): *Chronica, quae valent temporalia, plurali numero debent*

*enunciari sicut Physica* ("chronicles", which means "times", should be spoken in the plural like "physics"). However, linguistic purists can rarely prevail against the trend of real-life language usage: as late as 1493 Hartmann → Schedel, a competent Latinist of the new humanistic school, entitled his immensely influential Nuremberg chronicle *Liber chronicarum*, and three years later Giacomo Filippo → Foresti published one of the most innovative works of humanist historiography, the *Supplementum chronicarum*.

It is the feminine variant which has informed most of the vernaculars: French *la chronique*, German *die Chronik*, Italian *la crònaca*, all of which were well-established by the thirteenth century, and later imitations like Russian *хроника*. Despite some very odd spellings, as in the Middle Dutch → *Goutsch Cronijxcken*, the vernacular forms show little fundamental variation. The suffixed English form *chronicle*, borrowed from Old French, reflects the Latin diminutive *chronicula*. Italian also has a diminutive, *cronachetta*. German has the formal sounding *Chronikalien*, used for loose collections of chronicle-like notes, and also the adjective *chronikalisch*, both of which are mostly restricted to academic contexts.

## 2. The term *Chronicle* in classical and medieval usage

The definition of the word *chronicle* has been much disputed in modern scholarly writing. Originally it was used relatively loosely, understood to mean any historical writing that was largely or primarily concerned with chronology. The earliest Greek usage, following Apollodorus, applied the word to works that appear to have been like the → *Parian Marble* or the → *Oxyrhynchus Chronicle*, which list events with dates, and although the pre-Christian use of the Latin form is sporadic at best, it also seems to be associated with the smaller forms of historiography.

The first Christian discussion of the term dates from the sixth century, when → Cassiodorus included in his *Institutiones* a chapter on the nature of Christian historical writing, which noted *Chronica vero, quae sunt imagines historiarum brevissimaeque commemorationes temporum...* (But chronicles, which are sketches of history and the briefest surveys of the past, *Institutiones* I, 17, 2). That is, chronicles treat large swathes of history and distil them into manageable overviews.

Isidore gave the following definition: *De chronicarum vocabulo. Chronica Graece dicitur quae Latine temporum series appellatur, qualem apud Graecos Eusebius Caesariensis episcopus edidit, et Hieronymus presbyter in Latinam linguam convertit. Χρόνος enim Graece, Latine tempus interpretatur* (*Etymologies*, 5, 28), that is, just as *χρόνος* means "time" so a chronicle is a "sequence of dates". Apart from specifying the chronological order, this says very little, and the only telling point here is the reference to Eusebius and Jerome: for Isidore, a chronicle is a work written in their tradition.

Two chroniclers of the thirteenth century attempted definitions and distinctions. In the prologue to his chronicle, → Sicard of Cremona (ca 1155–1215) wrote *Cronicam, id est temporalem narrationem ab exordio mundi de temporibus et personis et gestis earum, non omnibus, sed que nobis et nunc ad exempli et cautele memoriam scripturarumque noticiam expedire videntur, in unum corpus coaugmentare satago, decerpta in serti fasciculum redigendo* (I have endeavoured to compile a chronicle, i.e. a chronological narration from the beginning of the world about the ages and the people and their deeds; not about all of them, but those which seem useful to us now as a cautionary reminder and as a written record, assembling it in one corpus by arranging the pieces concatenated in a bundle.) What is new here is the universal element—for the first time a definition of chronicle suggests it should begin with the creation.

Around the same time, → Gervase of Canterbury (ca 1145–ca 1210) contrasted *chronica* with *historia* in the second of the two prologues to his chronicle. This fairly substantial discussion is frequently cited in discussions of genre, and is worth examining at length: *Forma tractandi varia, quia historicus diffuse et eligenter incedit, cronicus vero simpliciter graditur et breviter. [...] Cronicus autem annos Incarnationis Domini annorumque menses computat et kalendas, actus etiam regum et principum quae in ipsis eveniunt breviter edocet, eventus etiam, portenta vel miracula commemorat. Sunt autem plurimi qui, cronicas vel annales scribentes, limites suos excedunt, nam philacteria sua dilatare et fimbrias magnificare delectant. Dum enim cronicam compilare cupiunt, historici more incedunt, et quod breviter sermoneque humili de modo scribendi dicere debuerant, verbis ampullosis aggravare conantur.* (The manner of handling [the past] varies, because the historian approaches

it expansively and selectively, but the chronicler addresses it simply and briefly. [...] The chronicler, however, counts the years starting from the Incarnation of the Lord and the months of these years and the calends, he also expounds briefly on the achievement of kings and princes that happened in these years, and reporting events, bad omens or miracles. However many of those who write chronicles or annals exceed their limits, as it pleases them to make their phylacteries broad and their tassels long. For while they want to compile a chronicle, they approach it in the manner of historians, and what they should have said in few words and an unadorned style, they try to make more important with sententious words.) This he further elaborates with images from Horace and Virgil showing the eloquence of the historian and the poverty of the chronicler, and his criticism of the pharisaical self-importance (allusion to Matthew 23, 5) of those chroniclers who breach the boundaries of their genre shows that only the humbler form is suitable for a monk.

However, HAYWARD has warned against building arguments on Gervase's implied definitions. Gervase is writing a propagandistic work which masquerades as a simple chronicle. As part of the conceit of the work he prefaces it with a rhetorical passage ostensibly, but in fact rather disingenuously, contrasting the straightforward honest *chronicus* with the attention-seeking *historicus*: the former workmanlike and objective, the latter self-important and preposterous. Gervase praises the *chronica* over the *historia* precisely to disguise the fact that his own work is strongly agenda-driven. This of course does not invalidate the observation that Gervase was aware of the difference in terminology and distinguished it in a manner which echoes the implication in earlier writers that the chronicle is the less elaborate genre. But it does mean that discussions of genre which quote Gervase out of context miss much of what can in fact be learned from him.

More precise medieval definitions are not forthcoming. If we consider the range of works which medieval authors refer to as chronicles, ranging from vast discursive works to short lists of kings, and from histories of the world to biographies and accounts of battles or journeys, it is clear that they did not have precise genre characteristics in mind when they applied this term to a text. The same appears to be true in the early modern period. The humanist Nicolaus Perottus (1429–80) defined the word in his *Cornucopiae*

(1489, here Basel 1526), a monograph on literary forms, quite simply: *chrónos [graece] tempus significet. Unde Chronica appellantur, quae de temporibus scribuntur, et Chronici, qui de temporibus scribunt.* This covers any form of chronologically-arranged historical writing. Modern dictionary definitions, relating to the everyday rather than the scholarly use of the word, have changed very little: "A detailed and continuous register of events in order of time" (Oxford); "Recueil de faits consignés dans l'ordre chronologique" (Larousse); "Bericht über geschichtl. Vorgänge in der Reihenfolge ihres Geschehens" (Wahrig).

## 3. The term *Annals* in classical and medieval usage

The problem of defining a chronicle is inextricably linked with the definition of related terms, particularly *annals*, as many writers have contrasted chronicles and annals as distinct literary forms, but also *historia*, *gesta* and others.

Latin *annales* is the plural of the adjective *annalis* (annual), from *annus* (year). The noun is used invariably in the plural, which is usually explained as implying the collocation *annales libri* (books of years), found for example in Aulus Gellius. The linguistic history of *annales* is relatively straightforward. It is attested in Latin from around the second century BC and is used continuously until the renaissance, when it transfers also into the vernaculars. The equivalent in Greek is *ἔτη* (from *ἔτος*, 'year, season'), which which is not widely encountered in discussions of chronicle terminology; and the Slavonic languages have a parallel form, Russian *летопись*, Czech *letopisy* from *leto* 'year' and *pis* 'writing'.

In classical usage *annales* seems to have been used for all kinds of historical writing. It was certainly applied to large-scale narrative history, though the most famous example of this use, the title of the *Annales* of → Tacitus, was actually given by a modern editor. However, *annales* was also used for works like the *Annales maximi*, the records of the pontifex maximus, which predate more literary annals and had a terse and frugal reporting style.

The Christian writers of late antiquity and the early Middle Ages made less use of the term *annales* than is often supposed, but it is found referring to historical texts sporadically throughout the period, though it is not always easy to tell

what kinds of texts are intended. Isidore wrote: *Inter historiam autem et annales hoc interest, quod historia est eorum temporum quae vidimus, annales vero sunt eorum annorum quos aetas nostra non novit*. Ninth-century references to annals include Ardo of Aniane in the preface to his Life of St. Benedict (*Perantiquam siquidem fore consuetudinem actenus regibus usitatam, quaeque geruntur acciduntve annalibus tradi posteris cognoscenda, nemo, ut reor, ambigit doctus*), → Frechulf of Lisieux (frequently) and the Irish Sedulius Scottus (*Item in annalibus legitur: Dixit Dominus ad David: Noli deducere Allofilos in terram Dei ne maledictio in te maneat*). Two examples from the eleventh century are Lantbert of Deutz (*Treuerorum est metropolis antiquitate famosissima annalibus et historiis nominatissima*) and the *Vita Theoderici Andaginensis* (*Actum est hoc anno ab incarnatione domini 1076 atque communi decreto litteris et annalibus traditum in urbe remensi tot que habet testes quot ex his qui in ea urbe tunc erant adhuc supersunt homines*). The term *annales* seems to have experienced a revival in the 12th century, when it is found for example in writings of Gervase, → John of Salisbury, and → William of Tyre.

In medieval usage, the terms *annales* and *chronica* appear to be used without differentiation, to the extent that Gervase, while making other distinctions, referred to *exempla continentur in historiis vel annalibus quae alio nomine cronica nuncupator* (moral examples contained in histories or annals, which are also called chronicles). The interchangeability is apparent from the large numbers of works to which late medieval or early modern sources give pairs of alternative titles like *Annales Laurissenses minores* and → *Chronicon Laurissense Breve*. More research is required here, since many of the received work titles are in fact modern and the assumptions of 18th and 19th century scholars may thus skew our impression of medieval usage. However even allowing for this caveat, we can observe that tendentially, if by no means consistently, late medieval manuscript titles are more likely to contain the word *annales* as a designation for monastic works. It may simply have been an accident of fashion that especially the Benedictines adopted this word, but it does have a particular appropriateness, for the style typical of monastic annals actually involves writing the year number in the left-hand column beside the report for that year. The comparison

can be made with *diary* or *journal*, both of which are derived from words meaning day; like an annual diary, a book of *annals* is maintained in yearly entries. The plural is now understood as referring to these entries, and we can speak in the singular of "the annal for 1066". Far more than the classical annals, the monastic annals are truly "year books". Nevertheless, in the passage quoted above from Ambrosius Calepinus, *annales* is given as a gloss on *chronica*, and our citation from Heinrich Bebel continues with the words *Annales igitur sunt quae nostri graeco vocabulo Chronica nominant* (annals, then are for us what the Greeks call by the word chronicle). It is clear that for most late medieval and early modern writers, *annals* and *chronicles* are synonymous.

#### 4. Related terms in classical and medieval usage

*Historia* is again a word of Greek origin. ἱστορία is derived from ἱστορίω (to enquire), linked to ἵστωρ (witness or judge), and may originally have meant an eye-witness report or an expert report. First attested in Herodotus in the sense of an enquiry, it is the principal term used for the writings for the classical Greek historians, and in the Byzantine world it was the preferred term for chronicles of all kinds, sometimes modified with an adjective as in χρονική ἱστορία. Borrowed into Latin, *historia* is the most widely-used term for classical historical writing. Aulus Gellius is aware of two different ways in which *historia* might be distinguished from the native term *annales*; some saw *historia* as the more general term for a historical work, and *annales* as those *historiae* which have a strictly chronological progression; alternatively it could be said that *historia* focussed more on recent history whereas *annales* gave the longer view. In medieval writing, *historia* is sometimes used in ways which might suggest a continuity with this last thought, for example the many crusade chronicles with titles like *Historiae Hierosolymitanae*, as though these were the memoirs of those who participated in the campaign. But against this, *Historia ecclesiastica* had been the standard term for a church history at least since Bede. The matter is complicated by the use of the word especially in the vernacular (*historia, histoire, historie*) in courtly and later urban writing for a form of short fiction:

*historia* gives us the English word *history*, but also *story*.

An interesting hybrid of *historia* and *chronica* is found in Ranulf → Higden's tagging of his own massive work: *Et quia praesens chronica multorum temporum continet gesta, idcirco eam Historiam polychronicam, a pluralitate temporum quam continet, censui nuncupandam* (and because the present chronicle contains the deeds of many ages, for this reason I have thought to call it *Historia polychronicon* from the plurality of times which it contains). This merging of the terms suggests on the one hand that the same work can be called both *chronica* and *historia* in the same sentence, but also that the word *chronica* (feminine singular) has not lost its sense of a report on a particular time, so that a plurality of *chronicae* can make a *historia*.

However, at least two medieval authors attempted to use forms of the word *historia* to distinguish higher forms of historical writing. Gervase as we have seen contrasted the humble chronicle with the *historia*, which goes beyond reporting to comment self-indulgently on history, insisting as a kind of modesty topos that he is only interested in writing a chronicle. And for Jean → Froissart, the difference between chronicling and history-writing was that history evaluates: *Se je disoie: Ainsi et ainsi advint en ce temps sans ouvrir et declairer la matiere qui fut grande et grosse et horrible et bien taillee de aler mallement, ce seroit cronique et non pas histoire et s'y m'en passeroye bien se je vouloie. Or ne m'en vueille je pas passer que je ne desclaire tout le fait ou cas que Dieu m'en a donné le temps, le sens, la memoire et le loisir de cronisier et historier au long de la matiere matiere* (If I were merely to say that such and such things happened at such times, without entering fully into the matter, which was grandly horrible and disastrous, it would be a chronicle but no history. I might, to be sure, pass the matter by, if I so chose: however, I will not do so, but relate the facts fully, if God grant me life leisure and ability. *Chroniques*, 3, 159). Froissart described his own work both as a chronicle and as a history, but clearly preferred the latter. However, the distinction often attributed to Froissart between *chronique historiée* and *chronique non pas historiée*, is based on a corruption of this sentence in the manuscript Paris, BnF, fr. 2650. While there is no evidence that these initiatives ever received wider support, they do show that the best medieval writ-

ers were thinking critically about this question, and that they saw the word *historia* as potentially more elevated than the everyday terms.

*Gesta* (originally *Res Gestae*) means "deeds". It is often used in the title of a biography, as in → *Gesta Henrici II*. Used in the title of a work which chronicles a longer period of time, it typically implies that the work focusses on a dynasty or other sequence of key figures, such as → *Gesta regum Britannie* or → *Gesta episcoporum Halberstadensium*. But not always: → *Gesta Treverorum* tells the deeds (i.e. history) of the people of Trier, and the Anglo-Norman title → *Geste des Engleis en Irlande* invokes the heroism of the English as a people. An interference with the use of the phrase *chanson de gestes* in courtly literature as a term for the heroic epic cannot be ruled out.

#### 5. Terminology and distinctions in modern scholarship

Thus medieval usage gives us a series of terms which are generally synonymous, with at most tendential preferences of distribution. However it is clear that within this vast textual tradition there are significant variations of genre, and only very occasionally do we observe medieval authors attempting to link terminology to form. Experiments with terminology such as those of Gervase and Froissart are highly interesting, but none approach what we would regard as a genre definition. Modern scholarship has attempted to use this received vocabulary more precisely to make formal distinctions. This inevitably involves taking the terminology which was current in the Middle Ages and using it in ways which the medieval writers would not have understood; this is legitimate provided we understand that we are doing it.

From the beginning of scholarly study there was a consensus that biography is a class of writing clearly separate from other historical forms: the Latin *vita*, typically a royal biography, and the *legenda*, which in medieval usage means the life of a saint, are usually seen as so distinct from other forms of historical writing that this is the first division to be made. Likewise, short narrative accounts of particular events are often bracketed out, sometimes placed under the heading *historia*. This then leaves all historical works which cover

longer periods of time, actually the vast majority of medieval historical writings, to be assigned to the categories annals and chronicles. It is this distinction between annals and chronicles which has long been the most controversial part of debates on terminology.

The first basic distinction which has traditionally been drawn is between annalistic and discursive writing. By annalistic writing medievalists mean a tabular approach which in the style of the simpler monastic annals merely lists events in chronological order. This unsophisticated *series temporum* manner of recording can be traced back to Babylonian chronicles, and understood broadly includes the classical *consularia*, medieval catalogues of bishops, many varieties of monastic annals, and the diagrammatic schemata in some of the printed chronicles of early humanism. By contrast, discursive history is written in longer blocks of continuous text, has a strong narrative element, and is more likely to reflect on the meaning of the history it narrates. This is the essence of the distinction which medieval scholarship has traditionally made between annals and chronicles. Annals list events in the order in which they occur, whereas chronicles are joined-up history.

A second distinction which has often been made between annals and chronicles is that chronicles are conceived as monographs, whereas annals are intended to grow. Where the chronicler writes retrospectively, planning his work as a structured whole, the annalist writes each year what happened in that year. Of course, a volume of monastic annals is normally prefaced with a retrospectively constructed core charting history up to the date when the annual writing begins, and of course a chronicle can also experience continuations, but the difference lies in the focus: a chronicler does not write with the primary intention of providing a basis for continuations. One consequence of this is that annals are typically the work of many hands, and lack the author awareness often found in chronicles. Another is that the main focus of annalists is on current affairs or most recent history, almost like news reporting, whereas the chronicler has a longer perspective, often an ambition to produce a comprehensive account of history "from Adam to me".

These two distinctions, narrative v. tabular and monographical v. ongoing, do not always coincide: some works which are written annually nevertheless give extended, well-formed narratives, and

many tabular presentations of history are purely retrospective. However, taken together the characteristics of tabular structure and reporting concurrently with events give a good impression of the ideal-typical set of monastic annals. While this approach gives a fairly clear demarcation for annals, it leaves chronicles as a very broad category, almost a dustbin category for all historical writing which does not fit anywhere else. Broadly, we can say that on this view a chronicle is any narrative work which recounts historical developments over a longer period of time in chronological order. A distinction along these lines is likely to be found in most reference works on medieval literature, the *Lexikon des Mittelalters* being a good recent example. One now classical expression of it can be found in MOLINIER, who described *chroniques* as "des ouvrages historiques de composition plus soignée, plus littéraire que les annales". Similar statements, each with its own idiosyncracies, can be found in POOLE and MCGUIRE.

The twofold division of the field into chronicles and annals is sometimes expanded to a threefold division by understanding *historia* much more broadly than suggested above, to include many works which are usually thought of as chronicles. GRANSDEN, for example, distinguished "chronicle" from "literary history", while retaining a distinction between annals and chronicles. This threefold division is particularly interesting to those who take a purist view of annals, insisting that to deserve the term, a book of annals must be so focussed on the years that every year is included, and every year must be given the same space on the page, typically one or two lines. This means that discursive works in the monastic annal tradition, like the → *Annales Fuldenses*, which can devote up to 300 words to a year, must now be classed as chronicles, which makes a further division between these and more rounded monographic works seem desirable. The threefold distinction is found, with variations, in GRUNDMANN or GUENÉE.

Recently, DUMVILLE has criticised the division between annals and chronicles as a purely quantitative distinction which distracts attention from overriding similarities. He argues that the traditional distinction was based on a wrong theory about the origins of annals as an inherently independent form. A growing body of opinion sees any distinction between annals and chronicles as meaningless. This then leaves us with either

a twofold distinction between annals/chronicles and histories, or with chronicles as a single undifferentiated term for the whole field.

Meanwhile a new awareness of the continuities between classical and medieval historical traditions has meant that medieval scholars are now confronted with the rather different terminological choices of the classicists. Classical scholars tend to use the word "chronicle" to denote the Roman *consularia* and similar abbreviated, rigorously annalistic historical works of Assyrian, Babylonian, Greek and Roman historiography. VAN DER SPEK gives the following definition of Babylonian chronicles: "A chronicle is a continuous register of events in chronological order. The events are simply enumerated in terse, often paratactic, sentences and the primary interest is in exact dating. A chronicle does not contain narrative; has no exposition about cause and effect; and offers no general background. It is a data base of facts about the past." If transferred to a medieval context, this definition of chronicle not only includes what medievalists traditionally called annals, it is in fact restricted exclusively to them. Meanwhile, classicists tend to use the word annals to refer to the large-scale narrative-reflective historical writings of the late Roman republic. This makes the problem of miscommunication, leading to real misconceptions, alarmingly acute. From the perspective of the classical scholar, as BURGESS and KULIKOWSKI put it, "for the medievalist annals are chronicles and chronicles are annals. The words are familiar, but the meanings are not." In the past, this may not have mattered, as until the last quarter of the twentieth century, medieval scholarship assumed a basic discontinuity between classical and medieval historical writing. The assumption was that the Roman tradition died with the Empire, and a new medieval tradition emerged as the "dark ages" subsided. Today the continuity between ancient and medieval historiography is well understood, and it would be helpful to be able to find what BURGESS and KULIKOWSKI have called an "ecumenical" terminology.

Similar problems occur when the discussion crosses from the Latin-Roman tradition into other cultural spheres where the scholars may use the same terminology but with different associations. In Byzantine studies there is no equivalent to *Annales*, so the only distinction is between *χρονικόν* and *ιστορία*. For Slavists, the distinction between *летопись* (*letopis'*, etymologically parallel to "annals") and *хроника* (*chronika*) is that the native word is generally used for "home-spun" chronicles, whereas the Greek loan word is for translated Greek chronicles. When discussing Jewish or Islamic chronicles, special care must be taken not to force them into Christian categories. All of these intercultural contacts add to the potential fuzziness of the terminology.

To illustrate just how confusing this can be, we might take four of the scholars mentioned so far and consider how, on the basis of their definitions, they might have assessed four generically relatively straightforward works: the Melk annals, which are laid out strictly in two lines per year, the Fulda annals, which have longer annual entries, the world chronicle of Matthew Paris and Bede's *Historia ecclesiastica*. These are laid out in the table below. And this before we have even begun to consider either the many subtler variations among the adherents of these four general viewpoints or the multifarious complexities thrown up by works which straddle these categories in the most perplexing ways.

Alongside this colourful patchwork of attempted categorizations there is also the view that such precise delineation of literary forms is not only elusive but in any case undesirable. Medievalists seem to be increasingly uncomfortable with strict genre definitions. There is a trend in medieval studies which sees traditions less like rivers and more like currents out at sea—the flow is undeniable, but the channels within which it moves are rarely definable and never absolute. Certainly we can recognise different trends in the forms of historical works, but the types are constantly influencing each other, intertwining and

|                              | POOLE     | GUENÉE    | DUMVILLE         | BURGESS & KULIKOWSKI |
|------------------------------|-----------|-----------|------------------|----------------------|
| → <i>Annales Mellicenses</i> | Annals    | Annals    | Annals/Chronicle | Chronicle            |
| → <i>Annales Fuldenses</i>   | Annals    | Chronicle | Annals/Chronicle | Chronicle            |
| → Matthew Paris              | Chronicle | Chronicle | Annals/Chronicle | History              |
| → Bede <i>Hist. ecc.</i>     | Chronicle | History   | History          | History              |



producing hybrid forms more numerous than the "pure" forms. Every one of the criteria which has been used to make distinctions raises serious methodological problems when applied to the complex reality of the transmitted texts. The narrative/tabular distinction may appear obvious and fundamental, but how do we define how long an entry can be before it breaks the bonds of tabularity? What do we do with a work, and this is the norm in monastic annals of any length, which begins with short paratactic entries and later has longer narrative blocks? And in any case, can one not find a metanarrative even in Easter annals? Again, the distinction between a monograph and an ongoing text form is quite a different matter in the twelfth from in the twenty-first century, for relatively few medieval chronicles had a single fixed text. They were copied, altered, expanded, each new version being part of the ongoing life of the text. Monastic annals were also copied, sometimes compiled together with sections of world chronicles, and the whole thing is a dynamic living tradition. Even the exclusion of biography from the definition of the chronicle is not unproblematic, for many chronicles contain a *vita* within them, chronicles of a reign like those of → Dalmau de Mur are not so easy to distinguish from the biography of a king, and a string of biographies, as in the typical *gesta episcoporum*, is usually placed in the category chronicles. Thus one body of opinion believes that a fixation with precise terminology only blinds us to the exciting variety of possibilities which the transmitted forms contain.

Besides, one can argue that these formal distinctions are less interesting than categories related to the intellectual traditions which produced the texts. Whether they are annalistic or discursive, works produced in a tenth-century Portuguese monastery have more in common with each other than with anything produced by a Hanseatic town council in the fifteenth. Categories like → Franciscan chronicles, → town chronicles or → family chronicles allow a far more productive analysis.

A trend which has been increasingly visible since the early 1990s has been to understand the term "chronicle" rather broadly, to keep the word annals mainly for the monastic context, and to see annals as a subcategory of chronicles. Thus for example, Mc CARTHY defines annals as those chronicles whose chronological apparatus registers virtually each successive year. This means

that while a consensus remains that "annals" (for clarity perhaps better modified to "monastic annals") is a meaningful term for the the specific overwhelmingly Benedictine tradition of monastic historiography, "chronicles" has broadened almost to a synonym for "historical writing". In part this may be a capitulation to the problems which have been discussed above, in part it is a realistic response to the variety of usage encountered as the medieval disciplines work more closely together. This is apparent, for example, at the conferences of the Medieval Chronicle Society, where works are discussed which conform to any of the above definitions, and the flexibility with which scholars use the term in practice has to be embraced. It would seem that, at least in the English-speaking world, "chronicle" is becoming the umbrella term.

See also: → Annals, → Consularia and fasti, → World chronicles

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GRAEME DUNPHY

## Chronicle of 754

[Continuatio Isidoriana Hispana]

8th century. Hispania (Spain). Compiled ca 754, possibly in Toledo. A universal history of Byzantium, Syria and Spain from the accession of Heraclius, obsessed with chronology and dated by Byzantine imperial and caliphal regnal years, Spanish Era, Hegira and Annus Mundi. It is based on a continuation of → John of Biclar's chronicle, with material from → Isidore of Seville, Braulio of Zaragoza, → Julian of Toledo and the Acts of the ecclesiastical councils held in Toledo. It provides the earliest and most reliable account of the Islamic conquest of Spain. The work builds a sense of calamity, heightened by reports of famine, earthquakes and other natural disasters; the fall of the Visigoths appears to portend the End of the World. The chronicle survives in two apparently independent versions. The earliest surviving codex may be 9th century, but there remain only six folios (London, BL, Egerton ms. 1934 & Madrid, Biblioteca de la Real Academia de la Historia, Cód. 81). The later redaction survives in two manuscripts (Madrid, Biblioteca Complutense, ms. 116, 13th century & Paris, Arsenal 982, 14th century). The chronicle may have served as a source for a work in Arabic later translated back to Latin as the → *Chronica Gothorum Pseudo-isidoriana*.

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ANN CHRISTYS

## Chronicle of 811

9th century. Byzantium. A Greek-language chronicle, originally part of a more comprehensive work which is now lost. The surviving chapter bears the title Περὶ Νικηφόρου τοῦ βασιλέως καὶ πῶς ἀφίησιν τὰ κῶλα ἐν Βουλγαρία (About

the Emperor Nicephorus I and for what reason he left his bones in Bulgaria). The text records the unfortunate campaign of Emperor Nikephoros I (802–11) with a more critical eye than other Byzantine sources, and provides us with valuable information about the military tactics of the Bulgarians. After Nicephorus bought peace in the East by paying tribute to the Arabs, he was able to take action against the Bulgarian Khan Krum. Initially his campaign of the year 811 succeeded, but ultimately the Byzantines were ambushed near the Bulgarian capital Pliska and totally defeated during the battle of Versinikia in 813. The Emperor himself was killed, as was the greater part of the army. The text was revised after 864 to honour the memory of the fallen. Despite this interference in the text, the chronicle records much information unavailable from other sources. Manuscript: Vatican, BAV, cod. gr. 2014, fol. 119<sup>v</sup>–122<sup>v</sup> (13th century).

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LARS MARTIN HOFFMANN

## Chronicles of 819 and 846

9th century. Syria. Two fragmented chronicles in Syriac from Creation to 819 and 846 respectively, written by anonymous clerics or monks related to the monastery of Qartmin.

The severely damaged *Chronicle of 819* was composed around that year; the location of the manuscript, which was in the church of Beth Sevirino around 1911, is nowadays unknown. The text covers the period from the birth of Christ until its composition, using the Seleucid era. The *Chronicle* focuses on natural phenomena, Church history with special attention to Qartmin, and some political and military events. Its sources include a (lost) local list of famous people from Qartmin, a Syriac version of the *Chronicle of* → Eusebius of Caesarea, the → *Chronicon Edessenum* (of 540), possibly the *Chronicle of* → Jacob

of Edessa or John of Litarba, and a short account from the Jazira of the caliphs up to Al-Ma'mun (813).

The severely damaged *Chronicle of 846* (London, BL, add 14642) was probably written by a monk from Qartmin living in or near Harran around 846. This chronicle is almost identical to the *Chronicle of 819* from the seventh century on; they both seem to copy the same precursor. The intent of the chronicler is to show the Syrian Orthodox Church as the true Orthodox, and their hierarchy as the core of the Christian community. The *Chronicle of 846* covers the period from Creation to its composition, using mainly the Seleucid era. In addition to the sources mentioned above, it draws upon the *Doctrina Addai*, Edessene hagiography, the ecclesiastical history of → Socrates scholasticus, the history of → John of Ephesus, and the Syriac adaptation of the history of → Zacharias scholasticus. Parallels from the *Chronicle of 819* are also found for the earlier period, some as marginalia.

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Texts: J.-B. CHABOT, "Chronicon anonymum ad A.D. 819 pertinens", (*Anonymi auctoris Chronicon ad annum Christi 1234 pertinens, textus*, CSCO 81, 1920, 1–16. E.W. BROOKS & J.-B. CHABOT, "Chronicon anonymum ad annum Domini 846 pertinens", *Chronica minora pars secunda, textus*, CSCO 3, 1904, 157–238. J.-B. CHABOT, "Chronicon anonymum ad A.D. 819 pertinens", (*Anonymi auctoris Chronicon ad annum Christi 1234 pertinens, versio*, CSCO 109, 1937, 3–22 [translation]. E.W. BROOKS & J.-B. CHABOT, "Chronicon anonymum ad annum Domini 846 pertinens", *Chronica minora pars secunda, versio*, CSCO 4, 1904, 121–80 [translation]. A. PALMER, *The seventh century in the West-Syrian chronicles*, Translated texts for historians 15, 1993, 75–84.

JAN VAN GINKEL

#### Chronicle of 1234 [Edessene Chronicle]

13th century. Mesopotamia. Anonymous world chronicle in Syriac (Aramaic), from the creation to 1234. If the chronicle was written by one person, he was born in the second half of the 12th century, and met the Patriarch → Michael the Great. In 1187 he became witness to the con-

quest of Jerusalem. Later he joined the *maphrian* Gregory of the Syrian Orthodox Church. Probably a member of the higher clergy and one of the figures mentioned, the anonymous author was also interested in the urban Arabic culture shared by Christians and Muslims.

The chronicle preserves fragments of earlier works not extant independently. Within the Eusebian tradition the work follows the model set by the two-part chronicle (secular and ecclesiastical) of → Dionysius of Tel Mahre. Although many sources are shared with Michael the Great, the material was chosen independently, using large fragments from Syriac versions of the works of → Eusebius and the Syriac epitome of → Zacharias Scholasticus, as well as the work of → John of Ephesus, Basil of Edessa and others. He included many other narrative sources, as well as charters and unnamed Arabic texts. His independent narrative of events in Edessa, his presumed origin, is a crucial source for the history of the city. The author wrote for an audience of well-read clerics, who had access to libraries.

The surviving chronicle has lacunae throughout. The first of its two parts is the history from the creation of the universe to Emperor Constantine. The second part is organised into ecclesiastical and secular sections, the latter of which was written later. Both parts were completed by the year 1203/04. There are also two continuations, now mutilated, which originally extended the work to about 1240. The text is organised in short chapters of a few pages and provided with narrative headings. The original arrangement is not always preserved.

As yet the underlying meta-narration of this chronicle has not been deciphered. The author's focus is on the historical, cultural and religious identity of the Syrian Orthodox Church within its Muslim context; transitions of power are documented, but they do not provide the structure of the work. Instead the author structures the *Chronicle* on the basis of events occurring particularly in the cities, with their Syrian Orthodox population and their daily occupations. He also documents intellectual and cultural achievements.

The text is known from one 14th-century manuscript in Istanbul, the whereabouts of which are now unknown.

#### Bibliography

Texts: J.-B. CHABOT, *Anonymi Auctoris Chronicon ad annum Christi 1234 pertinens*, CSCO 81

[Syriac], CSCO 82 [Syriac], CSCO 109 [Latin of CSCO 81], 1952–53. A. ABOUNA & J.-M. FIEV, *Anonymi Auctoris chronicon ad a. C. 1234 pertinens*, II, CSCO 354 [French of CSCO 82], 1974. A. PALMER, *The seventh century in the West-Syrian chronicles*, 85–221 [partial English translation]. Literature: L.P. BERNHARD, "Die Universalgeschichtsschreibung des christlichen Orients", in A. Randa, *Mensch und Weltgeschichte. Zur Geschichte der Universalgeschichtsschreibung*, 1969, 111–41. S. BROCK, "Syriac Historical Writing: A Survey of the Main Sources", *Journal of the Iraqi Academy Syriac Corporation*, 5 (1978/80), 1–30. D. WELTECKE, *Die 'Beschreibung der Zeiten' von Mor Michael dem Großen (1126–1199): Eine Studie zu ihrem historischen und historiographiegeschichtlichen Kontext*, 2003.

DOROTHEA WELTECKE

#### Crónica de 1404

early 15th century. Galicia (Iberia). A Galician-language chronicle based on the → *Estoria de Espanna* tradition, the *Crónica de 1404* is linked to the Galician see of Mondoñedo. The compilers used a series of texts closely related to → Pedro Afonso's *Crónica de 1344*, to which were added materials dealing with the history of the crusades deriving from the French translation of → William of Tyre's *Éracles*. 1404 is the date of the last entry. There are two manuscripts. One, El Escorial, RMSL, X-I-8, is a Castilian translation, while the other, New York, Hispanic Society of America, B-2278 retains much of the Galician.

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Text. J.I. PÉREZ PASCUAL, *Crónica de 1404*, diss. Salamanca, 1990.

FRANCISCO BAUTISTA

#### Crónica de 1419

1419. Portugal. The existing copies of this Portuguese vernacular chronicle of the first seven kings of Portugal are late and do not represent the original text. Two recently discovered defective 16th-century codices (Porto, Biblioteca Pública Municipal do Porto, ms. 886; Muge, Casa de Cadaval, M-VIII-15), contain sections of varying lengths; one offers the date 1419. They show what was considered for four centuries to be the

missing part of the chronicles of → Fernão Lopes. Some scholars see them as copies of Lopes' writing while others find no basis for this claim. Unlikely as it is that the original text had another author, it is impossible to prove because both manuscripts include long fragments identical to parts of the same kings' chronicles rewritten by later chroniclers (D. Galvão and → Rui de Pina). The chronicle's main interest lies in its confirming that first drafts of the kingdom's history were made under prince Duarte and in the evidence, however fallible, of its author's working methods.

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Text: A.A. CALADO, *Crónica de Portugal de 1419*, 1998. A.M. BASTO, *Crónica de cinco reis de Portugal*, 1945. C.S. TAROUCA, *Crónicas dos sete primeiros reis de Portugal*, 1952–3. *RepFont* 3, 420.

TERESA AMADO

#### Chronicon abbatiae Fructuariensis

13th–15th century. Italy. A short Latin chronicle of the foundation and early years of the important Cluniac abbey of Fruttuaria near San Benigno Canavese, province of Turin, which was supposedly established by Arduin of Ivrea (ca 955–1015), self-proclaimed king of Italy. The primitive version of the chronicle, essentially a catalogue of the abbots, was composed under Abbot Guglielmo Solaro ca 1213, and appears to be based on the abbots' obituary *elogia*; this is the most historically valuable part of the text. In the 1320s a reviser elaborated and updated the catalogue of abbots and added numerous legendary details, including the story of the abbey's foundation by Arduin and an invented son, Reghino. The chronicle was revised again in the late 14th and 15th centuries and more material was added, much of it about saints' relics and other possessions of the abbey. It is known in several manuscripts; the 1899 edition is based on Turin, Biblioteca Reale, Miscellanea di storia patria vol. 57 fasc. 54 (18th century).

#### Bibliography

Text: G. CALLIGARIS, *Un'antica cronaca piemontese inedita*, 1889.

Literature: A. PIAZZA, "I racconti sulla Vergine di Belmonte e i signori del Canavese nel Chronicon

dell'abbazia di Fruttuaria", *Annali dell'istituto storico italo-germanico in Trento*, 26 (2000), 579–94. *RepFont* 3, 342.

PETER DAMIAN-GRINT

### Chronicon abbatiae Ramesiensis [Ramsey Abbey Chronicle; Ramsey Liber Benefactorum; Liber Benefactorum Ecclesiae Ramesiensis]

ca 1170. England. This Latin prose chronicle charts the history of Ramsey Abbey, a Benedictine establishment near Ramsey in Cambridgeshire, from the events leading to its foundation in 969 until 1160. According to the preface of its anonymous author, it was composed to commemorate the abbey's benefactors and to preserve historical materials, particularly items pertaining to its rights and landholdings, some of which had been seized during Stephen's reign. The chronicle is divided into four books, the first three of which detail the history of the abbey from its foundation in the mid-10th century to the Norman Conquest. It emphasizes the importance of St. Oswald, one of the founders and the first abbot of the abbey, and much of this material is drawn from → Byrhtferth of Ramsey's *Vita Sancti Oswaldi*, although → John of Worcester appears to be a source as well. The *Chronicon* also incorporates oral remembrances, lists of benefactors, and written documents such as the Anglo-Saxon charters in the abbey's archives, which the author translated *non sine difficultate et taedio* (not without difficulty and tedium) into Latin. The fourth book, possibly a later addition, consists largely of legal documents from the post-conquest period. There are two extant manuscripts of the *Chronicon*: Oxford, Bodleian Library, ms. Rawl. B 333 (late 13th / early 14th century) and London, National Archives, E. 164/28 (14th century), and several later transcripts. The fourth book is found in only the Rawlinson manuscript. The entire work was first printed by Thomas Gale (1691).

#### Bibliography

Text: W.D. MACRAY, *Chronicon Abbatiae Ramesiensis*, RS 83, 1886. S.B. EDGINGTON, *Ramsey Abbey's Book of Benefactors*, 1998, 2001 [translation].

Literature: A. GRANSDEN, *HWE* 1, 270–86. C. HART, *Learning and Culture in Late Anglo-Saxon England and the Influence of Ramsey Abbey on the*

*Major English Monastic Schools*, 2002. J. PAXTON, "Textual Communities in the English Fenlands", *Anglo-Norman Studies*, 26 (2004), 123–138. *RepFont* 3, 424.

SARAH L. PEVERLEY  
WILLIAM SMITH

### Chronicon abbatum Altenbergensium

1517. Germany. Latin annals compiled at the Cistercian abbey at Altenberg (Bergisches Land, diocese of Cologne) by an unknown monk, probably by order of Abbot Heinrich Rouffer. The short chronicle deals mainly with donations to the abbey and the building of the church, including the great west window. Written on three strips of parchment (82×63 cm) and attached to a wooden board, it was displayed in the monastery's church together with others of its kind which narrated important episodes of the monastery's history. The text is illustrated with the coat of arms of the mother abbey, Morismont, and of Abbot Heinrich Rouffer. There is also a family tree of the daughter abbeys and parish churches belonging to Altenberg. The chronicle contains the history of the monastery from its foundation in 1133 onward and is the only historiography of the abbey for the Middle Ages. The list of abbots on the board was later continued up to 1739. The original parchment survives: Düsseldorf, LA Nordrheinwestfalen, Abteilung Rheinland, Archivalien Abtei Altenberg: Repertorien und Handschriften Nr 3a, and a younger copy: Nr. 3 b (around 1550).

#### Bibliography

Text: F. KÜCK, *Zeitschrift des Bergischen Geschichtsvereins*, 29 (1893), 171–91.

Literature: H. MOSLER, *Die Ciscercienserabtei Altenberg* (Germania Sacra NF 2, Das Erzbistum Köln 1), 1965. *RepFont* 3, 265.

JAN ULRICH BÜTTNER

### Chronique des abbés de Saint-Ouen de Rouen

ca 1360. France. Benedictine monastic chronicle written in French, dedicated to the lives of the abbots of Saint-Ouen de Rouen in the 13th and 14th century. It provides much detailed and highly interesting information about the abbots and thus also about the city of Rouen. It was writ-

ten by an anonymous monk, a direct witness of several events described in the latter part of the chronicle, whilst other parts are based on second-hand information: *Cheu que nous avon dit de l'abbé Hue, nous le savon par cheus qui en avoient veu partie; et l'autre il avoient oï dire a cheus qui l'avoient vu* (what we have written about the abbot Hue, we know from those who saw it happen; and the rest we know from those who had spoken to the witnesses). It is preserved in a unique 14th-century manuscript (Paris, BnF, fr. 4946, fol. 115–147), which originally belonged to Saint-Ouen.

#### Bibliography

Text: F. MICHEL, *Chronique des abbés de Saint-Ouen de Rouen*, 1840. N. DE WAILLY, L. DELISLE & C.M.G.B. JOURDAIN, "Extrait des chroniques des abbés de Saint-Ouen de Rouen", *RHF* XXIII, 1894, 384–395.

Literature: *RepFont* 3, 431.

PER FÖRNEGÅRD

### Chronica Adefonsi Imperatoris

12th century. Castile (Iberia). An anonymous Latin chronicle containing an account of the reign of Alfonso VII of Castile (1126–1157), the *Chronica* is divided into two books, followed by a poem written in 385 leonine hexameters known as the *Poema de Almería* which recounts the conquest of Almería by Alfonso. The first book is devoted to wars amongst the Christians; the second focuses on the advance of the Christian troops against the forces of Islam. Despite gaps, this chronicle is our principal source for the reign of Alfonso VII.

UBIETO ARTETA has suggested that the chronicle was composed after August 1147, when Almería was conquered by Alfonso VII, and before February 1149, the date of the death of the Queen of Castile, Berenguela. The authorship has been much discussed, many taking the view that the author was a cleric who was well acquainted with the city of León, although recent scholars have attributed the work to Bishop Arnaldo of Astorga or → Peter of Poitiers.

Only late copies from the 16th–18th centuries are preserved. The principal manuscripts are Madrid, BNE, ms. 9237; Toledo, Biblioteca Capitular, ms. 27–26 and Madrid, BNE, ms. 1376.

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Text: A. MAYA, CCCM 71, 1990, 109–248 [*Crónica*]. J. GIL, CCCM 71, 1990, 249–267 [Almería poem].

M. PÉREZ GONZÁLEZ, *Crónica del emperador Alfonso VII*, 1997 [translation].

Literature: A. FERRARI, "El cluniacense Pedro de Poitiers y la Chronica Adefonsi Imperatoris y Poema de Almería", *Boletín de la Real Academia de la Historia*, 153 (1963), 153–204. J. GIL, "Carmen de expugnatione Almariae urbis", *Habis*, 5 (1974), 45–64. J. GIL, "La historiografía", *Historia de España Menéndez Pidal*, XI, 1995, 46–51. H. SALVADOR MARTÍNEZ, *El Poema de Almería y la épica románica*, 1975. A. UBIETO ARTETA, "Sugerencias sobre la Chronica Adefonsi Imperatoris", *Cuadernos de Historia de España*, 25–26 (1957), 317–326. *RepFont* 3, 259.

EMMA FALQUE REY

### Chronicon Aedis Christi

14th century. England. A short Benedictine chronicle for 1331–45, written at Christ Church, Canterbury, which is primarily a record of financial conditions at Christ Church during that period. It emphasizes the costs of new buildings and repairs to old ones. WOODRUFF edited it in 1911 from Canterbury, Cathedral Library, ms. C 14, in which it appears on fols. 20–21, 31, 34–35. However, the manuscript does not appear in KER's more recent listing of manuscripts at Canterbury, which is intended as a supplement to WOODRUFF's catalogue of 1911.

#### Bibliography

Text: C.E. WOODRUFF, "Monastic Chronicle of Christ Church 1331–1445", *Archaeologia Cantiana*, 29 (1911), 56–84.

Literature: N.R. KER, *Medieval Manuscripts in British Libraries*, 2, 1977, 265–330. WOODRUFF, *Catalogue of the Manuscript Books in the Library of Christ Church*, 1911. *RepFont* 3, 260.

EDWARD DONALD KENNEDY

### Chronica Albeldense

[Chronicle of Albelda; Liber Cronice/Cronica]

9th century. Asturias/León (Iberia). Miscellany of Latin prose texts (with a versified element) from 883. Its anonymous author, probably a cleric with the Oviedan royal court, has been associated with the Riojan region, León and Toledo. Although the compilation takes its name from the *Codex Albeldensis* (El Escorial, RMsL, D.I.2, also

called *Codex Vigilanus*), its fullest recension is in the 10th-century *Codex Aemilianensis* (Madrid, Biblioteca de la Real Academia de la Historia, Emilianense 39, fol. 245<sup>v</sup>–258<sup>r</sup>). Elements of the Albeldense, especially the → *Crónica profética* and the historical sections, are found in codices from the 10th–12th centuries.

The text in the *Codex Aemilianensis* comprises descriptions of the world and Spain; lists of the Gothic kingdom's bishoprics, Spanish rivers, the seven wonders of the world, ethnic characteristics, Spanish regional produce; information on the letters of the alphabet; summaries of the world's Ages; a route-map of distances between Cádiz and Constantinople; a versified list of Asturian bishoprics and a eulogy of Alfonso III; chronicles of Roman/Byzantine rulers (to 714), Gothic rulers (to 714) and Asturian rulers (to 883); and texts of the *Crónica profética*.

The chronicle employed Roman, Gothic and Muslim sources, but relied principally on → Isidore of Seville, and was much used, directly or indirectly, in later medieval historical writing. Its historical elements (Roman, Gothic and Asturian) reflect universal, national and regional perspectives respectively. Of exceptional importance for Asturian history, the *Albeldense* shares sources with the contemporary → *Crónica de Alfonso III de León* but also reports unique information. A laconic style, fuller from Alfonso II, becomes remarkably detailed for Alfonso III, especially in continuation from 881–3.

#### Bibliography

Text: G. FERNÁNDEZ, J.L. MORALEJO & J.I. RUÍZ DE LA PEÑA, *Crónicas Asturianas*, 1985–7.  
Literature: Y. BONNAZ, "La Chronique d'Albelda", in *Chroniques asturiennes (fin IX<sup>e</sup> siècle)*, 1987, LVII–LX. *RepFont* 3, 260f.

JOHN WREGLESWORTH

### Chronicon Aldenburgensis

#### monasterii maius

(Larger chronicle of the Oudenburg monastery)

pre-1458? Low Countries. Latin chronicle, most likely compiled by one or several monks of the Benedictine monastery of Oudenburg (County of Flanders), covering the history of mankind from the birth of Christ up to the year 1400. Its con-

tents are largely based upon the *Chronodromon* of Johannes → Brando, with a handful of additions pertaining to the Abbey of Oudenburg. Besides brief notes on the foundation and history of the monastery, the chronicle includes the only known version of the *Gesta Hariulphi*, an important 12th-century account of abbot Hariulphus' dispute with the monks of Soissons and his subsequent visit to the papal court in 1141.

The sole known manuscript of this chronicle dates from around 1458 (Bruges, Groot Seminarie, 127/5, 24<sup>r</sup>–27<sup>v</sup> and i<sup>r</sup>–cxlviii<sup>r</sup>) and includes a number of miniatures, most of which relate to the texts which precede the chronicle in the codex. Some appear to have been inspired by a prototype of → Lambert of Saint-Omer's 12th-century *Liber Floridus*. Other illustrations show the foundation of the abbey, a miracle which took place there, the Virgin Mary, and so on. The complete text remains unedited.

For *Chronicon Aldenburgensis monasterii parvum*, see → Anianus de Coussere.

#### Bibliography

Text: F. VAN DE PUTTE, *Chronique du monastère d'Oudenburg, de l'ordre de Saint-Benoît*, 1843, 1–81 [sections relating to Oudenburg]. E. MÜLLER, "Der Bericht des Abtes Hariulf von Oudenburg über seine Prozessverhandlungen an der römischen Kurie im Jahre 1141", *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 48 (1930), 101–15.  
Literature: S. VANDERPUTTEN, "Historical imagery? The social meaning of the image in medieval monastic historiography", *Scriptorium*, 57 (2003), 216–8. *Narrative Sources C015. RepFont* 3, 262.

STEVEN VANDERPUTTEN

### Chronique d'Alençon

[Chronique du Thou]

15th–16th century. France. Anonymous Middle French laudatory prose chronicle of the house of Alençon (about 156 fol.), in two parts: first, history from Louis IX king of France to the death of Duke Jean II (1476), and then *les choses dignes de memoire* (memorable events) from 1416 to ca 1440. Sources include the → *Grandes Chroniques de France*, but apparently not → Perceval de Cagny. The author was probably a ducal servant, with access to ducal archives and detailed

knowledge of events in Alençon in the 1460s and 1470s. Jean II's treason is explained as a battle in his soul between vice and virtue, while Kings Charles VII and Louis XI, who condemned him, are criticised: Louis is *l'autre Neron* (the other Nero). The prologue invokes heroines, suggesting the intended audience included female descendants of the ducal house. There are four 16th-century manuscripts: Paris, BnF, fr. 4794, 5790, 5942, and 19866; notes in français 5942, fol. 21, show a continuing connection with the Alençon ducal archives. Extracts published in 1620 cite '*La chronique manuscrite de monsieur le Président du Thou*', whence the work is also referred to as the *Chronique du Thou*.

#### Bibliography

Text: G. BRY DE LA CLERGERIE, *Histoire des Pays et Comté de Perche et Duché d'Alençon*, 1620, 281–340 [reprinted Paris, 1970; extracts]. J. QUICHERAT, *Procès de Condamnation et de Réhabilitation de Jeanne d'Arc, Société de l'Histoire de France*, 1841–9, 5.4, 38–9 [extracts from français 4794].  
Literature: *RepFont* 3, 263.

KATHLEEN DALY

### Crónica de Alfonso III de León

9th or 10th century. Asturias/León. A "national" Latin text which is a fundamental source for the Asturian kingdom. It survives in two mutually-independent forms with a common structure, chronological limits and content. There are significant differences in ideological emphasis, information and literary style.

The first version (*Ovetensis, Ad Sebastianum, Erudite*) is known from 16th-century manuscripts (e.g. Madrid, BNE, ms. 1346, fol. 11<sup>v</sup>–17<sup>v</sup>). Written in an elevated style, it reflects a clerical and neo-Gothic bias. Bishop → Pelayo of Oviedo, in the 12th century, deployed a significantly interpolated text to promote the interests of his see (e.g. Madrid, BNE, ms. 1513, fol. 38<sup>v</sup>–52<sup>v</sup>).

The earliest text of the second version (*Rotense* or *Barbarous*) is in the late 10th-century *Codex Rotense* (Madrid, Biblioteca de la Real Academia de la Historia, Cód. 78, fol. 178<sup>r</sup>–185<sup>r</sup>). In less elegant Latin, it gives an indigenous origin for the Asturian kingdom. Interpolated with Pelagian material, it was taken up into the → *Chronica Nainerensis* (Madrid, Biblioteca de la Real Academia de la Historia, 9/4922, fol. 1–64<sup>r</sup>) in the 12th century. The *Rotense* enjoyed greater precedence

as a source for the → *Historia Silense* (12th century) as well as → Lucas of Tuy and → Rodrigo Jiménez de Rada (13th century).

A sequence of royal biographies, the chronicle resembles → Isidore of Seville's *Historia Gothorum*. Opening with Wamba's accession (672), it moves briskly through the Visigothic kings to the Muslim invasion, dwells extensively on the mythic victory of Covadonga and provides brief lives of Asturian kings, more fully from Alfonso II (791–842). Both versions converge with identical accounts of Ordoño I (850–66). A prefatory letter (*Ovetensis*) points to Alfonso III as author, or perhaps commissioner, of the chronicle. Other proposed authors have been Sebastian, bishop of Orense (*Ovetensis*) and Dulcidius, a Toledan priest (*Rotense*). The relationship between the two versions, and with Asturian historiography generally, is complex. One recent editor (BONNAZ) placed both in the late 9th century, while others (PRELOG, GIL) argue for a lost early 10th-century reworking of a lost 9th-century original.

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Texts: Y. BONNAZ, "Chronique d'Alphonse III", in *Chroniques asturiennes (fin IX<sup>e</sup> siècle)*, 1987, 31–59 [with French translation]. J. GIL FERNÁNDEZ, "Adefonsi Tertii Chronica", in J. Gil Fernández, J.L. Moralejo & J.I. Ruíz de la Peña, *Crónicas asturianas*, 1985, 114–49 [both versions]. J.L. MORALEJO, "Crónica de Alfonso III", in J. Gil Fernández, J.L. Moralejo & J.I. Ruíz de la Peña, *Crónicas asturianas*, 1985, 194–221 [both versions]. J. PRELOG, *Die Chronik Alfons' III: Untersuchung und kritische Edition der vier Redaktionen*, 1980, 1–129.  
Literature: Y. BONNAZ, "Etude Critique des Manuscrits", in *Chroniques asturiennes (fin IX<sup>e</sup> siècle)*, viii–xxviii. *RepFont* 3, 263f.

JOHN WREGLESWORTH

### Chronicon Altinate

[Origo civitatum Italie seu Venetiarum]

12th–13th century. Italy. A Latin chronicle which exists in three versions containing elements up to ca 1210 in which the city of Altino near Venice is given some prominence. The original has sometimes been attributed to → John the Deacon of Venice, for no good reason. It includes a list of the patriarchs of Aquileia and Grado, and this section, which may be considered

a separate document, is sometimes referred to as the → *Chronicon Gradense*. Because the manuscripts have varying inclusions and omissions, the CESSI edition presents three versions of the text separately. The major elements are: the Trojan story and the arrival of Aeneas in Italy, the Roman emperors to John II Komnenos, the bishops of Rome to Benedict V, the doges of Venice to Vitale I Michiel, a history of the settlement of Torcello and Venice from Altino, and a list of the bishops of Torcello and the patriarchs of Aquileia and Grado. It may fairly be described as a jumble of disparate elements, valuable principally because of its early date. Four manuscripts survive: Dresden, LB, cod. F. 168; Vatican, BAV, vat. lat. 5273; Venice, Seminario Patriarcale, cod. 951 (olim Biblioteca del Seminario Vescovile, H, V, 44); and Venice, BNM, cod. cl. XI it.124; the last is a copy of the third, with no independent authority.

#### Bibliography

Texts: H. SIMONSFELD, MGH SS 14, 1883, 5–69. R. CESSI, *Origo civitatum Italiae seu Venetiarum*, 1933.

Literature: L. MINIO-PAKZELLO, "Il Chronicon Altinate e Giacomo Veneto", *Miscellanea in onore di Roberto Cessi*, 1958, I 153–69. *RepFont* 3, 265f.

JOHN MELVILLE-JONES

### Chronicon Amalphitanum [Chronica Amalphitanorum]

12th–13th century. Italy. Latin town chronicle of Amalfi, on the Gulf of Salerno, in two versions. The *Chronica Amalphitanorum 339–1102* and the *Chronicon Amalphitanum 339–1294*, although sometimes seen as separate works, are essentially two stages of the development of the same text.

The *Chronica Amalphitanorum*, which dates from the early 12th century, consists of a narrative of the foundation of Amalfi and the lordship of Sicard of Benevento, followed by a catalogue of the lords of Amalfi down to the death of Robert Guiscard, duke of Amalfi 1073–86, and then a broadly annalistic narrative of the conquest of southern Italy by the Normans, taken largely verbatim from the chronicle of → Romuald of Salerno and finishing with the Norman expedition to Constantinople in 1102.

The *Chronicon Amalphitanum* adds to this a list of the bishops of Amalfi and then a list of the arch-

bishops down to 1294, copied from the *Chronicon archiepiscoporum Amalphitanorum*. The chronicle was heavily used by later historians of Amalfi. It survives in four manuscripts, all more modern than the *editio princeps* by Giambattista Bolvito (entitled *Registro primo [secondo] de le cose familiari di casa nostra: Discorso sopra d'una antica cronica del ducato di Amalfi*, Naples, 1485), which is therefore an important witness to the manuscript tradition.

#### Bibliography

Texts: U. SCHWARZ, *Amalfi im frühen Mittelalter (9.–11. Jh.): Untersuchungen zur Amalfitaner Überlieferung*, 1978, 111–236 [Italian translation: *Amalfi nell'Alto Medioevo*, 1980, 195–236]. F. UGHELLI, *Italia Sacra*, 1721, VII, 183–86. L.A. MURATORI, *Antiquitates Italicae Medii Aevi*, I, 1738, 207–16. A.A. PELLICCIA, *Raccolta di varie croniche, diari, ed altri opuscoli così italiani appartenenti alla storia del Regno di Napoli*, V, 1782, 140–161.

Literature: *RepFont* 3, 267.

PETER DAMIAN-GRINT

### Chronicon Ammenslebiense

14th century. Germany. This so-called Chronicon of Ammensleben is in fact a series of Latin chronicles on the history of the Benedictine monastery of Ammensleben (diocese of Magdeburg), one continuing the other. The history of the monastery was begun by abbot Arnold Kolnen in 1339. He does not seem to have had any previous historical works at hand, for his knowledge of the monastery's earlier history is only faint—even when it comes to its foundation (ca 1120). Only from the mid 13th century on does the depiction become more detailed. Kolnen died in 1341.

The continuators of his chronicle line up as: abbot Gregor (for the years 1339–1468), with detailed depictions of the monastic reform in 1461; brother Johannes Twehusen (for the years 1469–1519), and abbot Caspar Ulenberg (for the years 1518–1608). The few pieces of biographical information we have about these chroniclers were collected by the editor WINTER. In general, the chronicle in all versions does not markedly view beyond the monastery's walls. There are some few lively spotlights on everyday life in a Benedictine monastery but apart from those the chronicle's main value must be seen as limited to the history of this particular house.

No medieval manuscripts of the separate texts are preserved. The two copies from the 18th century that compile all the chronicles in one and were the basis of WINTER's edition in 1874 must also be considered lost; these were then in the Königliche Bibliothek in Hanover but today are not in the catalogues of its successor institution, the Niedersächsische Landesbibliothek.

#### Bibliography

Text: F. WINTER, "Chronicon Ammenslebiense", *Neue Mitteilungen aus dem Gebiet historisch-antiquarischer Forschungen*, 13 (1874), 260–94.

Literature: O. LAEGER, "Die Geschichte des Klosters Ammensleben", *Zeitschrift des Vereins für Kirchengeschichte der Provinz Sachsen und des Freistaates Anhalt*, 28 (1932), 18–9. F. WIGGERT, "Zur Geschichte des Klosters Ammensleben bei Magdeburg", *Allgemeines Archiv für die Geschichtskunde des preußischen Staates*, 11 (1833), 231–38. *RepFont* 3, 267.

HIRAM KÜMPER

### Chronicon Angliae de regnis Henrici IV, Henrici V, Henrici VI

15th century. England. This chronicle, preserved in manuscripts BL, Royal 13.C.I and BL, Sloane 1776, consists of separate short chronicles concerning Richard II, Henry IV, Henry V, and Henry VI, written by different authors. Parts are also found in other manuscripts.

The Royal manuscript, described by its British Library catalogue as a compilation made by William → Worcester, has the parts arranged as follows: 1) the life of Henry V by the Pseudo-Elmham, which the 19th-century editor GILES incorrectly identifies as the *Gesta Henrici Quinti* by his chaplain (for both, see → Lives of Henry V); 2) *De actibus tempore Regis Henrici Sexti*, ending in 1455, probably written ca 1460; 3) A chronicle of the reigns of Richard II and Henry IV, originally written ca 1402 but revised and extended ca 1413. In the incomplete Sloane manuscript these three works are arranged chronologically, and *De actibus tempore Regis Henrici Sexti* ends in 1440.

GILES's critically unacclaimed edition follows the text of a transcript of the Royal manuscript but arranges the parts chronologically. He created the Latin title and omitted the account of Richard II since it is identical to the → *Historia Vitae et Regni Ricardi Secundi* that HEARNE had published

in 1729. Although critical of the GILES edition, KINGSFORD nevertheless describes the chronicle of Henry VI as being the most nearly complete Latin chronicle of his reign, while that of the reign of Henry IV is also of some value. The title *Chronicon Angliae temporibus Ricardi II, Henrici IV, Henrici V, et Henrici VI* has also been used.

#### Bibliography

Text: J.A. GILES, *Chronicon Angliae (Incerti Scriptoris) de regnis trium regum Lancastrensiū Henrici IV Henrici V et Henrici VI*, 1848.

Literature: C. GROSS, *The Sources and Literature of English History*, 1915, nos. 1746, 1789, 1797. C.L. KINGSFORD, *English Historical Literature of the Fifteenth Century*, 1913, 23–26, 155–58. G.F. WARNER & J.P. GILSON, *Catalogue of Western Manuscripts in the Old Royal and King's Collections*, 1921. *RepFont* 3, 271.

EDWARD DONALD KENNEDY

### Chronicon Angliae Petroburgense (Peterborough chronicle of England)

14th century. England. A 40-folio Latin prose chronicle added to a 13th-century manuscript, BL, Cotton Claudius ms. A.v, and first published in Joseph SPARKE's *Historiae Scriptorum Varii et Codicibus Manuscriptis* (1723). It was once attributed to a John of Peterborough, but GILES challenges this ascription. The text begins with the founding of the monastery at Peterborough in 654 and ends in 1368 with the marriage of the Duke of Clarence. Its annals give fairly detailed yearly summaries of events in the nation, the English church, and the papacy, with occasional notice of events elsewhere such as the drought in France in 1134 that caused rivers, lakes, and fountains to dry up and Baldwin III's becoming king of Jerusalem in 1141. Its account of the reign of Stephen presents his conflicts with enemies but ignores the miseries of the people so strikingly presented in the Peterborough version of the → *Anglo-Saxon Chronicle*. Its broader perspective contrasts with the 13th-century → *Chronicon Petroburgense*, which emphasizes the affairs of the abbey.

#### Bibliography

Text: J.A. GILES, *Chronicon Angliae Petriburgense (sic)*, 1845.

Literature: *RepFont* 3, 271.

EDWARD DONALD KENNEDY

## Chronicon Anianense

9th (or 12th?) century. France. Latin chronicle of local and imperial events 670–840, written by a Benedictine monk of Aniane (Hérault, Southern France). BUC has suggested that it is a 12th-century ‘forgery’, but there is no good evidence for this. It belongs to the Merovingian/Carolingian genre of continuations of Bede. For 670–812 it shares the same sources as the → *Chronicon Moissiacense*, notably → Bede, → *Liber historiae Francorum* and the → *Annales Laureshamenses* as well as a now lost southern chronicle. To these it adds elements from Einhard’s *Vita Karoli* to support a claim that the Emperor founded the monastery. It also claims that Benedict (Witiza), Smaragdus (Ardo) and other monks from Aniane were among the clergy summoned by Charlemagne to the Synod of Frankfurt in 794. It lays emphasis on the many riches left to Aniane in the testament of Charlemagne. From 813 it diverges from the *Chronicon Moissiacense*, showing little or no interest in Danish or Slav affairs while attempting to replace them by more southern interests such as William of Orange and the death of Benedict, thus distorting the chronology. It ends with the death of the emperor Louis in 840. The unique manuscript, BnF, lat. 5941 (12th century) has the incipit *Genealogia ortus sive Vita Karoli gloriosi atque piissimi imperatoris*.

## Bibliography

Texts: MIGNE, PL 98, 1408–34. G. PERTZ, MGH SS 1, 1826, 280–313 [parts of the text used to fill the gaps in the *Chronicon Moissiacense*].

Literature: P. BUC, “Ritual and Interpretation; the early medieval case”, *Early Medieval Europe*, 9 (2000), 183–210. *RepFont* 3, 271f.

KEITH BATE

Chroniques annaulx  
(Annalistic Chronicles)

15th century. France. A late medieval compilation in Latin and French, the independent existence of which is open to question. Although Pierre → Le Baud cites it repeatedly by this name in his *Histoire de Bretagne*, “annalistic chronicles” is probably a descriptive label, rather than a title. Le Baud’s first reference is: *aussi est-il trouuë en aucuns escrits Annaux... selon lesdites Chroniques Annaux...* (So it is found in several annalistic

writings... according to the aforesaid annalistic chronicles...) MOLINIER calls it *Chronicon Britannicum alterum*.

As reconstructed by Dom Lobineau (1666–1727) from unidentified manuscript fragments, it consists of extracts from Guillaume → Gruel’s *Chronique d’Arthur de Richemont*, translated into a competent if pedestrian Latin, together with extracts from other chronicles including the → *Chronicon Turonense magnum*, the → *Chronicon Britannicum* and the → *Chronicon Briocense*, and material from cartularies and other sources. It is strictly annalistic, covering the years 593–1463; the entries are rarely more than a couple of sentences; many of the later ones are in French. If genuine, the *Chroniques annaulx* is one of an interdependent group of fragmentary Breton chronicles whose relationship has not yet been teased out.

## Bibliography

Text: G.A. LOBINEAU, “Chronicon aliud Britannicum, ex variis Chronicorum fragmentis in veteri collectione ms. Ecclesiae Nannetensis repertis; quæ laudantur à Petro le Baud, sub hac, ut plurimum, appellatione: Les Croniques annaulx”, in *Histoire de Bretagne*, 1707, II, col. 351–368.

Literature: A. MOLINIER *Sources de l’histoire de France*, 4, 1904, 30, no. 3121. P.-H. MORICE, “Les Chroniques Annaul”, in *Histoire ecclésiastique et civile de Bretagne*, 1750–4, I, col. 116. *RepFont* 3, 272.

PETER DAMIAN-GRINT

## Crónica anónima de Enrique IV

later 15th century. Castile (Iberia). The *Crónica anónima castellana* is an anonymous account of the reign of Enrique IV (reigned 1454–74) written probably between 1480 and 1486. As it is based heavily on the *Décadas* of Alfonso de → Palencia, it was often thought to be Palencia’s own translation. It is clear now that this is not the case. The anonymous author did not provide any prologue or other indications of the motive for the writing of the chronicle, although it is clear from its contents that he is hostile to Enrique. Analysis of the chronicle suggests that he was a supporter of Isabel la católica, although the principal source leans more to her husband Fernando as the central figure worthy of praise. The *Crónica* does not retain Palencia’s humanist innovations in the recounting of history, preferring to return to a structure

in which chronology plays a more important role. As GÓMEZ REDONDO notes, the chronicle is further structured in two symmetrical blocs of ninety-eight chapters each. The textual history of the *Crónica* is quite complex; of the 47 existing codices, two late 15th-century manuscripts, Salamanca, BU, 2573 and El Escorial, RMSL, X-ii-16, are the oldest and served as the base texts for the edition by SÁNCHEZ PARRA.

## Bibliography

Text: M. PILAR SÁNCHEZ PARRA, *Crónica anónima de Enrique IV de Castilla: 1454–1474 (Crónica castellana)*, 1991.

Literature: C. ALVAR & J.M. LUCÍA MEGÍAS, *Diccionario filológico de literatura medieval española*, 2002, 270–77. F. GÓMEZ REDONDO, *Historia de la prosa medieval castellana*, IV, 2007, 3517–20.

AENGUS WARD

## Crónica anónima de los Reyes de Taifas

(Anonymous chronicle of the taifa kings)

539–565 AH (1145–70 AD). Al-Andalus (Muslim Spain). An Arabic work which lacks beginning and ending. Written by an Andalusí and of the *Ta’rikh* genre, it orders events according to dates. In fact it consists of two texts, both cut at the beginning and at the end. The first deals with the Hammudi caliphs from 1035 to 1052/3, while the second, much longer part is concerned with the taifa kings, about fifteen dynasties structured around different petty kings of the following states: Almería, Arcos, Morón, Silves, Santa María del Algarve, Huelva and Saltés, Niebla, Valencia y Játiva, Murcia, Albarracín, Carmona, Ronda and Seville.

The main sources used by the author were: *al-Matīn* by → Ibn Hayyān (d. 1076) and the *al-Bayan al-wadīh* by → Ibn ‘Alqāmā (d. 1116). This brief chronicle provides good information about the taifa kings. However, it was not widely known and was used very rarely by contemporary or later Arabic chroniclers, probably due to its anonymity. Chronological rigour is for the most part correct. No manuscripts of this work survive.

## Bibliography

Texts: E. LÉVI-PROVENÇAL, *Dhayl Bayan III*, 1930, 287–316 [edited as an appendix to Ibn ‘Idhari’s *Chronicle*]. R. DOZY, “Fragments d’une

chronique des muluk al-tawa’if”, in *Histoire des Musulmans d’Espagne*, 1932, III, 215–35 [partial French translation]. F. MAÍLLO SALGADO, *Crónica Anónima de los Reyes de Taifas*, 1991 [translation].

FELIPE MAÍLLO SALGADO

## Cronachetta anonima delle cose dell’Aquila

(Anonymous Small Chronicle of the Town of L’Aquila)

post 1414. Italy. Annalistic compendium of the chronicles of → Buccio di Ranallo, → Antonio di Buccio and → Niccolò di Borbona. It narrates the history of L’Aquila, in central Italy from 1055 to 1414, but not every year of this period is covered. It contains some new information beyond what is in the three original chronicles, particularly on the years before the foundation of the town (1055–1253). It survives as a part of a 16th-century manuscript containing copies of privileges: L’Aquila, Archivio di Stato, Archivio Civico Aquilano, V-10, fol. 51<sup>r</sup>–52<sup>v</sup>.

## Bibliography

Text: G. PANSA, “Cronachetta anonima delle cose dell’Aquila dal 1055 al 1414”, in *Quattro cronache e due diarii inediti*, 1902, 3–10. *RepFont* 3, 273.

PIERLUIGI TERENCE

## Crónicas anónimas de Sahagún

(Anonymous chronicles of Sahagún)

12th & 14th century. Castile (Iberia). Two different chronicles in Castilian, which are transmitted together. The paragraphs are numbered consecutively, whereby the 12th-century chronicle fills paragraphs 1–78, the 14th-century text paragraphs 79–90. The sole manuscript is Madrid, Archivo General y Biblioteca del Ministerio de Asuntos Exteriores, 251.

The first chronicle opens with 17 paragraphs on the martyrdom of St. Facundo and St. Primitivo, the construction of the monastery in Sahagún, the period until the death of Alfonso VI (d. 1109), and his burial in the monastery. The bulk of the first chronicle deals with the reign of Queen Urraca, and voices the resentment of the monks towards the nobility. This text ends with the reconciliation of the abbot and the nobility. UBIETO argues that

it was written between 1109 and 1117 with the purpose of presenting it at the council of Burgos (1117).

The second chronicle has a rather diverse content, but deals especially with the reigns of Fernando III (1230–52) and Alfonso X (1252–84).

### Bibliography

Texts: A. UBIETO ARTETA, *Crónicas Anónimas de Sahagún*, 1987. J. PUYOL Y ALONSO, *Las Crónicas Anónimas de Sahagún. Nueva edición conforme a un manuscrito del siglo XVI*, 1920.

Literature: B. REILLY, *The kingdom of León-Castilla under Queen Urraca 1109–1126*, 1982. *RepFont* 3, 432.

HEIDI R. KRAUSS-SÁNCHEZ

## Chronica anonyma Ordinis Minorum provinciae Saxoniae [Chronica anonyma Fratrum minorum Germaniae]

13th century. Germany. An anonymous chronicle of the Franciscan province of Saxonia in the earliest years of the Order's presence in Germany, covering 1217–80, with continuations to 1586. Once thought to be the work of one Balduin of Braunschweig (or of Brandenburg), to whom → Jordan of Giano dedicated his chronicle, it is now believed to be an anonymous reduction of Jordan's own work. The manuscript was last known in Rome, St. Isidor de Irlandesi, but at present cannot be traced.

### Bibliography

Text: L. CAREY, in *Analecta Franciscana*, I 1885, 279–301.

Literature: H. DENIFLE, "Zur Quellenkunde der Franziskanergeschichte", *Archiv für Literatur- und Kirchengeschichte des Mittelalters*, 1 (1885), 630–40. *RepFont* 3, 399.

GRAEME DUNPHY

## Chronique anonyme 814–1377

15th century. France. Anonymous short chronicle in French, which relies quite heavily on the → *Grandes Chroniques de France*. Folios 1–290 are essentially copied from the section of the *Grandes Chroniques* which covers the years 814–1223 (from the end of the reign of Charlemagne to the death of Philip II Augustus). The remaining 31 folios narrate the history of France up to

the siege of Ardes in 1377, and include several lists of French kings, queens, and emperors. The only surviving manuscript is Vatican, BAV, reg. lat. 689.

### Bibliography

Literature: E. BERGER, *Notice sur divers manuscrits de la bibliothèque Vaticane*, VI (1879), 11–13. *RepFont* 3, 256.

CRISTIAN BRATU

## Chronicon anonymi ab orbe condito usque ad annum 1161

12th century. France. An anonymous Latin chronicle which narrates the history of Europe in general, and of France in particular, from creation to the years 1160/61, thus ending during the reign of Louis VII of France. It focuses primarily on the deeds of French kings, dukes, and counts, but also on various events of European significance such as Robert Guiscard's campaigns in Calabria and Sicily and the early crusades, on the lives of famous ecclesiastics and philosophers including Pope Urban II, Anselm of Canterbury, and → Hugh of St. Victor, and on the foundations of new churches. The only surviving manuscript is Paris, BnF, lat. 4934 (*olim* Baluzianus), fol. 1–119<sup>v</sup>.

### Bibliography

Text: *Recueil des Historiens des Gaules et de la France*, XII, 1781, 118–21.

Literature: A. MOLINIER, *Les Sources de l'histoire de France des origines aux guerres d'Italie*, II, 1902, 314 (nr. 2200). *RepFont* 3, 256.

CRISTIAN BRATU

## Chronique anonyme ab orbe condito usque ad annum 1380

15th century. France. Anonymous chronicle in French, with brief Latin inserts. The chronicle is presented in the prologue as a compilation of translated excerpts from various Latin texts. Research has established that the compiler relied primarily on the → *Grandes Chroniques de France*, as well as the works of Noël de → Fribois and → Guillaume de Nangis. Although the prologue mentions that the chronicle will cover the history of France from its alleged Trojan roots to Louis XI, the last part of the extant manuscript evokes the death of Charles V of France in 1380. The only surviving manuscript is Vatican, BAV, reg. lat. 725.

This work is distinct from the → *Chronique anonyme finissant en 1380*.

### Bibliography

Literature: E. BERGER, *Notice sur divers manuscrits de la bibliothèque Vaticane*, 6 (1879), 15–17. E. LANGLOIS, *Notices des manuscrits français et provençaux de Rome antérieurs au XVI<sup>e</sup> siècle*, *Notices et extraits*, XXXIII.2 (1890), 34–5. *RepFont* 3, 256.

CRISTIAN BRATU

## Chronique anonyme finissant en 1308

14th century. France. Anonymous world chronicle in French, written in the first half of the century in Boulogne, narrating the history of the world from creation to 1308, with an emphasis on the history of northern France, Hainaut, and Flanders. Although it purports to cover universal history, the chronicle focuses on the political, military, religious and weather events that occurred after the millennium. The only surviving manuscripts of this chronicle are Vienna, ÖNB, cod. 2607 (14th century) and Paris, BnF, fr. 1404, (*olim* 7511.2; 15th century).

### Bibliography

Text: *Recueil des Historiens des Gaules et de la France*, XXI, 1855, 130–7.

Literature: S. BOUGENOT, "Notices et extraits de manuscrits intéressants l'histoire de France conservés à la Bibliothèque impériale de Vienne (XIII<sup>e</sup>–XVI<sup>e</sup> siècles)", *Bulletin historique philologique, Comité des travaux historiques*, 1892, 18–20. B. HAURÉAU, *Histoire littéraire de la France* XXVII (1877), 404–6. A. MOLINIER, *Les Sources de l'histoire de France*, III (1903), 192. *RepFont* 3, 337

CRISTIAN BRATU

## Chronique anonyme finissant en 1356 [Courte chronique française; Petite chronique française de l'an 1270 a l'an 1356]

ca 1356. France. Anonymous prose chronicle in French, possibly composed in Paris. It recounts French history from the death of Louis

IX in 1270 to 1356. For the period before 1296 the author relies heavily upon the → *Chronique dite de St. Magloire*, to the extent, as the 1855 editors note, that traces of the original rhyme and metre remain. From 1296, the content, if not the precise wording, appears similar to versions of the → *Grandes Chroniques de France*, though considerably abridged. However, the author frequently provides alternative dates and additional facts not present in either of his sources, one example being an account of papal efforts to link Ludwig of Bavaria to heresy in the mid-1340s. The chronicle is notable for its focus on events that occurred in Paris, and takes a particular interest in natural phenomena and the administration of justice within the city. The text is preserved in two recensions each containing unique features: one, which suffered either from an inaccurate source or a careless copyist, is attested from the 15th century in Paris, BnF, lat. 4641B, fols. 131<sup>v</sup>–137<sup>v</sup>, and the other in the 16th-century BnF, fr. 17527, fols. 80<sup>r</sup>–86<sup>v</sup>.

### Bibliography

Texts: L. DOUËT D'ARCO, "Petite chronique française de l'an 1270 a l'an 1356", in *Mélanges de littérature et d'histoire recueillis et publiés par la Société des Bibliophiles français*, 2, 1866, 1–30 [version in lat. 4641B]. J.D. GUIGNIAUT & N. DE WAILLY, "Chronique anonyme finissant en M.CCC.LVI", *RHGF*, 21 (1855), 137–40.

Literature: A. MOLINIER, *Les sources de l'histoire de France des origines aux guerres d'Italie (1494)*, IV: *Les Valois, 1328–1461*, 1904, no. 3104. N. PONS, "Honneur et profit: Le recueil d'un juriste parisien au milieu du XV<sup>e</sup> siècle", *Revue historique*, 310 (2008), 3–32. *RepFont* 3, 337.

CHRIS JONES

## Chronique anonyme finissant en 1380

15th century. France. Anonymous chronicle in French recording the history of France from its alleged Trojan origins up to 1380, while briefly mentioning major events from Western Europe. The sole surviving manuscript is located in Paris, BnF, fr. 5710 (formerly 10303.2.2or Cangé 119). The first folio of the manuscript is missing. This work is distinct from the → *Chronique anonyme a.o.c. usque ad a. 1380*.

## Bibliography

Text: *Recueil des Historiens des Gaules et de la France*, XXI, 1855, 141.

Literature: *RepFont* 3, 339.

CRISTIAN BRATU

## Chronique anonyme finissant en 1383

late 14th or early 15th century. France. Anonymous chronicle of France from its alleged foundation by King Priam up to 1383, with a clear focus on the history of Paris and northern France. This French-language chronicle is based in part on the *Chronique abrégée* by → Guillaume de Nangis. It was probably written during the reign of Charles VI. The original belonged to the monastery of the Célestins in Paris. While it purports to cover the history of France from its alleged foundation by King Priam to 1383, the chronicle focuses on the political, military, religious, and weather events that occurred in Paris and northern France after the millennium. The chronicle also records the often tense relations between the kingdoms of France and England. The sole surviving manuscript, dating from the 15th century, is Paris, BnF, lat. 5027.2 (formerly 4503.3 or 567 Baluze).

## Bibliography

Text: *Recueil des Historiens des Gaules et de la France*, X, 1760, 315; XI, 1767, 410; XXI, 1855, 142–5. J. PICHON, *Partie inédite des chroniques de Saint-Denis suivie d'un récit également inédit de la campagne de Flandres en 1382 et d'un poème sur les joutes de Saint-Inglebert*, 1864, 1–46. A. HELLOT, *Chronique parisienne anonyme de 1316 à 1339 précédée d'additions à la chronique française dite de Guillaume de Nangis* (Mémoires de la Société de l'histoire de Paris) XI, 1884, 12–181.

Literature: L. DELISLE, "Note sur le manuscrit lat. 5027 de la Bibliothèque impériale", *Bibliothèque de l'École des Chartes*, 30 (1869), 212–5. L. DELISLE, "Mémoires sur les ouvrages de Guillaume de Nangis", *Mémoires de l'Académie des Inscriptions et Belles Lettres*, 27/2 (1873), 362–4. A. MOLINIER, 3 (1903), 196. H. OMONT, *Histoire littéraire de la France*, t. XXXVII, 1938, 540–1. Literature: *RepFont* 3, 256f.

CRISTIAN BRATU

## Chronique anonyme des Rois de France finissant en 1286

13th century. French. Anonymous prose chronicle of the history of the kings of France to 1286, ending in the reign of Phillippe le Bel with a benediction. It can probably be dated to shortly after the last events described. Louis IX is described as 'holy', *le saint rois Louis*, though there is no specific mention of his canonisation. The sole surviving manuscript (Paris, BnF, fr. 2815, formerly 83962, fol. 1–190<sup>v</sup>, 14th century) has miniatures and decorated letters. One miniature shows Louis with a nimbus, but this is more useful for dating the manuscript than the text.

## Bibliography

Text: J.D. GUIGNIAUT & N. DE WAILLY, *Recueil des Historiens des Gaules*, 21, 1854, 8–102.

Literature: *RepFont* 3, 339.

MARIANNE AILES

## Chronique anonyme universelle à la mort de Charles VII

15th century. France. This unedited chronicle in French purports to record the history of the Western world, including copious genealogical diagrams and, in most copies, a standard illustrative cycle of as many as 63 miniatures. It encompasses the entire Biblical narrative from Creation through the Crucifixion, a complete Papal chronicle, the stories of Troy, ancient Greece and Rome, the Holy Roman Empire, the Christian conquest of Jerusalem, and ancient and medieval England and France, including Brut, Arthur, and Joan of Arc. Particular emphasis is given to the history of France and the French agenda during the Hundred Years War. The final section on Charles VII is adapted from → Gilles de Bouvier.

The text is usually written on a scroll in parallel columns, beginning with two and expanding to four or five. The earliest copy (St. Petersburg, Российская национальная библиотека, fr.F. v 1.9 & iv. 14) was produced around the year 1415, but the mature version ends with the death of King Charles VII in 1461 and, in some manuscripts, the coronation of Louis XI. Typical ca 1461 copies include Orléans, BM, 470 and Cambridge, Fitzwilliam Museum, ms. 176. Other manuscripts include

Manchester, John Rylands Library, ms. Fr. 99 and Boston, PL, ms. Pb. Med. 32. Two copies stretch into the 16th century. Identified sources of the *Chronique* include → Peter of Poitiers' *Compendium historiae*, → Vincent of Beauvais, → Geoffrey of Monmouth, The French → *Prose Brut*, → Martin of Opava, → Orosius and → *A tous nobles*.

## Bibliography

Literature: L.F. DAVIS, *La Chronique Anonyme Universelle à la mort de Charles VII* (forthcoming). L.F. DAVIS, "Scrolling through History: La Chronique Universelle, Boston Public Library Ms. Pb. Med. 32" in N. Netzer, *Secular Sacred: 11th through 16th-Century Works from the Boston Public Library and the Museum of Fine Arts*, 2006. N. HUREL, "La Chronique universelle d'Orléans: un manuscrit d'histoire enluminé", *Histoire de l'art*, 29 (1992), 29–40. M.A. NORBYE, *The king's blood: royal genealogies, dynastic rivalries and historical culture in the Hundred Years War*, diss. University College London, 2004.

LISA FAGIN DAVIS

Chronicon anonymi Cantuariensis  
(Chronicle of the anonymous of Canterbury)

14th century. England. Latin prose account of English conflicts with the French between 1346–65 (or 1367 in two manuscripts), added to a version of the Latin prose → Brut. Four manuscripts: Reigate (Surrey), Cranston Library of St. Mary's Parish Church, Item 1117; London, Lambeth Palace, ms. 99; BL, Cotton Julius B.iii; Oxford, Magdalen College, ms. 200. Cranston, the earliest and only complete manuscript, is an apparent autograph unknown to the chronicle's earlier editor TAIT, but the basis of the 2008 edition. TAIT named the author the "Anonymous of Canterbury", but the recent editors suggest that interest in the city of Rochester could indicate that he was a monk there rather than at Canterbury or that he was possibly a secular clerk involved in English-French negotiations of the Hundred Years' War who indicated particular interest in the war's effect upon Kent.

The author may have begun writing in 1357, with the last years being a record of contemporary events. Based on official documents, newsletters, oral sources and eyewitness accounts, it begins

with Edward III's arrival in Normandy with his army in July 1346 to gain what he considered his rightful inheritance from Philip, *regem Francie se dicentem* (the self-styled king of France). It originally concluded with the departure of English ambassadors to Flanders in October 1364 to arrange the marriage of Edmund of Langley to the daughter of the count of Flanders, but a concluding paragraph was added concerning the birth of Edward, first son of Edward, Prince of Wales, in Aquitaine in 1364 (n.s. 1365). The Lambeth and Cottonian manuscripts include an account of the battle of Nájera in Spain (1367).

## Bibliography

Texts: J. TAIT, *Chronica Johannis de Reading et Anonymi Cantuariensis 1346–1367*, 1914. C. SCOTT-STOKES & C. GIVEN-WILSON, *Chronicon Anonymi Cantuariensis / The Chronicle of Anonymous of Canterbury 1346–1365*, 2008 [with translation]. Literature: GRANSDEN, *HWE* 2, 60, 101, 109–11, 466. *RepFont* 3, 306.

EDWARD DONALD KENNEDY

Chronik des Anonymus vom  
Prälatenkrieg  
(Anonymous chronicle of the "Prelates'  
War")

pre-1476. Northern Germany. This local chronicle in Low German offers a description of the so-called Prälatenkrieg, the major crisis in Lüneburg's history caused by the council's heavy-handed attempts to solve municipal financial difficulties. The author was probably a member of a monastery or church in the vicinity. The chronicle covers the years 1448–55. It is based on the chronicle and memoranda by Hinrik → Lange, and like its source strives for the tone of an official document. Whereas the city council founded its politics on the allegation that the clerics did not want to negotiate, the anonymous emphasizes instead the clerics' efforts towards a peaceful solution. He furthermore inserts a number of supporting documents, which account for more than 50% of the text (43 folios). The autograph (Lüneburg, StA, AB 1125) and 18 copies are preserved. The chronicle had a major influence on later understanding of the *Prälatenkrieg* due to its wide distribution and its role as a principal source for later historians.

## Bibliography

Text: CDS 36, 277–336 [excerpts].



Literature: H. DROSTE, *Schreiben über Lüneburg*, 2000, 104–9. I. BUCHHOLZ-JOHANEK, *VL<sup>2</sup>* 1. *RepFont* 3, 422.

HEIKO DROSTE

### Cronachetta antica di Firenze

13th century. Italy. Anonymous Florentine chronicle in Italian, covering the period 1110–1273, which bears strong similarities with the chronicles from the → *Gesta Florentinorum*. It contains numerous mentions of the city's relations with its *contado* and with the other city-states in Tuscany—for the most part accounts of military actions. The chronicle also records significant events related to the Papacy, the Empire and the crusades. The style is annalistic. The text is preserved in manuscript Florence, BNC, II. II. 39 (21<sup>r</sup>–23<sup>v</sup>).

#### Bibliography

Text: G. BACCINI, "Cronachetta antica di Firenze 1110–1273", in *Zibaldone Notizie, aneddoti, curiosità e documenti inediti o rari*, I, 1888, 97–106. B. SCHMEIDLER, *MGH SRG N.S.* 8, 1929, 243–77.

Literature: G.A. BRUCKER, *Florentine politics and society*, 1962. N.P.J. GORDON, "The murder of Buondelmonte: contesting place in early fourteenth-century Florentine chronicles", in *Renaissance Studies*, 20 (2006), 459–77. A. DEL MONTE, "La storiografia fiorentina dei secoli XII e XIII", *Bullettino dell'Istituto Storico Italiano per il Medioevo e Archivio Muratoriano*, 62 (1950), 184–7. P. SCHEFFER-BOICHORST, "Gesta florentinorum", *Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 12 (1872), 427–68. B. SCHMEIDLER, "Studien zur Tholomeus von Lucca, III zur Wiederherstellung der Gesta Florentinorum", *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 34 (1909), 725–36. *RepFont* 3, 333.

COLETTE GROS

### Cronichetta antichissima della città di Firenze

(Ancient small chronicle of the city of Florence)

14th century? Italy. Anonymous town chronicle in Italian. Although included by POTTHAST in the *Repertorium Fontium* and dated to around

1300, this work is neither well cited nor well documented, and the current whereabouts of the manuscript are unknown. Scope and nature are unclear. In the late 18th century, RASTRELLI published extracts from the chronicle, with no accompanying manuscript reference, prompting ZAMBRINI, an editor working a century later, to question the work's authenticity. No further evidence of the *Cronichetta* is currently available.

#### Bibliography

Text: M. RASTRELLI, "Chronichetta antichissima della città di Firenze", in *Notizie storiche italiane*, 1781, 17.

Literature: F. ZAMBRINI, in *Le opere volgari a stampa dei secoli XIII e XIV indicate e descritte*, Appendix 1, 1884, 143. *RepFont* 3, 333–4.

LAURA MORREALE

### Chronica antiqua conventus

S. Catharinae de Pisis  
(Ancient chronicle of the monastery of St. Catherine of Pisa)

ca 1350–1410. Italy. Latin monastic chronicle. This memorial of the important Dominican friary of St. Catherine in Pisa was compiled by Domenico da Peccioli (ca 1320–1408) based on earlier notes by Bartolomeo da San Concordio (d. 1346) and Ugolino Ser Novi da Cavalosari (d. 1364). After Fra Domenico's death (1407), Simone da Cascina (d. 1420) made additions. Subsequent annals date from the 16th century.

The chronicle begins with an account of the house's foundation followed by 275 biographies of the friars. These mostly brief necrologies reveal details about the house's schools and library, such as the list of 61 volumes donated by the father of one of the remembered friars (#10). The Pisa friary was renowned for its erudition and many entries praise brothers who taught, preached, and wrote spiritual treatises including Bartolomeo da San Concordio (#180), Domenico Calvalca (1270–1342; #168), and Jordan of Pisa (ca 1225–1311; #107). Homely details are also to be found, such as the friar who knew how to make eyeglasses, which helped his work as a miniaturist (#113). The chronicle also testifies to the house's relationship with the important reformed convent of San Domenico founded in 1382 by Chiara Gambacorta (#271).

The unique manuscript (Pisa, Biblioteca Cathariniana, ms. 78) is damaged at the end.

### Bibliography

Text: F. BONAINI, "Chronica antiqua conventus S. Catharinae de Pisis", in *Archivio Storico Italiano* 6 (1845), pt. 2, 399–593.

Literature: O. BANTI, "La Biblioteca e il convento di S. Caterina in Pisa tra il XIII e il XIV secolo, attraverso la testimonianza della Chronica Antiqua", in *Bollettino Storico Pisano*, 58 (1989), 173–87. E. PANELLA, "Cronica di Santa Caterina in Pisa: copisti autori modelli", *Memorie Domenicane*, 27 (1996), 211–91. *RepFont* 3, 413

LEZLIE KNOX

### Chronicon antistitum

Viennensium  
(Chronicle of the Bishops of Vienne)

13th century. France. Written in 1239 at the request of Bishop John of Vienne, this list of the incumbents of the see from its inception by St Crescens, a disciple of St Paul (!) to John, found in Paris, BnF, lat.12768, is based on → Ado of Vienne's chronicle for the early, largely romanced material, while using papal charters, necrologies and Church Council documents for the later years. HAURÉAU calls it *Chronicon Episcoporum Viennensium*, the MGH variously *Series Episcoporum Viennensium* and *Chronicon Antistitum Viennensium*.

MGH also has a *Chronici Viennensis Fragmentum*, found in Paris, BnF, lat. 5214, largely based on Ado, probably written in the 11th century. The fragment breaks off during the episcopacy of Berterius (around 775). The only date it contains, 795 AD, for the destruction of the church by the Saracens, is incorrect.

#### Bibliography

Texts: U. CHEVALIER, *Documents inédits relatifs au Dauphiné*, 1868. G. WAITZ, *MGH SS* 14, 1883, 811–816.

Literature: H. FISQUET, *Histoire chronologique et biographique des archevêques et évêques de France: métropole de Lyon et Vienne*, 1867. J.-B. HAURÉAU, *Gallia Christiana*, XVI (1870), 8–9. *RepFont* 3, 468.

KEITH BATE

### Chronicle of Arbela

6th century? East Syrian. A chronicle in Syriac dealing with the history of Arbela (modern Irbil

in northern Iraq) from the beginnings of Christianity there in the early second century until the mid-sixth century. The author of the chronicle addresses his work to a certain Pinhes who has, he states, asked him a number of times to set down the names of bishops, martyrs and Christians with celebrated reputations from their region. The *Chronicle* is periodized according to the episcopates of twenty Bishops of Arbela and among its notable features is the light it sheds on the beginnings of Christianity in Persian-ruled Mesopotamia, details it contains about Addai the Apostle, and information it provides about Parthian history and the see of Seleucia-Ctesiphon. ALPHONSE MINGANA, its first editor and translator, gave the chronicle the title *History of the Church of Adiabene under the Parthians and Sassanians*, and though the manuscript from which he took the text lacked both a beginning and an end, he attributed it to a certain Mshihā-zkā based on a marginal note which gives the book the title *Ktābā da-qlēsyāsiqi da-mshihā zkā* (The Book of the Church History of Mshihā Zkā). MINGANA suggested that this Mshihā-zkā (the name means "Christ has been victorious") was writing between 550 and 569.

Initially greeted with enthusiasm by a number of prominent scholars, the *Chronicle of Arbela* later became shrouded in controversy, and doubts were raised as to its historical authenticity. It was discovered that the marginal attribution of the text to Mshihā-Zkā had been written in by a later hand and J.-M. VOSTÉ located the scribe who had added the marginal text, so the scribe asserted, at the behest of MINGANA himself. Careful study of the *Chronicle's* only known extant manuscript (Berlin, SB Preussischer Kulturbesitz, Or. Fol. 3126) by J. ASSFALG showed it to be a recent copy which had been burned to give it the look of antiquity, and not the 10th-century codex MINGANA had claimed it to be; moreover, there were a number of small differences between the Berlin manuscript and Mingana's printed edition, and an entire page present in MINGANA's printed text was missing from the manuscript. It was suggested that both the Berlin manuscript, which had been purchased from MINGANA, and MINGANA's printed edition went back to a now-unknown "Manuscript X", knowledge of whose whereabouts perished with MINGANA in 1937. In 1967, J.-M. FIEY wrote an article accusing MINGANA of having fabricated the *Chronicle*. Subsequent research, however, has blunted FIEY's

criticisms and suggested rather that the *Chronicle* be viewed as a medieval historical compilation based around an earlier core of material.

Since its first publication by MINGANA in 1907, the *Chronicle* has been translated into French, German (twice), Latin, Arabic (partial) and English.

### Bibliography

Texts: A. MINGANA, *Sources Syriaques* I, 1907, 1–168. P. KAWERAU, *Die Chronik von Arbela*, CSCO 467, 468, 1985 [with translation].

Literature: C. JULLIEN & F. JULLIEN, "La Chronique d'Arbèles. Propositions pour la fin d'une controverse", *Oriens Christianus*, 85 (2001), 41–83. E. SACHAU, "Die Chronik von Arbela, ein Beitrag zur Kenntnis des ältesten Christentums im Orient", *Abhandlungen der königlich-Preussischen Akademie der Wissenschaften. Phil.-hist. Klasse* 6, (1915), 5–37.

JACK TANNOUS

## Chronica de archiepiscopis

### Eboracensis

(Chronicle of the Archbishops of York)

ca 1150. England. A brief, anonymous account in Latin prose of the see of York beginning in 625 with the mission of Paulinus, and continuing to the death of Archbishop Thurstan in 1140, preserved in a Durham historical miscellany (Durham, Cathedral Library, ms. B II 35), and probably composed by a monk of that Benedictine community around the middle of the 12th century. The text is almost wholly derivative, closely following → Bede's *Ecclesiastical History*, → Symeon of Durham's *Epistola ad Hugonem decanum Eboracensem* and his *Libellus de exordio*, → Richard of Hexham's *Historia Haugustaldensis* and his *De gestis regis Stephani*, and → Hugh Sottewain (the Chantor)'s *Historia Eboracensis*, as well as the first, anonymous section of the → *Chronica pontificum ecclesiae Eboracensis*. Fullest treatment is given to the careers of the last two archbishops here memorialised, Thomas II (1109–14) and Thurstan (1114–40).

### Bibliography

Text: J. RAINE, *Historians of the Church of York*, RS 71, 2, 1886, xxxi, 513–30.

Literature: C. JOHNSON, M. BRETT, C.N.L. BROOKE, & M. WINTERBOTTOM, *Hugh the Chanter*, 1990, lvii–lviii. *RepFont* 3, 325.

JOSHUA A. WESTGARD

## Chronicon archiepiscoporum Rothomagensium

1480–83. France. Latin catalogue of the Archbishops of Rouen in two parts. The first part comprises the 11th-century *Acta archiepiscoporum Rothomagensium*, whilst the second presents some interesting notes concerning the local history of Rouen. The text is preserved in one 15th-century manuscript, Paris, BnF, lat. 5195, which also contains genealogies in French of the kings of France and the dukes of Normandy. The edition covers the years 1227 to 1323.

### Bibliography

Text: N. DE WAILLY, L. DELISLE & C.M.G.B. JOURDAIN, "Brevi Rotomagensium archiepiscoporum chronico", *RHF* 23, 1894, 355–356 [excerpts].

Literature: L. DELISLE, "Anciens catalogues des évêques de France", *Histoire littéraire de la France* 29, 1885, 386–454 [esp. 414–415]. *RepFont* 3, 430.

PER FÖRNEGÅRD

## Chronicon archiepiscoporum Turonensium

(Chronicle of the archbishops of Tours)

13th century. France. A Latin compilation covering the period from St. Gaius's mission in 250 to the consecration of Jean de Faye in 1208, with some additions up to 1285. The first part is a copy of the last chapter of Book X of → Gregory of Tours' *Historia* dealing with the succession of the bishops of Tours, the second part is an undated chronological list of the bishops from Pelladius (593) to Jean de Faye, with only the duration of their tenure noted. The text is to be found along with the → *Chronicon Turonense [magnum]* in Berlin, SB, ms. Phill. 1815.

### Bibliography

Text: A. SALMON, *Recueil de chroniques de Touraine*, 1854, 201–17.

Literature: *RepFont* 3, 462.

RÉGIS RECH

## Chronique artésienne

(Chronicle of the Artois)

early 14th century. France. Written in the French dialect of the Artois region shortly after the period it chronicles, this prose text covers the war

between Philip the Fair (Philip IV of France) and Guy Dampierre, Count of Flanders. The anonymous chronicler indicates that he was himself a member of the royal army. Written partly from the perspective of an eyewitness it also incorporates various documents, including the details of the truce between the French and the English at Tournai in 1289. The narrative divides into two sections with the period 1296–1302 covered in a summary form but sufficient detail to show that the count of Flanders had broken his word; the events of the period from the end of 1302 to the 27th September 1304 are narrated in more detail. A chronicle of considerable local interest, compiled by a local man, possibly from Arras itself, the *Chronique artésienne* nonetheless covers matters of importance in the ongoing relations between France and its neighbours. It is not only a text of clear partisanship but also one of remarkable precision and reliability. The unique manuscript is in Brussels, KBR, 14564.

### Bibliography

Text: F. Funck-Brentano *Chronique anonyme de la guerre entre Philippe le Bel et Gui de Dampierre (1294–1304)*, *Collection de chroniques belges inédites*, vol. 4, 1865. F. FUNCK-BRENTANO, *Chronique artésienne*, 1899.

Literature: *RepFont* 3, 274.

MARIANNE AILES

## Chronicon Astense parvum

13th century. Italy. A short annalistic chronicle in Latin of the city of Asti (Piedmont) over the years 1122–1204 by an unidentified writer; most of the entries are hardly more than notes. Although closely focussed on the city, it includes brief mentions of the emperors and warfare in northern Italy, as well as the Crusades. It survives in three manuscripts: Turin, Archivio di Stato, Bibl. H I 2, fol. 43–44, Turin, Biblioteca Reale, Miscellanea patria, 38, nr. 20 and Turin, Biblioteca Reale, Storia patria 129, nr. 12. The first (a 16th-century copy) was used by MURATORI for his edition.

In 1870 it was published together with the *Chronacae illorum de Solario et quorundam plurimum illustrium*, under the common title *Cronachette Astesi*.

### Bibliography

Texts: V. PROMIS, "Cronachette astesi", *Miscellanea di storia italiana*, I/9, 1870, 129–32. N.

FERRO, "Il *Parvum Chronicon* astense (1122–1204)", *Rivista di storia arte e archeologia*, 99 (1990), 147–56.

Literature: A. GORIA, "Studi sul cronista artigiano Guglielmo Ventura", *Bullettino dell'Istituto storico italiano*, 52 (1937), 141; 208; 250 nt. 1. G. GORRINI, *Il comune artigiano e la sua storiografia*, 1884, 106–10; 175 nt. 2. *RepFont* 3, 275.

PETER DAMIAN-GRINT

## Chronicon Aulae Regiae

(Chronicle of Zbraslav)

ca 1305–38. Bohemia. State and monastic history from the Cistercian abbey at Zbraslav, south of Prague (now a suburb), written by Otto of Thuringen and Peter of Zittau. This work in Latin prose, but with about 4000 lines of verse interspersed, covers the period from the mid-13th century up to 1338 in 185 large manuscript folios. It is divided into a preface and three books, which are subdivided into 179 chapters: Book 1, 130 chapters, running to 1316, completed 1317; Book 2, 34 chapters, 1317–33; Book 3, 15 chapters, 1333–38. Books 2 and 3 were written continuously like the major diachronic annals.

The first author of the chronicle, Otto of Thuringen († March 1314), was the second abbot of the Zbraslav abbey (reigned 1297–8/9). He drafted the opening part of the work (51 chapters) as a *vita* of the founder of the monastery, the Czech king Václav II, and as a history of the monastic foundation. Otto's main source was the → *Continuatio Cosmae II*, but he also used various annals, documents and other sources.

After Otto's death, Peter of Zittau (ca 1260/70–1338/40), re-drafted and continued the work at the request of abbot John of Waldsassen. Peter entered the abbey before 1305, was chaplain to abbot Konrad, and later (from 12 September 1316) himself became abbot of the same house. As a prominent counsellor of the Czech kings, Konrad had taken part in various political negotiations, and Peter accompanied him, observing among others the talks with the later emperor Henry VII about the succession of his son John of Luxembourg to the Czech throne. In this function he developed wider international contacts, which allowed him to set the chronicle within an international context, reflecting the wider framework of Czech history. His perspective, education, extensive international contacts and

personal ability makes the *Zbraslav Chronicle* an exceptional work, not only because of the author's comprehensive collection of historical facts, but especially because of his ideas of mutual toleration and understanding.

Peter based his writing mostly on to his own experience and notes. A network of colleagues and friends provided him with written memos, and prominent personalities in European politics such as the Mainz archbishop Peter of Aspelt, Archbishop Balduin of Trier and Bishop John of Trento sent him written information. Peter collected such items from all over Europe and put them into his manuscript. Both Otto and Peter quoted and inserted the texts of both official and private documents and letters, including the written material from the royal and imperial court and from other representatives. In addition, Peter had the correspondence of Queen Elisabeth at his disposal.

The Zbraslav Chronicle was used by → Francis of Prague and through him by → Beneš Krabice of Weitmil. It survives in five manuscripts. The only copy to contain the whole text (with illuminations) is Jihlava, Státní okresní archiv, Městská správa Jihlava, Úřední knihy a rukopisy, nr. 692, written 1393 for the abbey at Sedlec (Kutná Hora). Two codices contain only the first book: Stuttgart, LB, cod. don. 697, written by the end of 15th-century; and Nelahozeves, Roudnická lobkowiczka knihovna, VI Fc 24, written 1564/5 in Jistebnice. Peter of Zittau's autograph of the second book is Vatican, BAV, cod. pal. lat. 950, a 16th-century copy of which is Wolfenbüttel, HAB, extrav. 154. The *editio princeps* appeared in Marquard Freher's *Rerum Bohemicarum antiqui scriptores aliquot insigni* in 1602.

### Bibliography

Text: J. EMLER, "Petra Žitavského Kronika zbraslavská", FRB 4, 1884, 1–337. J. LOSERTH, "Die Königsaal Geschichtsquellen mit den Zusätzen und der Fortsetzung des Domherrn Franz von Prag", FRA, Scriptorum VIII, 1875. F. HEŘMANSKÝ, *Kronika zbraslavská—Chronicon Aulae Regiae*, 1952, 1976 [translation].

Literature: M. BLÁHOVÁ, "Dílno středověkého historika. Způsob práce Petra Žitavského", in A. Barciak & W. Iwańczak, *Pišmiennictwo Czech i Polski w średniowieczu i we wczesnej epoce nowożytnej*, 2006, 11–33. M. BLÁHOVÁ, "Korrespondenz als Quelle der mittelalterlichen Zeitgeschichtsschreibung", in H.-D. Heimann &

I. Hlaváček, *Kommunikationspraxis und Korrespondenzwesen im Mittelalter und in der Renaissance*, 1998, 178–90. K. CHARVÁTOVÁ, "Petr Žitavský, opat zbraslavského kláštera 1316–1329", *Sborník Společnosti přátel starožitností*, 2 (1991), 87–107. Z. FIALA, "O Kronice zbraslavské a jejích autorech", in *Zbraslavská kronika*, 1976, 5–19. R. HECK, "Z problematyki ideologicznej 'Kroniki Zbraslawskiej'", in *Studia z dziejów kultury i ideologii ofiarowane E. Małczyńskiej w 50 rocznicy pracy dydaktycznej i naukowej*, 1968, 125–41. I. HLAVÁČEK, "Kronika zbraslavská, listiny a diplomatika", *AUC, Phil. et hist.* 2, *Studia historica XXI*, 1981, 125–42. V. NOVOTNÝ, "Úvod", in *Kronika zbraslavská*, 1905, VII–LXXII. *RepFont* 3, 276.

MARIE BLÁHOVÁ

## Chronik des Bamberger

### Immunitätenstreites (Chronicle of the Bamberg immunity contest)

ca 1435. Germany. Anonymous account of an internal town conflict in Bamberg, Bavaria. In the first half of the 15th century, the town of Bamberg attempted unsuccessfully to raise taxes in those parts of town which enjoyed ecclesiastical immunity, the right of areas under the authority of the cathedral chapter and clergy to freedom from taxation, tolls and other obligations. In 1430 Bamberg saw itself endangered by the Hussite invasion, which once again made the obligations of the spiritual institutions a matter of urgency. The subsequent negotiations, in which both sides called on the Emperor and the Council of Basel for support, failed to reach a settlement. The chronicle, written by an unknown citizen of the town, possibly a town clerk or a member of the council (thus MEYER) records the first five years of these discussion (1430–35). The immunity conflict continued, not without bloodshed, until 1440. The text of the chronicle is transmitted in a single late 16th-century paper manuscript: Nuremberg, SA, Rep. 52a, Hs 7 (olim Hs 285), 1<sup>r</sup>–201<sup>r</sup>.

### Bibliography

Text: A. CHROUST, *Chroniken der Stadt Bamberg I. Chronik des Bamberger Immunitätenstreites von 1430–1435*, 1907/10.

Literature: E.J. GREIPL, "Rotenhan, Anton von (um 1390–1459), 1431–1459 Bischof von Bamberg",

in E. Gatz, & C. Brodtkorb, *Die Bischöfe des Heiligen Römischen Reiches 2*, 1996, 596. M. HOFMANN, "Anton von Rotenhan und der Immunitätenstreit. Einige Bemerkungen wider die Volksmeinung", *Fränkische Blätter für Geschichtsforschung und Heimatpflege*, 12/4 (1960), 16; 12/5 (1960), 18–20; 12/7 (1960) 27–28. R. VON LILJENCRON, "Vom Bamberger Immunitätenstreit", in *Die historischen Volkslieder der Deutschen vom 13. bis 16. Jahrhundert 1*, 1865, 348–52, no. 71. M. MAHR, "Beziehungen des Bamberger Rats zur Reichskanzlei—Anmerkungen zu einem Schreiben Caspar Schlicks während des Immunitätenstreits", *Bericht des Historischen Vereins für die Pflege der Geschichte des ehemaligen Fürstbistums Bamberg*, 120 (1984), 171–82. O. MEYER, "Eine kleine Bamberger Chronica. Und einige Erwägungen zur mittelalterlichen Stadtchronistik", in Meyer, *Varia Franconiae Historica 3* (Mainfränkische Studien, 24/3), 1986, 994–1003, esp. 997. G.W. NEUKAM, "Immunitäten und Civitas in Bamberg von der Gründung des Bistums 1007 bis zum Ausgang des Immunitätenstreits 1440", *Bericht des Historischen Vereins für die Pflege der Geschichte des ehemaligen Fürstbistums Bamberg*, 78 (1922–1924), 189–371. *RepFont* 3, 279.

ULRIKE SCHOLZ

## Chronicones Barcinonenses

### (Chronicles of Barcelona)

12th–15th century. Catalonia (Iberia). Family of annalistic chronicles in Latin or (in one case only) in Catalan, composed in the county of Barcelona, and dealing principally with the history of Catalonia. The *Chronicones Barcinonenses*, unlike the other great family of Catalan chronicles, the → *Chronicones Rivipullenses*, emerge from a lay milieu and represent the historiographical reflection of the growing importance of Barcelona, the core of the Catalan medieval principality.

The oldest family member is the 12th-century *Chronicon Cucufatense*, from the monastery of Sant Cugat (Barcelona, Arxiu de la Corona d'Aragó, 47). Its annalistic notes are not ordered chronologically. It embraces a period of time between 1099 and 1182, although it adds a chronology of the French kings from Charlemagne to Phillipe Auguste. A more evolved testimony of the family is the *Chronicon Monasterii Sko*, so named because the manuscript belonged to the library of Swedish abbey of Skokloster (Stockholm, Ril-

sarkivet, ms. Skokloster E 8841) written between October 1149 and November 1153. It contains a chronology of the French kings from Pippin III the Short to Louis VII and four very exact historical notices: conquests of Almería (1147), Tortosa (1148), Lérida and Fraga (1149).

After 1239, another version appeared, the *Chronicon Maioricense* also known as *Chronicon regis Roberti*, because it begins with the reign of that French monarch. It contains information on the conquests of Majorca (1229) and Valencia (1238). At present the manuscript is missing, but it was edited in 1851.

The family continues with the *Chronica Comunia*, (Barcelona, Arxiu Històric de la Ciutat de Barcelona, ms. L-9 and ms. L-10), 13th century, included in two books of privileges of Barcelona (Usatges de Ramon Ferrer and Llibre Verd). Closely linked to it is the *Cronicó Barceloní I* (Barcelona, Arxiu Històric de la Ciutat de Barcelona, ms. L-5) and II (El Escorial, RMSL, O.I.12), written in Catalan at the beginning of the 14th century.

The chronicles belonging to the same tradition and more widely known by the title of *Chronicones Barcinonenses* are the *Barcinonense I* (manuscript lost, edited by FLÓREZ, 28, 323–336), *Barcinonense II* (Paris, BnF, lat. 4671A) and *Barcinonense III* (Madrid, BNE, ms. 18.060), composed in the first third of the 14th century, and the *Barcinonense IV* or *Chronicon de Mascaró* (Barcelona, Biblioteca de Catalunya, ms. 485), written by Guillem Mascaró, and finished in 1405 or before, because in that year its author died: *mortuus est actor istius operius, Guillelmus Mascharo, beneficiatus in sede Barchinone*. These town chronicles written in Latin respect chronological order and are centered exclusively on Catalan history.

Two further products of the tradition were composed in the 15th century: *Chronicon Ulianense* (from the collegiate church of Santa Maria d'Ullà), manuscript missing but edited by P. de Marca in *Marca Hispanica* (1668), and the *Chronicon Felicense*, which belonged to the Monastery of Sant Feliu de Guíxols (Girona, Biblioteca Provincial, ms. 97), still unpublished. Both were written in the 15th century.

### Bibliography

Text: P. de MARCA, *Marca Hispanica*, 1688, 753–8, 758–60. E. FLÓREZ, *España sagrada*, 28, 1774, 323–36. J. VILLANUEVA, *Viaje literario a las iglesias de España* 8, 1821, 227–33. J. VILLANUEVA, *Viaje literario a las iglesias de España*,

17, 1851, 185, 202. L. NICOLAU D'OLWER, "Sobre unes notes analítics del segle XIII, en català inèdites", in *La Jove Catalunya*, 1, 1906, 4–6. M. COLL I ALENTORN, "El cronicó de Sant Cugat", in M. Coll i Alentorn, *Historiografia*, 1991, 65–82 and "El cronicó de Skokloster", *Historiografia*, 1991, 43–92. S. RIERA I VIADER, "El Cronicó Barceloní I", *Acta Historica et Archaeologica Mediaevalia*, 22, 2001, 257–62.

Literature: S. RIERA I VIADER & J.D. GARRIDO I VALLS, "Cronicons Barcinonenses", in *Diccionari d'Historiografia Catalana*, 2003, 390–2. *RepFont* 3, 279.

DAVID GARRIDO VALLS

### Chronicle of Battle Abbey I [Chronicon monasterii de Bello]

12th century. England. Written at Battle Abbey near Hastings in Sussex, a Benedictine abbey founded by William the Conqueror on the site of the battle of Hastings. In fact this is actually two anonymous chronicles, both written after 1175 and bound consecutively in London, BL, Cotton Domitian A.ii. The first shorter chronicle (fol. 8–21<sup>v</sup>) begins with William's invasion, drawn from Norman sources such as works of → Wace and → Benoit de Sainte-Maure and ultimately from → William of Poitiers. The chronicler then records a number of the abbey's documents attesting to its holdings and financial accounts.

The second chronicle (fol. 22–130) was written to present a history of the abbey from its foundation in the late 11th century until 1183, to offer evidence of the abbey's lands and charters, and to answer questions about forged charters and unsettled lawsuits. Beginning with the Conquest, it tells of "the most noble William", who taking the kingdom from "the deceitful usurper Harold", vowed that if he won the battle of Hastings, he "would offer up that place to God" and build a monastery there. The chronicle presents a first-hand account of the politics of Henry II's court, knowledge ultimately gained through Walter, abbot from 1139 to 1171, who was the brother of Richard de Luci, Henry II's chief justiciar, and who therefore apparently had an advantage in winning support from the king and his chancellor Thomas Becket in his disputes with other ecclesiastical authorities. The chief sources for a chronicle that SEARLE describes as "one of the liveliest narratives" of the 12th century were oral and based on the author's experiences; and, as GALBRAITH has

shown, the account, when it can be compared to other sources, seems accurate.

### Bibliography

Texts: J.S. BREWER, *Chronicon Monasterii de Bello*, 1846. E. SEARLE, *The Chronicle of Battle Abbey*, 1980 [with translation].

Literature: H.W.C. DAVIS, "The Chronicle of Battle Abbey", *EHR*, 29 (1914), 426–34. V.H. GALBRAITH, "A New Charter of Henry II to Battle Abbey", *EHR*, 52 (1937), 67–73. GRANSDEN, *HWE* 1, 271–83. *RepFont* 3, 283.

EDWARD DONALD KENNEDY

### Chronicle of Battle Abbey II [Chronicon de Bello; Chronica Anglia a Bruto ad bellum de Evesham anno 1265; Tractatus de Bruto abbreviata]

13th century. England. A chronicle of Battle Abbey, from Brutus to 1264 (with a continuation to 1286), preserved in Oxford, Bodleian Library, Rawlinson B.150, fol. 8–52 (13th century). The introductory abbreviated Latin → prose *Brut* ending with the last Briton king Cadwallader is also found in London, College of Arms, Arundel XXIV, fol. 3–19<sup>a</sup>. The chronicle is similar to the → *Dover chronicle* for the reign of King John, but its history of Henry III's reign seems independent of other chronicles. Its account of the Second Barons' War (1264–67) sympathizes with the barons who were trying to expel Henry's foreign favourites, and it considers their slain leader Simon de Montfort a martyr. Unpublished except for excerpts.

### Bibliography

Texts: C. BÉMONT, *Simon de Montfort, Comte de Leicester*, 1884, 373–80 [years 1258–65]. F. LIEBERMAN, *MGH SS* 28, 1888, 554 [years 1257–72].

Literature: GRANSDEN, *HWE* 1, 405, 407, 422. *RepFont* 3, 283

EDWARD DONALD KENNEDY

### Chronique dite de Baudouin d'Avesnes (Chronicle attributed to Baudouin d'Avesnes)

last quarter of the 13th century. France. One of the earliest universal chronicles in Old French (Picard), by an anonymous author writing in

Hainault (modern Belgium; hence also called *Chronicon Hanoniense*), it exists also in a Latin translation. Baudouin d'Avesnes, brother of Count John I of Hainault (d. 1257), is mentioned in connection to the work only in paratextual elements of the later adaptations. Baudouin was not the author but probably the commissioning patron.

The chronicle runs from creation to 1278, based on a range of Latin and Old French sources, including → Sigebert of Gembloux, → Vincent of Beauvais, → Giselbert of Mons and → Geoffrey of Villehardouin. For the more recent past the author zooms in on the history of France, England, Flanders and Hainault. He is also very interested in the crusades. He includes accurate and detailed genealogies of noble families from the southern Low Countries.

The first redaction of the chronicle can be dated to 1278–81; a second redaction, mainly with additions to the genealogies, was written before 1284. The Latin version (between 1295 and 1307), merely contains the genealogies. The *Livre du lignage de Coucy* is another extract of the genealogies, made in 1303 for Enguerrand IV de Coucy. Of more than 50 manuscripts, key witnesses include: Cambrai, BM, ms. 683 [creation to 1090, first redaction]; Paris, BnF, fr. 2633 [1090–1278, first redaction]; BnF, fr. 15460 [emperor Tiberius to 1278, second redaction]; BnF, lat. 4896A [Latin version].

### Bibliography

Text: J. HELLER, "Chronicon Hanoniense quod dicitur Balduini Avennensis", *MGH SS* 25, 1880, 414–67 [extracts]. L. DACHERIUS, "Genealogiæ ex chronicis Hainoniensibus, recollectis per magistrum Balduinum de Avennis", in *Veterum aliquot scriptorum spicilegium*, 7 (1666), 584–621 [Latin version].

Literature: A. BAYOT, "La première partie de la Chronique dite de Baudouin d'Avesnes", *Revue des bibliothèques et archives de Belgique*, 2 (1904), 419–32. É. GACHET, "Baudouin d'Avesnes et sa chronique", *Bulletin de la Commission royale d'histoire*, ser. 2, 5 (1853), 255–80. J. HELLER, "Ueber die Herrn Balduin von Avesnes zugeschriebene hennegauer Chronik und verwandte Quellen", *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 6 (1881), 129–51. *RepFont* 3, 280f.

GODFRIED CROENEN

### Chronique béarnaise inédite du XIV<sup>e</sup> siècle

mid-14th century. France. Anonymous chronicle in the Béarnais dialect of Occitan French. It starts with the capture of the castle of Aspremont in 1312 and finishes with the famine in the South-West in 1331. It is of interest linguistically and also provides some details for the history of the region not found anywhere else. The best manuscript is Paris, BnF, nouv. acq. fr. 6657 which is a 15th-century copy of the original. Other manuscripts are BnF, fr. 5246 and Pau, Archives Départementales, C supplement 1.

### Bibliography

Text: H. COURTEAULT, "Une Chronique béarnaise inédite du XIV<sup>e</sup> siècle", in P. Battifol, *Mélanges Léonce Couture—Études d'histoire*, 1902, 127–36. *RepFont* 3, 282.

PETER S. NOBLE

### Chronicon Beccensis abbatiae

15th century. France. Latin compilation of materials concerning the Benedictine Abbey of [Notre-Dame-du-] Bec in Normandy. This heteroclitc compilation covers the period from the foundation of Bec in the 11th century to 1467, alternating between annals and chronicle. The earliest years are based on the various *Vitae* of its abbots to which the reader is directed for further information. For the twelfth century, England is much in evidence, even to the point of indicating that *consuetudines* are called *avitae*, presumably to inform those monks who were sent across the channel to St Neot's and elsewhere. There follows a long period for which the details largely concern the economy of the monastery, including the names of an architect, a master mason and a painter called in for repairs or improvements, a French *proverbium* on the fall of the great tower as well as epitaphs for some of the abbots. Another part deals with property and rents acquired with indications as to where to find the original documents. The final part is almost entirely concerned with the fortification, destruction and change of use of the abbey caused by the war waged by England against France. Also included are details of where each abbot was buried (bar one—the compiler apologises for the fact that he could find nothing on his life or death), certain epitaphs, a

letter to Henry II regarding Becket, and Abbot Ymerius' oath delivered on taking up the abbacy. The text exists in Paris, BnF, lat. 12884.

### Bibliography

Text: MIGNE, *PL* 150, 639–690.

Literature: A.S. ABULAFIA & G.R. EVANS, *The Works of Gilbert Crispin*, 1986. A.A. PORÉE, *Histoire de l'Abbaye de Bec*, 1901. S. VAUGHN, *The Abbey of Bec and the Anglo-Norman State*, 1981. S. VAUGHN, "Among these authors are the men of Bec", *Essays in Medieval Studies*, 17 (2000), 1–12. *RepFont* 3, 282.

KEITH BATE

## Chronicle of the so-called Beneš the Minorite

14th century. Bohemia (Prague). Anonymous Latin annalistic compilation of Czech history and the history of the Franciscan order covering the period from the 9th century to the 1360s, written between 1358–61 following an older compilation, probably in the Prague chapter. Its author was an unknown Franciscan monk, probably in St. Jacob's monastery in Prague. In the 17th century the chronicle was attributed to → *Beneš Krabice of Weitmil* under the erroneous assumption that this Prague canon joined to the Franciscan order, hence the traditional ascription to one Beneš the Minorite.

The main sources of the chronicle were the oldest Prague Annals, the Annals of the Prague chapter of the 13th and 14th century, and Annals of the Franciscan order. The chronicle also contains information from lost sources not to be found in other chronicles and annals. The text was extended to 1492 by unknown authors unconnected to the Franciscan order, some of them citizens of Prague. The period 1361–1419 follows the → *Chronica Boemorum [anonymi]*. The chronicle survives in two manuscripts, one late 15th or early 16th century (Prague, Knihovna Národního muzea, XI D 8), and its late 16th-century copy (Wolfenbüttel, HAB, Cod. 154 Extrav.).

### Bibliography

Text: L. DUŠEK, "Benedicti minoritae dicti Chronica et eius continuatio", *Zakony Franciszkańskie w Polsce*, 1/2–3 (1993), 323–434.

Literature: L. DUŠEK, "Kronika tzv. Beneše Minority a její pokračování", *Minulostí západočeského kraje*, 26 (1990), 7–112. *RepFont* 2, 483.

MARIE BLÁHOVÁ

## Chronicon Beneventani monasterii Sanctae Sophiae

12th century. Italy. This early Latin cartulary-chronicle consists largely of a *Liber preceptorum* (Book of precepts) or cartulary, preceded by three brief texts: the *Annales* (Annals), which is little more than a catalogue of Roman emperors, popes and Lombard princes and bishops; the *Collectio canonica* (Collection of canon laws) and the *Catalogus ducum et principum* (List of dukes and princes of Benevent). A product of the scriptorium of St Sophia in Benevento, it is mostly written in one hand ending 1119; a number of additional documents were copied in afterwards. The transcription of the documents is extremely careful, making the codex a valuable source for the abbey's possessions, especially in the 8th and 9th centuries. The manuscript (Vatican, BAV, vat. lat. 4939) contains some beautiful illuminations in Byzantine–Ottonian style.

### Bibliography

Text: J.-M. MARTIN, *Chronicon sanctae Sophiae* (Cod. Vat. Lat. 4939), *RIS*<sup>2</sup>, 2000.

Literature: W. SMIDT, *Das Chronicon Beneventani monasterii S. Sophiae. Eine quellenkritische Untersuchung*, 1910. *RepFont* 3, 284

PETER DAMIAN-GRINT

## Cronica de Berno

[Annales Bernenses]

14th century. Switzerland. Four pages of Latin *annales* inserted in the *anniversarium* of Berne's main church, St. Vincent (Berne, Burgerbibliothek, mss. h. h. 1.37, fol. 202–6). Written around 1325 and continued up to 1344. Commissioned by *frater* Ulrich Phunt (Pfund) of the Teutonic Order, *custos* of the church 1313–1331. These annals report events from the foundation of the town in 1191 such as the arrival of the mendicant orders, the construction of communal buildings, fires, royal visits, battles. The longest entry concerns the battle of Laupen in 1339, which the Bernese won *deo pro eis pugnante*. A main source for Conrad → Justinger.

### Bibliography

Text: G. STUDER, *Die Berner-Chronik des Conrad Justinger*, 1871, 295–301. A. HÜSSY, "Cronica de Berno—die älteste Chronik Berns", in R.C. Schwinges, *Berns nutige Zeit*, 2003, 202–208 [modern German translation].

Literature: A. GASCHET, "Das Jahrbuch des St. Vincentiusmünsters in Bern", *Archiv des Historischen Vereins des Kantons Bern*, 6 (1867), 309–510. *RepFont* 2, 254f.

REGULA SCHMID

## Chronicon Besuense

ca 1120/60. France. Latin cartulary chronicle, written in the Benedictine monastery St. Pierre de Bèze in Burgundy by the librarian Joannes (d. 1120) during the abbacy of the famous Étienne de Joinville. After the death of Joannes, the text was continued with further charters up to the time of abbot Joffroy I (1161–4). Basically it is just a reworked continuation of the → *Chronicon S. Benigni Divionensis* with substantial passages taken verbatim from that text, especially for the parts on general French and Burgundian history. Even the preface was copied, with "St. Pierre" being substituted for "St. Bénigne". Upon this frame, excerpts from numerous charters from the abbey cartulary were grafted indiscriminately, overwhelming the historical narrative itself. Since St. Pierre, like St. Bénigne, belonged for some time to the bishops of Langres, their successions and donations to St. Pierre often take pride of place. The chronicle begins with the monastery's foundation, curiously misdated to 600 instead of ca 630, and finally peters out with a host of private charters from the 1160s. The main manuscript is Paris, BnF, lat. 4997 (12th century), first edited by d'Achery in 1655.

### Bibliography

Text: E. BOUGAUD & J. GARNIER, *Chronique de l'abbaye de Saint-Bénigne de Dijon suivie de la Chronique de Saint-Pierre de Bèze*, 1875, 231–503.

Literature: L. JOLIET, "La chronique de l'abbaye de Bèze", *Bulletin d'histoire, de littérature et d'art religieux du Diocèse de Dijon*, 21 (1903), 97–109. S. DE MONTENAY, *L'abbaye bénédictine Saint-Pierre de Bèze*, 1960. *RepFont* 3, 286.

SÖREN KASCHKE

## Croniken van den biscopen van

Utrecht

[Rijmkroniek van Utrecht]

1378. Low Countries. Short Middle Dutch verse chronicle (906 lines) on the bishops of Utrecht, from the founding by Willibrord to Arnold van

Hoorn's resignation in 1378. In its account of the history of the 14th century, special attention is given to the partialities in Guelders. The anonymous author might be a member of the Utrecht clergy. Apart from the main source, the mid-14th century → *Catalogus episcoporum Ultrajectinorum*, several other Latin texts are used, such as Alcuin's *Vita Willibrordi*, the *Memoriale Adalboldi* and Johannes de → Beke's *Chronographia*. The text has only been preserved in one manuscript (Anholt, Fürstlich Salm-Salmsche Bibliothek, Schmitz 42), written in Guelders in the middle of the 15th century and containing a collection of chronicles on bishops and princes in the Lower-Rhine area (see → Manuscript of Anholt). A 14th-century manuscript must have been used by the Middle Dutch translator and continuator of Beke's *Chronographia* (the *Nederlandse Beke*).

### Bibliography

Text: H.-F. ROSENFELD, *Mittelniederländische Reimchroniken*, 1939, 300–38.

Literature: A. MEISTER, "Niederdeutscher Chroniken aus dem XV. Jahrhundert", *Annalen des hist. Vereins für den Niederrhein*, 70 (1901), 45–7. A. JANSE, "De Nederlandse Beke opnieuw bekeken", *Jaarboek voor Middeleeuwse Geschiedenis*, 9 (2006), 128–31. *Narrative Sources* NL0560. *RepFont* 10, 133.

ANTHEUN JANSE

## Cronica Boemorum auctore canonico S. Blasii Brunsvicensi

13th century. Germany. Latin prose historical compilation of Czech history from the beginning till 1278, with a somewhat chaotic list of the Czech rulers, filling 18 manuscript folios. It was written by a canon of the church of St. Blasius in Braunschweig, on the basis of → Cosmas of Prague, → *Continuatio Cosmae I* and → *Continuatio Cosmae II*. Like Cosmas' chronicle, it is divided into four books, the events taken over from the two continuations being placed into the fourth book. The chronicle survives in a unique copy, Trier, Stadtbibliothek, nr. 1199.

### Bibliography

Text: O. HOLDER-EGGER, *Cronica Boemorum auct. canonico S. Blasii Brunsvicensis*, MGH SS 30, 1, 1896, 37–43.

Literature: M. BLÁHOVÁ, "Založení vyšehradské kapituly ve středověké historiografii", in *Královský*

*Vyšehrad*, 2 (2001), 22–4. O. HOLDER-EGGER, “Über die Braunschweiger und Sächsische Fürstenchronik und verwandte Quellen”, *Neues Archiv der Gesellschaft für ältere deutsche Geschichte*, 17 (1891), 169, 180. *RepFont* 3, 288 [s.v. *Cronica Boemorum*].

MARIE BLÁHOVÁ

### Chronicon Bohemiae Lipsiense [Kronika česká Lipská (Leipzig Chronicle of Bohemia)]

1411. Bohemia. A Latin annalistic compilation running from the collapse of the Prague bridge in 1342 (wrongly dated as 1344) to 1408 with a continuation for 1409–11, named from the location of the manuscript (Leipzig, UB, ms. 176, fol. 67–69). Based on the → *Chronica Boemorum [anonymi]*, it was written continuously, immediately following the events. The anonymous author, probably a master or at least graduate of the University of Prague, concentrated on affairs of the church and in the Empire, but especially on the city and the university.

#### Bibliography

Text: K. HÖFLER, *Geschichtsschreiber der husitischen Bewegung in Böhmen I*, 1856, 6–12. Literature: P. ČORNEJ, *Rozhled, názory a postoje husitské inteligence v zrcadle dějepiscetví 15. století*, 1986, 174. *RepFont* 3, 287 [sub *Chronicon Bohemiae, a. 1344–1411*].

MARIE BLÁHOVÁ

### Chronicon Bohemiae Pragense

15th century. Bohemia. A short compilatory annalistic survey of Czech history from 824 (erroneously instead of 894) to 1419, written in Latin sometime after 1424. The association with Prague in the title refers to the location of the manuscript (Prague, Národní knihovna, III G 16, fol. 41<sup>r</sup>). The text is related to some other Bohemian annals of the 15th century, including → *Chronicon breve regni Bohemiae saeculi XV* and → *Chronica Boemorum [anonymi]*. After some notes about the older Czech history from 824 (erroneously for 894), it describes, with frequent inaccuracies, the events of 1310–1419, mainly the genealogical notes about Czech Luxembourgs till the death of Václav IV and some other events of that time.

The main sources were probably the Luxembourg genealogy and perhaps the Chronicle of → Beneš Krabice of Weitmil.

Another version of this text is found in Vienna, ÖNB, 5483, fol. 210<sup>r</sup>, though this only covers the years 1310–99. This is combined with another short annalistic text in Czech on folios 209<sup>v</sup>–210<sup>r</sup>, covering the years 1278–1392. The copyist marked the individual records of both texts with the alphabet letters in such a way, that the alphabetized records follow consecutively in chronological sequence. This effectively produced a new compilation.

#### Bibliography

Text: C. HÖFLER, *Geschichtsschreiber der husitischen Bewegung in Böhmen I*, 1856, xlv, 3–6. Literature: *RepFont* 3, 287.

MARIE BLÁHOVÁ

### Chronica Boemorum [anonymi] [Od Čecha a Lecha (Since the times of Czech and Lech)]

ca 1416. Bohemia. This short annalistic chronicle in Latin is a compilatory survey of Czech history from the beginning to 1416 (18 manuscript folios) was made by an educated clergyman who based his work on Přibík → Pulkava of Radení, → Francis of Prague and → Beneš Krabice of Weitmil, with an original continuation. It survives in several versions and manuscripts. One branch of the stemma was used in the → *Chronicle of the so-called Beneš the Minorite* and the → *Chronicon Viennense*, while another was the source for the → *Staré letopisy české*. There are several 15th-century continuations, including the → *Chronicon Treboniense*. The edition follows Prague, Knihovna Národního muzea, VIII F 49.

#### Bibliography

Text: G. DOBNER, *Chronicon Anonymi*, MHB 3, 43–62. Literature: P. ČORNEJ, “Původní vrstva Starých letopisů českých”, *FRB s.n. II*, 2003, XXVI–XXVII. L. DUŠEK, “Kronika tzv. Beneše Minority a její pokračování”, *Míulostí západočeského kraje*, 26 (1990), 84–91. V. ŠIMÁK, “Studie ke Starým letopisům českým”, *Věstník ČAVU*, 27 (1918), 171–85. V. ŠIMÁK, “K dějepiscetví doby husitské”, *ČČH*, 26 (1920), 168–71.

MARIE BLÁHOVÁ

### Chronicon Bononiense (Chronicle of Bologna) [Cronaca Lolliniana]

1162–1299. Italy. A book of Latin annals, it is a paradigmatic example of the earliest form of Italian commune historiography. Each year is introduced by the name of the *consoli*, *podestà* and *capitani* of the commune, and for long sections this is the only information given. The magistrates' lists were probably the main source for the anonymous compiler (who may have worked in the city administration); there is no direct evidence for borrowings from other known sources. The original three-page manuscript in the Biblioteca Lolliniana (Belluno) was lost subsequent to its edition in 1758, when the volume in which it appeared was rebound. The chronicle appears not to have been used by other Bolognese chroniclers; its linguistic and literary interest is slight. Its main significance lies in its status as the oldest surviving historical work from Bologna; it is also of importance for the history of Italian historiography as a witness to the early links between the magistrates' lists and more developed urban historical writing.

#### Bibliography

Text: G. ORTALLI, *Alle origini della cronachistica bolognese. Il Chronicon Bononiense (o Cronaca Lolliniana)*, 1999. Literature: G. ORTALLI, “Chronicon Bononiense (Cronaca Lolliniana)”, in B. ANDREOLLI et al., *Repertorio della cronachistica Emiliano-Romagnola (secc. IX–XV)*, 1991, 129–30. A. SORBELLI, *Le cronache bolognesi del sec. XIV*, Biblioteca storica bolognese III, 1900, 215–6. *RepFont* 3, 288f.

PETER DAMIAN-GRINT

### Cornyke van Brabant int prose int corte

ca 1468. Low Countries. Anonymous Middle Dutch chronicle from Brabant (Antwerp?). This prose chronicle tells the history of the Brabantine dukes from Noah to Charles the Bold (1468), including the legendary story of Brabon, the Brabantine Swan Knight. It seems that the legendary part, from Noah to Carloman, ultimately goes back to texts which were wrongly attributed to → Jacob van Maerlant (*De clarasiën*) and to → Jan van Boendale (the → *Genealogie van Godfried met*

*den Baert*). One of the four known manuscripts (Brussels, KBR, 18001) contains a continuation until 1479. The legendary part of the chronicle was borrowed by the compiler of the → *Alderecellenste Cronijcke van Brabant*.

#### Bibliography

Literature: J.F.D. BLÖTE, *Das Aufkommen der Sage von Brabon Silvius, dem brabantischen Schwanritter*, 1904. J. TIGELAAR, *Brabants historie ontvouwd*, 2006. *Narrative Sources* C055.

JAAP TIGELAAR

### Chronica Bremensis

late 14th–mid 15th century. Northern Germany. Middle Low German town chronicle by Gert Rinesberg (or Rinesberch, d. 1406), Herbot Schene (d. 1413/17) and at least one unknown author who continued after Schene's death. The authors were attached to St. Peter's cathedral in Bremen, where Rinesberch was vicar, Schene cellarer. Both came from old patrician families, and were close to the city council and the mayors.

The *Chronica* is divided into the pontificates of the bishops and archbishops, starting in 788 with Willehad, and focussing on the history of the town and diocese of Bremen. Originally the authors simply wanted to translate the Latin → *Historia archiepiscoporum Bremensium* into German, but a “good friend”, probably the anonymous third author, encouraged them to continue the chronicle *uppe dat de stadt [...] dar mochte lere unde bilde ut nemen, dat se [...] groten [...] schaden [...] mede mochten bewaren* (to teach and educate the town that it may be preserved from harm). They supplemented the *Historia* with information from → Adam of Bremen, → Albert of Stade and other sources. For the 12th and 13th century they used → Detmar von Lübeck, and could offer original information from 1344. The third author revised the text, adding patriotic material, and continuing the narrative until at least 1430; most manuscripts coincide until 1446. Much of the new material is concerned with a number of falsified charters in favour of the council. The agenda is the clear: autonomy from the archbishop, control of the river Weser and liberty from foreign jurisdiction.

The chronicle survives in 17 manuscripts with many revisions and continuations, including: Hamburg, SB & UB, cod. hist. 94 (1440/50);

Bremen, SB & UB, Brem. a. 856 (ca 1540); Brem. a. 600 (17th century); Brem. b. 382 (18th century). Heinrich → Wolter translated the *Chronica* into Latin around 1450.

### Bibliography

Text: H. MEINERT, CDS 37, 1968.

Literature: D. HÄGERMANN & U. WEIDINGER, *Bremische Kirchengeschichte im Mittelalter*, forthcoming. L. KLINK, *Johann Hemelings "Diplomatarium fabricae ecclesiae Bremensis" von 1415/20*, 1988. H. SCHWARZWÄLDER, "Die Chronik von Rinesberch und Schene", *Bremisches Jahrbuch*, 52 (1972), 21–37. *RepFont* 10, 306 [s.v. Schene, Herbord].

JAN ULRICH BÜTTNER

### Chronicon breve Alamannicum

9th century. Germany. A short Latin addition to → Bede's *Chronica maiore* by an anonymous author of Alamannic provenience. It continues the chronicle until 814 and the reign of Louis the Pious. The text survives in several manuscripts, of which two date from the 9th century: St. Gallen, Stiftsbibliothek, nr. 251 and nr. 570.

### Bibliography

Text: G. WATTENBACH, MGH SS 13, 1881, 260, 724.

Literature: *RepFont* 3, 260.

CHRISTINE WATSON

### Chronicon breve monasterio Canigonensis

12th century. Catalonia (Iberia). Latin annalistic chronicle, which relates the history of the Benedictine monastery of Sant Martí del Canigó (Saint-Martin-du-Canigou) in Northern Catalonia, from its origins in 1001 until the 12th century. It contains details of the life of Count Guilfré I of Cerdagne (988–1035) the founder of the monastery, and a record of the duration of tenure of the abbots. It is an eminently local chronicle, influenced by the historiographical activity of the neighbouring monastery of Ripoll (see → *Chronicones Rivipullenses*). The manuscript is lost. The title originates with the *editio princeps* of Étienne Baluze in *Miscellaneorum II* (1679).

### Bibliography

Text: C. DÉVIC & J. VAISSETTE, *Histoire générale de Languedoc* 5, 1875, 54–55.

Literature: M. COLL I ALENTORN, "La historiografia de Catalunya en el període primitiu", in M. Coll i Alentorn, *Historiografia*, 1991, 11–62. *RepFont* 3, 306.

DAVID GARRIDO VALLS

### Chronicon breve Montisregalis (Short chronicle of Mondovì)

14th / 15th century. Italy. An anonymous short annalistic chronicle about the events relating to the Monregalese territory (Piedmont), with its main town Mondovì, from the year 1388 to 1403. It chiefly deals with the wars fought by Theodore, Marquis of the March of Montferrat, and by Amadeus VIII, Prince of Savoy. The text was published in 1789 under the title *Breve cronaca anonima di Montereale* from a copy made by Giacobino Fauzone in 1518. It is preserved in two manuscripts: Turin, Biblioteca Reale, Miscellanea patria, 78, pp. 69–74 and Miscellanea patria, 96, nr. 12.

### Bibliography

Texts: G. GRASSI, *Memorie storiche della chiesa vescovile di Montereale in Piemonte*, II, 1789, 206–08. G. GABOTTO, in *RIS*<sup>2</sup> 17, 3, 1912, xviii–xx, 39–41.

Literature: *RepFont* 3, 387.

LUCIA SINISI

### Chronicon breve Northmannicum (Short Norman chronicle)

12th century. Italy. Latin annals compiled 1111–27 in the duchy of Apulia, focussing on the conquest of Apulia (Terra d'Otranto in particular) by the Normans and then on some of Robert Guiscard's deeds between 1041 and 1085. It describes their ascension to power (creation and succession of counts of Apulia, Guiscard's appointment to duke by the pope). The succession of Byzantine emperors is also reported. The *Chronicon* ends by mentioning Guiscard's death and the coming to power of his son Roger (d. 1111), father of William (d. 1127), who is said to be on the throne at that moment. Thus, the annals were probably compiled between 1111 and 1127. The relations with other annals written in Apulia (→ *Lupus Apulus Protospatharius*, → *Anonymi Barensis Chronicon*) need to be studied. The text, however,

is of dubious authenticity. In recent decades it has been defended by D'ALESSANDRO and CUOZZO, but rejected by JACOB, who argues it is a falsification by Pietro Pollidori (18th century). Two transcriptions by Pollidori survive: Avellino, Biblioteca Provinciale, ms. 37 and 62 (fragment).

### Bibliography

Text: L.A. MURATORI, *RIS* 5; reprint in E. CUOZZO, "Il Breve Chronicon Northmannicum", *Bullettino dell'Istituto Storico Italiano per il Medio Evo e Archivio Muratoriano*, 83 (1971), 169–172 and Plates I–III.

Literature: V. D'ALESSANDRO, "Nota sul Chronicon breve Northmannicum", in *Studi storici in onore di Gabriele Pepe*, 1969, 281–8. E. CUOZZO, "Il Breve Chronicon Northmannicum", *Bullettino dell'Istituto Storico Italiano per il Medio Evo e Archivio Muratoriano*, 83 (1971), 131–232. A. JACOB, "Le Breve Chronicon Nortmannicum: un véritable faux de Pietro Polidori", *Quellen und Forschungen aus Italienischen Archiven und Bibliotheken*, 66 (1986), 378–392. *RepFont* 3, 396.

JAKUB KUJAWINSKI

### Chronicon breve regni Bohemiae saeculi XV

[Compilatio chronologica]

1430s. Bohemia. This short Latin annalistic compilation of the years 1310–1438 (2 manuscript pages) was written by several unknown authors, based on various annals of the 14th and early 15th century. One of the authors was a Czech Catholic clergyman and writer of Plzeň, perhaps Martin of Bílina. There are two manuscripts: Schlägl, Stiftsbibliothek, Nr. 91 (autograph) and Prague, Knihovna Národního muzea, VIII F 49.

### Bibliography

Text: A. HORČIČKA, "Ein Chronicon breve regni Bohemiae saec. XV.", *MVGDB* 37, 1899, 454–67. Literature: A. BACHMANN, "Beiträge zur Kunde böhmischer Geschichtsquellen des XIV. und XV. Jahrhunderts, I. Die Compilatio chronologica 1310–1432", *MVGDB* 35, 1896, 7, 210–4. F. MAREŠ, "Breve cronicon Bohemiae", *ČČH* 9, 1903, 203–4. *RepFont* 3, 287f.

MARIE BLÁHOVÁ

### Crónicas Breves de Santa Cruz de Coimbra

15th century. Portugal. A group of short Portuguese-language histories. The codex Porto, Biblioteca Pública Municipal do Porto, ms. 79, containing the four *Crónicas Breves* and other minor historical texts, was copied in the second half of the century at the monastery of the Holy Rood at Coimbra. The chronicles record the lives and deeds of the early Portuguese kings, with a particular focus on the first, Afonso Henriques, and whenever possible underline their connections with the monastery.

*Crónica Breve I* (fols. 2<sup>r</sup>–11<sup>v</sup>) is a very short annalistic text which starts with the creation of the world and after brief references to key characters and events (Charlemagne and Galiana, the Cid and others) proceeds with a list of the feats of Afonso Henriques. *Crónica Breve II* (fols. 12<sup>r</sup>–14<sup>v</sup>) is a short chronicle composed in 1451 in which Afonso Henriques and Sancho I are praised and their deeds are briefly retold. *Crónica Breve III* (fols. 30<sup>r</sup>–39<sup>r</sup>) is an excerpt of the → *Crónica Geral de Espanha de 1344—segunda redacção*, mainly recounting the deeds of Afonso Henriques from the struggle for independence until his death.

The *Crónica Breve IV* (fols. 39<sup>v</sup>–47<sup>v</sup>) is probably a copy of a fragment of the lost → *Crónica Portuguesa de Espanha e Portugal*, used also by → Pedro Afonso. The text is similar to that in the *Livro de linhagens do conde Pedro* and to that of the *versión crítica* of the → *Estoria de Espanna* (and therefore also the → *Crónica de Veinte Reyes*). It conveys the history of the Portuguese kingdom: the deeds of Afonso Henriques (mainly how he became king and the episode of the "Black Bishop") and then briefly the lives of the subsequent kings, until king Dinis, count Pedro Afonso's father.

### Bibliography

Texts: "Crónicas Breves e memórias avulsas de S. Cruz de Coimbra", *Portugaliae Monumenta Historica: Scriptores*, 1856, 23–32. A. CRUZ, *Anais, Crónicas e Memórias Avulsas de Santa Cruz de Coimbra*, 1969, 90–106, 130–47. F.V.P. FONSECA, *Crónicas Breves e Memórias Avulsas de S. Cruz de Coimbra*, 2000.

Literature: D. CATALÁN, *De Alfonso X al conde de Barcelos*, 1962. L.F.L. CINTRA, *Crónica Geral de Espanha de 1344*, I, 1951. *RepFont* 3, 313f.

ISABEL BARROS DIAS

## Cronica brevis composita de et super factis insule Sicilie

(Short chronicle written on and about events on Sicily)

post-1396. Italy. A dynastic chronicle in elementary Latin. This short anonymous annalistic work is preserved, together with the → *Brevis cronica de factis insule Sicilie* and seven other texts, similar in genre, in a single miscellaneous codex, bound in parchment (Barcelona, Biblioteca de Catalunya, ms. 990, cc. 2–9; the whole manuscript has the following title in Catalan: *Recull miscellani de textos historiogràfics sobre Sicília*). It belonged to J. Zurita, and was probably compiled in the early years of the reign of Alfonso V the Magnanimous (1416–58).

Presumably written in the last years of the 14th century, the *Chronica*, reports events of the years 827–1396, that is, from the Saracen conquest to the times of Martin I the Younger (1392–1409), in a short annalistic form, mentioning above all information about the genealogical succession of the Sicilian kings. We may therefore assume that, like the *Brevis cronica de factis insule Sicilie*, it was written by an author close to King Martino I the Elder (1356–1410), the probable commissioner of the two chronicles, and that the author was less concerned about the historical events of the island than about the succession of the crowning of the kings of Sicily, from the Swabian era to the years of Martin I. By showing this “sequentiality” his aim was to underline the clear legitimacy of the latter to the throne of Sicily, through the line of dynastic succession.

This *Cronica brevis* represents the original Latin text from which derive the translations into Vulgar known as *Cronichi di quistu regnu di Sicilia* edited in 1865 by Vincenzo DI GIOVANNI in the collection *Cronache siciliane dei sec. XIII, XIV, XV*, as well as the complete text from which derives the *Continuatio* of Simone da Lentini, published in the second tome of the *Bibliotheca Scriptorum* by ROSARIO GREGORIO.

### Bibliography

Text: F. GIUNTA, “Cronica brevis”, *Cronache siciliane inedite della fine del Medioevo*, 1955, 7–8; 15–18; 20–22; 53–61.

Literature: *RepFont* 3, 448f [s.v. *Chronica brevis de et super factis insulae Siciliae*].

ROSANNA LAMBOGLIA

## Chronicon Briocense

early 15th century. France. The first surviving attempt at a history of Brittany from its Trojan origins to the author’s day. Written in Latin between 1389 and 1416, this sprawling, clearly unfinished chronicle is compiled from a huge range of sources. The connection with St. Brieuc, made by early editors because of an invocation *IHESUS, MARIA, BRIOCUS* heading the manuscript texts, otherwise lacks substance. For early periods the work draws heavily on the → *Chronicon Namnetense* and → Geoffrey of Monmouth, monastic cartularies, hagiographies and chansons de geste, some lost. Increasingly post-1200, the author uses documentary sources, often verbatim. The majority, including some notorious forgeries produced around 1400, can still be found in the *Trésor des chartes* of the Breton dukes at Nantes. Previous scholars suggested Master Hérve Le Grant, ducal archivist (1395–1416) and councillor, as possible author. Recent research confirms how closely what can be deduced about the writer from the *Chronicon* alone accords with the known facts of Le Grant’s professional career, while also highlighting the contemporary role of the chancery in propagating views of Breton history (cf. → Guillaume de Saint André) to enhance the policies of the Montfort dynasty, thus strongly reinforcing this attribution.

Two manuscripts: BnF, lat. 6003 and 9888 (15th century); also brief extracts and notes from lost manuscript made by Pierre → Le Baud: Archives départementales d’Ille-et-Vilaine, 1 F 1003 (15th century). Around half the content remains unedited.

### Bibliography

Text: G.-A. LOBINEAU, *Histoire de Bretagne*, 1707, ii, 833–92 [partial after BnF, 9888]. H. MORICE, *Mémoires pour servir de preuves à l’histoire ecclésiastique et civile de Bretagne*, 1742–46, i, 7–102. G. LE DUC & C. STERCKX, *Chronicon Briocense: Chronique de Saint-Brieuc*, 1972 [to Chapter 108]. G. LE DUC & C. STERCKX [French translation, to Chapter 108].

Literature: P. DE BERTHOU, “Introduction à la Chronique de Saint-Brieuc” and “Analyse sommaire et critique de la Chronique de Saint-Brieuc”, *Bulletin archéologique de l’Association Bretonne*, 18 (1900), 67–84 and 19 (1901), 3–110. M. JONES, *Le Premier Inventaire du Trésor des chartes des ducs de Bretagne (1395): Hérve Le*

*Grant et les origines du Chronicon Briocense*, 2007. *RepFont* 3, 299.

MICHAEL JONES

## Chronicum Britannicum

12th–14th century. France. A brief Latin chronicle of Brittany from AD 211 to 1356. The earlier part was based upon entries written on tables for calculating the date of Easter; entries for years after 1112 appear to have been written contemporaneously with the events described. Historians have used these entries for such matters as evidence of attitudes toward a female being heir to the Duchy of Brittany in the mid-12th century and for the dates of the 7th-century construction of the abbey of Saint-Méen and its 11th-century restoration.

Editions of the chronicle were published by Dom Guy-Alexis Lobineau in 1707 and by Dom Hyacinthe Morice in 1742. The *RepFont* lists several excerpts published later in the 18th century in volumes of *Recueil des historiens des Gaules et de la France*, but several of these entries concern the later 14th or 15th century and must represent either an addition to the original chronicle to 1356 or confusion with the 15th-century → *Chroniques annaulx*, which MOLINIER cites as *Chronicon Britannicum alterum*. The manuscript, originally in Nantes Cathedral, is no longer extant.

### Bibliography

Texts: G.-A. LOBINEAU, *Histoire de Bretagne*, 1707, 2, 30–36. H. MORICE, *Mémoires pour servir de preuves à l’histoire ecclésiastique et civile de Bretagne*, 1 (1742), 1–8.

Literature: A. MOLINIER, *Sources de l’histoire de France*, vol. 2, 1902, no. 1258, p.67; vol. 4 (1904), no. 3120, p. 30. K. JANULAK, *The Medieval Cult of St Petroc*, 2000, 154 n, 156. M. POLLOCK, “Duchesses and Devils: The Breton Succession Crisis (1148–1189)”, *French History*, 23 (2009), 152–53. *RepFont* 3, 299.

EDWARD DONALD KENNEDY

## Chronicon Bruxellense

11th century. Byzantium. This anonymous Greek-language chronicle, apparently compiled after the year 1033 probably at Constantinople, has been known by the modern title *Chronicon Bruxellense* (from the location of the manuscript, in Brussels) since the 19th-century edition. It is

in fact an annotated list of Roman and Byzantine emperors from Julius Caesar up to Romanos III Argyros (1028–33), with expansive historical notes assigned to the reign of every emperor, often containing unique information. For the classical Roman period one can find especially those events relating to the early history of the Christian church. Also the fact that Julius Caesar is mentioned as the first emperor could be understood against a Christian background. From the 9th century, the text gives some information not known from other historical sources, for instance about the history of the Bulgarians. We know this chronicle only form a single 13th-century Greek manuscript, Brussels, KBR, 11376, fol. 155–165.

### Bibliography

Text: F. CUMONT, *Chroniques byzantins du manuscrit 11376 (Anecdota Bruxellensia, 1)*, 1894.

Literature: J. KARAYANNOPOULOS & G. WEISS, *Quellenkunde zur Geschichte von Byzanz (324–1453)*, 2, 1982, no. 340. A. KÜLZER, “Studien zum Chronicon Bruxellense”, *Byzantion*, 61 (1991), 413–47.

LARS MARTIN HOFFMANN

## Chronicon Budense

[Chronica Hungarorum]

1473. Hungary. Anonymous Latin chronicle of national history, written for the print medium. The first chronicle to be printed in Hungary, it appeared in the publishing house of Andreas Hess (Buda) on 5th June 1473. Hess himself may have been the author.

The text depicts the history of the Hungarians from biblical times up to 1468. It is written in prose and runs to 133 printed pages. It is divided into two parts on the history first of the Huns, then of the Hungarians, and is subdivided into 246 chapters. The printer dedicated the chronicle to László Karai (ca 1485/9)—a vicar of Buda, vice-chancellor of King Matthias Corvinus and diplomat, who invited him to Hungary and probably supported his publishing house financially. János Vitéz, the Archbishop of Esztergom, is also cited as a patron of the work.

Up to 1342 the chronicle follows closely a source identified as the Friars Minor’s chronicle of Buda, transmitted in codices of the → *Chronici Hungarici compositio saeculi XIV* (or *National chronicle*). For the reign of Louis the Great, it quotes a passage from the work of János → Küküllei, then



describes events between 1382 and 1468, finishing with the description of an expedition of Matthias Corvinus to Moldavia. The last part, which is annalistic in character, consists exclusively of names of Hungarian rulers and chronological data on their coronation and death, family relations and place of burial. The authorship of this part is usually ascribed either to Andreas Hess, an anonymous copy editor or an official of the Buda chancellery. For the last years of Charles Robert's reign, the chronicle provides information which cannot be found in any other historical writing of the period.

The circulation of the first edition is estimated at 240 copies, only 10 of which are known to survive. By the end of the Middle Ages the *Chronicon Budense* became a main source of the → *Chronicon Dubnicense*. Many handwritten copies were made, both medieval (e.g. Johann Menestartfer, Vienna, 1481; Hartmann → Schedel, ca 1480) and modern (18th century). Apart of the incunabulum and its copies, the text of the *Chronicon Budense* family of the *Chronicle Composition of the 14th century* was preserved in some manuscripts from the 14th and 15th century: *Codex acephalus* (Budapest, Országos Széchényi Könyvtár, clmae 405), *Codex Sambucus* [Zsámbokikódex] (Budapest, Országos Széchényi Könyvtár, clmae 406) and *Codex Vaticanus* (Vatican, BAV, vat. lat. 6970). The fragments taken from the cover of the manuscript (Budapest, Országos Széchényi Könyvtár, clmae 324) are also recognised as a part of this chronicle family.

#### Bibliography

Texts: A. DOMANOVSKY, "Chronici Hungarici compositio saeculi XIV", in E. Szentpétery, *Scriptores rerum Hungaricarum tempore ducum regumque stirpis Arpadianae gestarum*, 1, 1937, 217–505. J. HORVÁTH & SOLTÉSZ ZOLTÁNNÉ, *Chronica Hungarorum. Finita Budae anno Domini MCCCCLXXIII in uigilia penthecostes per Andream Hess*, 1973 [facsimile and translation]. Literature: G. BORSA, *Könyvtörténeti írások 1: A hazai nyomdászat. 15–17. század*, 1996, 11–115. J. FITZ, *Hess András a budai ősnomdász*, 1932. Gy. KRISTÓ, *Magyar historiográfia I. Történetírás a középkori Magyarországon*, 2002, 104–5. L. VESZPRÉMY, "Az Ősgesztától Bonfiniig. A Magyarok Krónikájának évszázadai", *Iskolakultúra*, 7, 11 (1997), 29–32. *RepFont* 3, 301–2.

LESŁAW SPYCHAŁA

### Chronik der Burgunderkriege (Chronicle of the Burgundian Wars)

post-1484. Switzerland. Short, anonymous chronicle in High German prose covering the armed conflict between the Swiss Confederation and Charles of Burgundy 1473–79. The author was an eyewitness to the war and identifies himself as belonging to the Swiss *syttē* (side). Although incomplete and occasionally vague, the chronicle is interesting for its systematic contrasting of *Walchen* and *Tütschen* (French/Italian-speaking and German-speaking parts of the Swiss confederation), and it contains some information not to be found in Johannes Knebel's diaries. It survives as part of a 16th-century compilation by Magister Berlinger (Basel, UB, H IV 27, fol. 93–116) and as handwritten additions in Berlinger's exemplar of → Etterlin's printed Swiss Chronicle (Basel, UB, A λ IV 14, fol. 83<sup>v</sup>–97<sup>v</sup>).

For the *Freiburger Chronik der Burgunderkriege*, see Peter → Molsheim.

#### Bibliography

Text: A. BERNOULLI, *Basler Chroniken*, vol. 5, 1985, 499–527. Literature: F. MEYER, "Die Beziehungen zwischen Basel und der Eidgenossenschaft in der Darstellung der Historiographie des 15. und 16. Jahrhunderts", *Basler Beiträge zur Geschichte der Wissenschaft*, 39 (1951), 81ff. G.P. MARCHAL, *VL*<sup>2</sup> 1. *RepFont* 3, 303.

KERSTIN PFEIFFER

### Cronica Buriensis (Chronicle of Bury)

14th century. England. A history of the Benedictine abbey of Bury St. Edmunds from its founding in 1020 to 1346, in Latin prose. It survives in a single manuscript of ca 1400 (Cambridge, UL, add. ms. 850), which is missing a gathering of eight leaves at the end. The *Cronica* presents the abbots of Bury and significant events in the abbey's history, with the omission of some years. GRANSDEN argues that it was compiled by different authors and was completed shortly before the approximate date of the manuscript. Sources include → *Annales Sancti Edmundi*, *Electio Hugonis*, → Matthew Paris's *Chronica maiora*, and the 13th-century → *Chronicle of Bury St. Edmunds*. The *Cronica* includes an apparently contemporary

account of a revolt in the town of Bury on 14th January 1326/27 during which several monks from Bury took refuge at the monastery of St. Benet at Holme (Hulme), with which Bury had a close relationship. GRANSDEN believes that the *Cronica* up to ca 1327 may have been composed at Holme with the last part completed at Bury.

#### Bibliography

Text: T. ARNOLD, *Memorials of St. Edmond's Abbey*, RS 96, 1890–96, 3. xvii–xv, 1–73. Literature: A. GRANSDEN, "The *Cronica Buriensis* and the Abbey of St Benet of Hulme", *BIHR*, 36 (1963) 77–82.

EDWARD DONALD KENNEDY

### Chronicle of Bury St. Edmunds [St. Edmundsbury Chronicle]

ca 1250–1301. England. Benedictine monks of Bury St. Edmunds. Latin prose annalistic chronicle from Creation to 1301, in three sections, the first (to 1264) by John de Taxter and the remaining two more contemporaneous sections (1265–95, 1296–1301) by anonymous continuators. Sources include well-known authorities up to 1212, then royal letters and eyewitness testimony, including unique information from royal visits to the abbey. Alongside local events and a preoccupation with the abbey's rights and liberties, particularly in relation to taxation, topics include unusual weather and eclipses, the Crusades, the Barons' Wars and the Great Cause—the latter two in some detail. Although the work is critical of Edward I's taxation of the Church, his piety and military prowess are celebrated. It survives complete in one manuscript (London, College of Arms, Arundel 30) with sections of varying length in five more (including two which contain just Taxter's section, London, BL, Cotton Julius ms. A.i and London, College of Arms, Arundel 6). It was adapted by neighbouring Benedictine houses, including Norwich and Peterborough and by → John of Oxenedes. This chronicle should not be confused with the → *Cronica Buriensis*.

#### Bibliography

Text: A. GRANSDEN, *The Chronicle of Bury St Edmunds, 1212–1301*, 1964 [with translation]. Literature: V.H. GALBRAITH, "The St Edmundsbury Chronicle, 1296–1301", *EHR*, 58 (1943), 51–61. *RepFont* 3, 304; 6, 419f.

ANDREA RUDDICK

### Chronicon Cadomensis anonymi (Chronicle of the anonymous of Caen)

14th century. France. This Latin universal chronicle that ends in 1343, is the work of a Dominican from Caen, contemporary of Philippe VI of Valois. The unique manuscript (Paris, BnF, lat. 4942) once belonged to Jean Golein, Charles V's translator. It is divided into five parts, the first of which is missing. Part II is an abridged version of the history of Christianity up to Titus' capture of Jerusalem. Part III deals with the history of the Eastern nations, Greek myths, Roman history, the Barbarian kingdoms, the eastern Roman empire up to the coronation of Charlemagne in 800. The fourth part is devoted to the history of France from its origins to Philippe VI and the German empire up to Frederick II, with some information on the Bretons, the Normans and the English. Ample space is devoted to the supernatural. The whole constitutes a compilation made from → Sigebert of Gembloux, → Robert of Torigni, Geoffrey of Beaulieu and → Guillaume de Nangis.

#### Bibliography

Text: *Recueil des historiens des Gaules*, XXII, 21–26. *Mémoires des Antiquaires de Normandie*, XXXII, 1892, 1–177 [part IV only]. Literature: *RepFont* 3, 304.

RÉGIS RECH

### Chronicon Campi S. Mariae [Chronica sive catalogus Abbatum de Campo Ste. Marie virginis gloriose]

15th century. Germany. Cistercian chronicle of the abbey of Marienfeld near Gütersloh from its foundation in 1185 until 1422. It is traditionally ascribed to Hermann Zoestius (1380–1445), the author of a series of small works on the councils of the church, and a tract on the correction of the calendar. However a forthcoming edition will not cite him as the author. It is in fact a compilation based on the rich documentation of the abbey's archives and an older *Catalogus Abbatum* continuously kept since the days of abbot Ludbert of Boderike (1284–1320). The result is a reasonably precise chronology of the abbots of Marienfeld and a detailed account of the possessions of and donations to the abbey, which thus serves as an important source for the territorial history of Eastern Westphalia.

ZURBONSEN's edition is based on several manuscripts. The oldest and most important, dated 1422, was acquired by a collector following the secularisation of the abbey in 1803, and seems to be lost without a trace. The best surviving manuscript is Münster, SA, Msc. VII, Nr. 1340 (15th century). The original *Catalogus Abbatum* survives in several copies, the oldest dating back to the 16th century. More recent versions were carried on until the last days of the abbey. The stemma of the different versions of the chronicles remains uncertain due to the loss of ZURBONSEN's main source.

### Bibliography

Texts: F. ZURBONSEN, *Das "Chronicon Campi s. Mariae" in der ältesten Gestalt*, 1884. P. LEIDINGER, [in preparation].  
Literature: R. BÖHMER & P. LEIDINGER, *Chroniken und Dokumente zur Geschichte der Zisterzienserabtei Marienfeld 1185–1803*, 1998. P. LEIDINGER, "Die Zisterzienserabtei Marienfeld (1185–1806)", *Westfälische Zeitschrift*, 148 (1998), 8–77. *RepFont* 11, 537f [outdated].

DANIEL GOTZEN

### Crónica carolingia

late 14th century. Castile (Iberia). A chronicle in Castilian deriving from → Alfonso X's → *Estoria de Espanna* and based on a singular manuscript of it, the *Crónica carolingia* is formed by a brief fragment of the *Estoria* running from King Pelayo to King Ramiro I (8th–9th century). The short resumé of the doings of Charlemagne is replaced by an extensive literary cycle, which includes the legends of *Flores and Blancaflor*, *Berthe aux grands pieds*, *Mainete* and summaries of *Morante and Galiana* and the war against the Saxons. The author divides this material into chapters and intercalates them into the historical chapters, thereby creating an interesting and exceptional example of the blending of history and fiction. The literary sections have significant value for the study of European versions of these legends. There are four 15th-century codices, amongst which Salamanca, BU, 2022 and Madrid, Universidad Complutense, 158 are the best known.

### Bibliography

Text: F. BAUTISTA, *La materia de Francia en la literatura española medieval. La 'Crónica carolingia'*. *Flores y Blancaflor, Berta y Carlomagno*, 2008.

lingia'. *Flores y Blancaflor, Berta y Carlomagno*, 2008.

FRANCISCO BAUTISTA

### Crónica de Castilla

[Crónica de los Reyes de Castilla]

late 13th century. Castile (Iberia). A Castilian-language chronicle of the kings of Castile from the first king (Fernando I, d. 1065) to Fernando III (d. 1252), the *Crónica de Castilla* is based upon materials compiled for the writing of the → *Estoria de Espanna*, although its author puts a more personal slant on them and adds to them significant literary sources such as a prosified epic poem on the youth of the Cid and a legend of the death of the Cid written at Cardena. A significant portion of the text is dedicated to the Cid, for which reason a version of it which removed the final section, from Alfonso VII (1105–57) onwards, was published in 1512 under the title of *Crónica particular del Cid*. The *Crónica de Castilla* therefore combines history and fiction and aims to offer a narration of the past in which heroic and literary elements are emphasised. It was destined to have a significant influence on subsequent Castilian and Portuguese chronicles and it was the primary source for literary representations of the Cid from the 14th century onwards.

There are 19 extant manuscripts. Representatives of the earliest version include El Escorial, RMSL, X-I-11 and Paris, BnF, esp. 12.

### Bibliography

Literature: D. CATALÁN, *De Alfonso X al Conde de Barcelos*, 1962. D. CATALÁN, "Monarquía aristocrática y manipulación de las fuentes: Rodrigo en la *Crónica de Castilla*", in G. Martin, *La historia alfonsí*, 2000, 75–94. *RepFont* 3, 308.

FRANCISCO BAUTISTA

### Chroniques de la chambre des comptes

(Chronicles of the fiscal court)

14th–early 15th century. France. Anonymous short chronicle of the fiscal court, also called *Origo regum Francorum*. By the early 14th century, the *chambre des comptes* had emerged from the *curia regis* as a distinctive institution, based in Paris, which audited royal finances and

superintended financial administration. Its clerks compiled a series of memorials, summarising key documents, into which were copied simple lists of kings in Latin and French, (for example, the memorial *Noster* 1 in Paris, BnF, lat. 12814, fol. 8, 211–2). In the late 14th century, the *Origo*, a more elaborate short Latin chronicle of ca 30 folios with the incipit *Destructa antiquitus Troie*, probably written by a clerk of the *chambre*, was added to the lost memorial known as *Croix*.

The *Origo* is essentially a short account of the reigns of French kings, abridged (without acknowledgement) from → Gerald Frachet's chronicle, supplemented and continued by other sources. The anonymous author also consulted the French king-list in the *chambre* as he includes its curious comment that Jean II went to England in 1364 to discuss a crusade with Edward III (both texts omit his capture at the battle of Poitiers in 1356, and ransom). Occasional references to the archives of the *chambre des comptes* are interpolated into the narrative. The text was used as a source by Jacques → Le Picart and other historians in the *chambre*.

A version continuing to the reign of Louis XII (d. 1515), survives in a post-medieval copy of *Croix* (Paris, Archives Nationales, P 2288 p. 1177–1226); the earlier version, ending with the reign of Charles VI, is represented by Paris, BnF, lat. 6185. The *Origo* with continuations up to the reign of Francis I, was included as part of manuals probably made for personnel of the *chambre* in eleven manuscripts, in parchment or paper.

### Bibliography

Literature: K. DALY, "Mixing Business With Leisure: Some French Royal Notaries and Secretaries and Their Histories of France c. 1459–1509", in C.T. Allmand, *Power, Culture and Religion in France c. 1350–c. 1550*, 1989, 100–15. K. DALY, "'Pour Vraye Congnoissance Avoir': Historical Culture and Polemic in the French Royal *Chambre des Comptes* in Paris in the Fifteenth century", *Nottingham Medieval Studies*, 49 (2005), 142–89.

KATHLEEN DALY

### Chroniques de la Charité

after 1500. France. The somewhat misleading title covers two short narratives in French and Latin concerning the difficulties of the Cistercian

abbey of La Charité, near Gray (Haute-Saône), at the hands of their supposed patrons, the seigneurs d'Oiselay. The first chronicle describes the depredations (ca 1340) of Jean I d'Oiselay, who *la main arnee comme Assuerus entra en l'abbaye de Careté* (bearing arms like Assuerus came into the abbey of la Charité); the second, similar outrages (1470/93) by Jean III d'Oiselay and further troubles with his son-in-law Jean. The writer adds a scurrilous comment about the paternity of Jean I and the imprecation, with a deliberate pun on the name of the institution: *Puis qu'Oyselet la Charité rompit, le derompt poureté* (since Oyselet has injured la Charité [or charity], may poverty destroy him). The narratives appear on two folios in the middle of a volume of religious texts by St. Bernard and others (Gray, BM, ms. 6, fol. 56<sup>v</sup>–57<sup>v</sup>) in a cursive hand apparently later than that of the preceding and following texts, which are completely unrelated.

### Bibliography

Texts: G. JOURDY, "Les deux chroniques de La Charité, extraites d'un manuscrit de la Bibliothèque de Gray", *Bulletin de la Société grayloise d'émulation*, I (1898), 21–33. *RepFont* 3, 309.

PETER DAMIAN-GRINT

### Chronicle of the Civil Wars of Edward II

[Brief chronicle of 1295–1322]

ca 1327. England. A brief Latin chronicle of English history for 1295–1322. It emphasizes the baronial wars of the period and focuses on three major figures of Edward II's reign: Piers Gaveston, Hugh le Despenser, and Thomas Earl of Lancaster. The author was probably from York, perhaps a secular clerk. Although often inaccurate, the chronicle shows first-hand knowledge of the battle of Boroughbridge (1322) in Yorkshire where Edward defeated Thomas of Lancaster. It includes a list of 118 names of those who were killed or imprisoned or had escaped. Manuscript: London, BL, Cotton Cleopatra D.ix.

### Bibliography

Text: G.L. HASKINS, "A Chronicle of the Civil Wars of Edward II", *Speculum*, 14 (1939), 73–81.

EDWARD DONALD KENNEDY

## Chronicon Clarevallense (Chronicle of Clairvaux)

13th century. France. Latin annalistic chronicle. This untitled, anonymous text was called a chronicle by its first editor, the Jesuit Père F. Chifflet (Dijon, 1660) who discovered it in an unknown manuscript from Clairvaux (Aube). Certain entries are indeed dated, relating events from 1147 to 1192, but appear closer to a necrology than to a chronicle, even if the initial year is dedicated to St. Bernard's preaching of the Crusade in Germany and the miracles he performed there. Many entries concern famous people who retired to Clairvaux in order to be buried there, like Peter of Tarentaise and Eksilon of Copenhagen. The text is actually an abridged version of manuscript Florence, BML, Ashburnham 1906 which would appear to be the work of → Alberich of Troisfontaines, destined for a prior of another Cistercian house. Much of the material concerns the library holdings at Clairvaux, and includes copious citations from the *Liber Miraculorum* of Herbert of Torres (Sardinia) and the writings of Goswin of Boulancourt. The year 1184 is marked by Goswin's very long account of the virgin Ascelina.

### Bibliography

Text: MIGNE, PL 185, 1247–52. S. MULA, "Il cosiddetto Chronicon Clarevallense", *Bulletin/Herbertus Archiepiscopus Turritanus*, V no. 4 (2005), 5–48. Literature: L. DELISLE, *Notices et extraits des manuscrits*, 32, 1886, 1–5. S. MULA, "Looking for an author: Alberich of Trois Fontaines and the Chronicon Clarevallense", *Citeaux* (forthcoming). *RepFont* 3, 311.

KEITH BATE

## Chronicon Cluniacense

late 15th century. France. The chronicle of the Benedictine Abbey at Cluny (northwest of Mâcon, in Saône-et-Loire) was commissioned by the abbot of Cluny, Jacques d'Amboise (1485–1510), and written mainly by François de Rivo, though his contribution has been placed in doubt (RICHE). Alongside the handwriting attributed to François, other hands can be found in the text. The chronicle opens in the year 910, when duke William III of Aquitaine gave his property to abbot Berno von Baume for the foundation of a Benedictine monastery. The chronicle lists the abbots

of Cluny, showing an unmistakable difference between the evaluation of the early and the later epochs, with the abbacy of Peter the Venerable (ca 1092–1156) marking the turning point. The great spiritual, moral and economic movements and crises of the 13th century are left unmentioned, as are the reforms aimed at countering these problems.

The work is transmitted principally in Paris, BnF, lat. 9875. A number of other, slightly emended copies and fragments are found attached to other manuscripts related to Cluny, as Paris, BnF, lat. 13873 or lat. 12768, fol. 221–27. The chronicle was continued into the 16th century.

### Bibliography

Texts: M. MARRIER & A. DUCHESNE, *Bibliotheca Cluniacensis*, 1614; reprint 1915. RELIGIEUX BÉNÉDICTINS DE LA CONGRÉGATION DE S. MAUR, "Chronicon Cluniacense", in *Recueil des historiens des Gaules et de la France*, 12, 1781, 313–16. Literature: S. BARRET, *La mémoire et l'écrit: l'abbaye de Cluny et ses archives (X<sup>e</sup>–XVIII<sup>e</sup> siècle)* (Vita regularis, Abhandlungen 19), 2004, 54 f. F. NEISKE & M. HILLEBRANDT, "Die Reformen von Cluny und Hirsau", in G. Sitar, M. Kroker, H. Kempkens, *Macht des Wortes. Benediktinisches Mönchtum im Spiegel Europas*, 1, 2009, 171–81. D. RICHE, "Un témoin de l'historiographie clunisienne à la fin du Moyen Age. Le Chronicon de François de Rivo", *Revue Mabillon*, n.s. 11 (2000), 89–114. M.N. ROSENFELD, "Les origines de l'hôtel français de la Renaissance", *Cahiers de l'Association internationale des études françaises*, 23 (1971), 45–50. *RepFont* 3, 312.

ULRIKE SCHOLZ

## Chronicon Colmariense

1300–14. Alsace. Latin annalistic record, presumably written by two Colmar Dominicans, it covers the history of Rudolf of Habsburg, Adolf of Nassau and Albrecht of Habsburg to the year 1305. The first author, known as "Colmarer Dominikanerchronist", was present at the founding of the monastery in 1278, and may have been born around 1220. A second hand then revised and extended the text. Whether the Dominican Rudolf von Schlettstatt may have been one of the authors cannot be ascertained.

The *Chronicon* is the most prominent and extensive text in a corpus known as the *Basler und Colmarer Dominikanerquellen*. It arose out

of the close relationship between the monastery and king Rudolf, and is well informed on details. However, it does not always side with the Habsburgs, for after Rudolf's death it sympathises with Adolf of Nassau. The text takes on a narrative form through a plethora of anecdotes, prophecies and miracles.

The text is transmitted in two versions: the first, C<sup>1</sup>, seems to have originated in the years 1300–05, in the Dominican monastery in Colmar, and is merely a working copy or collection of material. The autograph is lost; the main copies are Stuttgart, LB, cod. hist. 4<sup>o</sup> 145 (ca 1540) and an extract in Colmar, Bibliothèque de la Ville, ms. 248, 183<sup>v</sup>–188<sup>r</sup> (ca 1462/63). The revision and continuation D<sup>1</sup> was made in the years 1305–14, but only the section on the life of Rudolf of Habsburg survives, in Stuttgart, LB, cod. Ds. 704, 174<sup>r</sup>–193<sup>v</sup>). *Editio princeps* in Christian Wurstisen, *Germaniae Historicorum Illustrium*, 2, 1585, 5–62.

See also the vernacular → *Colmarer Chronik*.

### Bibliography

Texts: P. JAFFÉ, *Chronicon Colmariense*, MGH SS 17 (1861), 240–270 [first version only, unsatisfactory edition]. E. KLEINSCHMIDT, "Die Dominikaner-Geschichtsschreibung im 13. und 14. Jahrhundert", *DA*, 28 (1972), 371–496 [second version, recommended]. H. PAPST & W. WATTENBACH, *Annalen und Chronik von Kolmar*, 21897, <sup>1</sup>1940, 143–230 [German translation]. C. GERARD & J.J. LIBLIN, *Les annales et la chronique des Dominicains de Colmar*, 1854 [French translation]. Literature: E. KLEINSCHMIDT, "Colmarer Dominikanerchronist", *VL<sup>2</sup>* 1. *RepFont* 3, 314.

CLEMENS JOOS

## Chronicon comitum Capuae

[Comites Capuae, Catalogus comitum Capuae]

915–1000. Italy. A Latin comital chronicle, written at St. Benedict's monastery in Capua (Campania), possibly by Abbot John I (915–934), it maps out the complicated history of the dynasty of Landulf, count of Capua, over the years 815–1000; references to wider events (largely military) occur only where related to Capua, which remains the centre of interest.

The chronicle is written in a correct, even elegant Latin, if limited in vocabulary, occasionally rising to eloquence, as in the description of the murder

of Landenolf (prince of Capua 982–993): *egressus predictus princeps fores ecclesie, insurrexerunt in eum, pro dolor! cum gladiis et fustibus, interfece-runt eum atque exutum vestibus, nudus in platea eum reliquerunt* (as the said prince came out of the church, they rose up against him—alas!—with swords and clubs, slew him and stripping off his clothes, left him lying naked in the street). Despite its brevity it is precious as an accurate contemporary source for the history of Capua in the 9th and 10th centuries.

It survives in two manuscripts: Montecassino, Archivio dell'Abbazia, 175, fol. 576–78 contains the autograph, written 915–22, followed by additions in other hands to 923; Cava de' Tirreni, Archivio dell'Abbazia della SS. Trinità, ms. 4, fol. 178 (ca 1000) is a copy of parts of the autograph together with further additions covering 900–1000.

### Bibliography

Text: N. CILENTO, "La Cronaca della dinastia capuana", in *Italia meridionale longobarda*, <sup>1</sup>1971, 298–310 [previously published as "La cronaca dei Conti e dei Principi di Capua dei Codici Cassinese 175 e Cavense 4 (815–1000)"], *Bullettino dell'Istituto Storico Italiano per il Medio Evo e Archivio Muratoriano*, 69 (1957), 1–66]. MGH, SS 3, 1839, 207–210.

Literature: *RepFont*. 3, 306.

PETER DAMIAN-GRINT

## Chronique des comtes de Dagsburg et des seigneurs de Baufremont

18th century, but purporting to be ca 1180. France. This fragment of a French vernacular genealogical chronicle of the children of Liebaud II de Bauffremont and his wife, Pétronille de Dasburg, is almost certainly one of the numerous productions of the enterprising manuscript thief and forger Jean-Baptiste Guillaume, abbé de Gevigney (1729–1802), possibly created along with other fakes in 1757 in the hope of obtaining a pension or benefice from Louis de Bauffremont (1712–69), who had just been made a prince of the Holy Roman Empire. Orthography, grammar, syntax and style are all anachronistic in this supposedly medieval text, succinctly (and accurately) described by its modern editor as "absolument fausse".

## Bibliography

Texts: J.D. SCHOEPLIN, *Alsatia ævi merovingici, carolingici, salici, suevici diplomatica*, 1772, 274–75. L. DELISLE, *Littérature latine & histoire du Moyen Âge. Instructions adressées par le Comité des travaux historiques et scientifiques aux correspondants du ministère de l'Instruction publique et des Beaux-arts*, 1890, 57–59. RepFont 3, 319.

PETER DAMIAN-GRINT

## Chronique des comtes d'Eu

ca 1390. Northern France. A short genealogical chronicle of the counts of Eu from Henri d'Eu (ca 1075–1140) to Philippe d'Artois (1358–1397) in French and Latin. It was compiled by a monk of the Cistercian abbey of Foucarmont (Seine-Maritime), largely from information provided in the abbey cartulary; much of the narrative concerns the counts' and countesses' gifts to the abbey, which was a comital foundation. An unusual feature of the chronicle is the amount of space (nearly a third of the total) devoted to the burial places of the counts and other figures in the abbey church and to detailed descriptions of the tombs, including long Latin funerary inscriptions quoted in full; special attention is given to the effigies or *ymaiges eslevez... de fin cuire surorée* (raised images of pure gilded copper). The chronicle survives only in a 17th-century copy (Paris, BnF, Duchesne 48, fol. 147–54).

## Bibliography

Text: L. DELISLE, "Chronique des comtes d'Eu depuis 1130 jusqu'à 1390", in M. Bouquet et al., *Rerum Gallicarum et Francicarum Scriptores—Recueil des Historiens des Gaules et de la France*, XXIII, 1894, 439–48. Literature: RepFont 3, 330.

PETER DAMIAN-GRINT

Crónica do Condestável  
(Chronicle of the Constable)

1431–40. Portuguese. Biography of Constable Nuno Álvares Pereira (1360–1431), Commander to João I and hero of the 14th-century Portuguese-Castilian war, written in Portuguese by an unknown writer, probably commissioned by his descendants. A detailed account of his marriage and exploits as exceptional warrior, leader and fierce nationalist mingle with the praise of his

Christian virtues. Miracles happen on his tomb. As a young widower, he was so upset by attempts to make him marry a beautiful woman of the queen's suite that he had to leave court feeling, he told later, *en cima delle andara hua nuvem negra* (a dark cloud had hovered over him). The text has no dates but place-names and letters indicate its historical accuracy. It predates 1440 because → Fernão Lopes used it as a source. The oldest existing version is the 1526 *editio princeps*, probably promoted by the House of Bragança, whose first duke (a king's bastard) was Nuno Álvares' son-in-law.

## Bibliography

Text: A.A. CALADO, *Estoria de Dom Nuno Alvrez Pereira*, 1991. Literature: T. AMADO, *Fernão Lopes contador de história*, 1991. T. AMADO, "Crónica do Condestável", *Dicionário da Literatura Medieval Galega e Portuguesa*, 1993.

TERESA AMADO

Chronica conflictus Wladislai regis  
Poloniae cum Cruciferis anno  
Christi 1410

(Chronicle of war between Wladislaus, King of Poland and the Teutonic Order in 1410)

early 15th century. Poland. Latin chronicle of the war of 1410–11, written, according to some historians, at the end of 1410 or in 1411, according to others, after 1416. The surviving text is an abridgement of a wider chronicle of the war, which was presumably lost in the 15th century, but which was one of the main sources used by Jan → Długosz in reconstructing the course of the Battle of Grunwald for his *Annales Regni Poloniae*. The original chronicle seems to have been rewritten by subchancellor Mikołaj Trąba or someone from the Royal Chancellery, before a monk who signed himself as frater C. de Radomia reduced it to its current form. This short version, consisting of only 2641 words, may have been intended as a basis for sermons preached at the church services commemorating the battle. The chronicle describes the last days before the battle, the course of the battle itself, and further military actions in 1410, leading to the time of the Malbork siege. It continues to be one of the most important sources of the history of the Battle of Grunwald.

The surviving manuscript, from late 15th or early 16th century, is Kórnik, PAN, 1506.

## Bibliography

Text: A. BIEŁOWSKI, *MPH II*, 897–904. Z. CELICHOWSKI, *Cronica conflictus Wladislai regis Poloniae cum cruciferis anno Christi 1410*, 1911. E. STREHLKE, "Cronica conflictus Wladislai regis Poloniae cum cruciferis anno Christi 1410", *Scriptores Rerum Prussicarum III*, 434–9. Literature: S.K. KUCZYŃSKI, *Spór o Grunwald. Rozprawy polemiczne*, 1972, 13–37. A. PROCHASKA, "Długosz a Cronica conflictus o bitwie grunwaldzkiej", *Kawrtalnik Historyczny*, 24 (1910), 407–21. I. ZAKRZEWSKI, *Roczniki Poznańskiego Towarzystwa Przyjaciół Nauk*, 1890. RepFont 3, 474.

PIOTR OLIŃSKI

## Crónica da conquista do Algarve

early 14th century. Portugal. This short account (13 pages, 9 chapters) in Portuguese, embedded in the → *Crónica de 1419*, narrates the capture of the Algarve from the Moors in 1235–49. Despite its vivid style and military observation, the chronicle clearly betrays its purpose: to describe this conquest as an exploit of Paio Peres Correia and of his knights-friar of Santiago. The authorship and the date of composition remain a matter of conjecture. Given the knowledge of local landmarks and the role assigned to the knights-friar, it was likely commissioned by the order and produced in the Algarve, possibly around the time when the independence of the Portuguese branch of Santiago was being contested (1314–9) and earlier than 1344; conversely, it is considered doubtful that this text has any relationship to a contemporary lost chronicle of Paio Peres Correia.

## Bibliography

Text: A.A. CALADO, *Crónica de Portugal de 1419*, 1998, 145–161 [chapters 80–88]. Literature: A. CASTRO HENRIQUES, *A Conquista do Algarve*, 2006. F.V.P. FONSECA, "Les Chroniques Portugaises des Portvgaliae Monumenta Historica", *Revue des Langues Romanes*, 77 (1967), 61–70. L. KRUS, "Crónica da Conquista do Algarve", *Dicionário de Literatura Medieval Galega e Portuguesa*, 1993, 176. J.P. MACHADO, "Crónica da conquista do Algarve. Texto de 1792", *Anais do Município de Faro*, 1979, 1–36. RepFont 3, 265.

ANTÓNIO CASTRO HENRIQUES

Chronicon Constantiense  
[Konstanzer Chronik]

completed 1466. Germany/Switzerland. Town chronicle in Latin and German. The anonymous compilers of the *Chronicon Constantiense*, which survives in autograph (Konstanz, StA, A I 1), made Latin and vernacular notes on the history of the Lake Constance area, and of the town of Konstanz in particular. The text runs from the foundation of the city by the Romans until 1466. From the 1360s onwards the entries become more frequent. The main source for the history to the end of the 14th century is the *Konstanzer Stadtchronik* of Johann → Stetter, supplemented by a lost annalistic account of the city's municipal and episcopal history. Several 15th-century editors added elaborations and postscripts, without ordering these chronologically or thematically, or basing their work on any clear conception beyond the obvious local interest. The priorities of the compilers are primarily orientated towards the history of the citizens, but unlike Stetter's chronicle, they also comment on the history of the bishops: the list of mayors is paralleled by a catalogue of bishops reaching to 1462, and two longer excursus are dedicated to the 10th-century Konstanz ordinaries Konrad and Gebhard, who were canonised in the 12th century. Extraordinary weather conditions and market prices are recorded, as well as jokes and cooking recipes. The manuscript was used as a source of material by historians of the town and diocese in the 16th and 17th century.

## Bibliography

Text: F.J. MONE, "Konstanzer Chronik: Von 307 bis 1466", in *Quellensammlung zur badischen Landesgeschichte I*, 1848, 309–349. Literature: T. LUDWIG, *Die Konstanzer Geschichtsschreibung bis zum 18. Jahrhundert*, 1894. RepFont 3, 363.

ANDREAS BIHRER

Chronica conventus Ordinis  
Fratrum Minorum prope  
Isenacum

(Chronicle of the Franciscan monastery near Eisenach)

15th century. Germany. A short Latin chronicle of the Franciscan monastery in Eisenach

(Thuringia), which has been transmitted together with the → *Chronica Thuringorum*. The first part covers general history 1393–1445, the second part the history of the monastery 1433–1441. It is found in Dresden, Sächsische Landesbibliothek, K 316a, fol. 133–137.

### Bibliography

J. KREMER, *Beiträge zur Geschichte der klösterlichen niederlassung Eisenachs im Mittelalter*, in *Quellen und Abhandlungen zur Geschichte der Abtei und der Diözese Fulda* 2, 1905, 170–77. O. HOLDER-EGGER, "Studien zu Thüringischen Geschichtsquellen I", *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 20 (1895), 375–421, here 408–9. *RepFont* 3, 399.

GRAEME DUNPHY

### Chronique dite des Cordeliers

early 15th century. France. French vernacular prose chronicle, covering the period from the creation until 1431. Possibly written at Lille. The chronicle's designation derives from the single known manuscript, formerly in the possession of the Franciscan monastery *Couvent des Cordeliers* at Paris (Paris, BnF, fr. 23018; 511 paper folios). Information on the author is extremely sparse: possibly a citizen of Paris (of Walloon origin), he probably witnessed the urban troubles of 1412–18 in the civil war between Burgundians and Armagnacs. His position is pro-Burgundian and in favour of Henry V. The *Chronique* might have been produced at Lille in 1432. Folios 1–49<sup>v</sup> contain a brief universal chronicle, the period from the birth of Christ until 1432 forming a second part (title on fol. 50<sup>v</sup>). The text becomes more elaborate from 1285 onwards (fol. 186<sup>v</sup>) and contains rich information on the history of Flanders, Hainault and France (e.g. Joan of Arc). The passages on the period 1400–22 are closely related to → Enguerrand de Monstrelet's chronicle. Currently no critical edition or analysis of the *Chronique* are available.

### Bibliography

Texts: L. DOUËT D'ARCQ, *Enguerrand de Monstrelet, Chronique*, 6, 1862, 191–327 [fols 328–430]. F. BRASSART, "La mission de Jeanne d'Arc résumée par un chroniqueur wallon contemporain (1429–1431)", *Souvenirs de la Flandre Wallonne*, ser. 2, 1 (1881), 143–167 [excerpts].

Literature: J.B.J. AYROLES, *La vraie Jeanne d'Arc* 3, 1897, 436–54. MOLINIER, *Sources*, no. 4147. J. QUICHERAT, "Supplément aux témoignages contemporains sur Jeanne d'Arc", *Revue Historique*, 19 (1882), 61–83. *DLF*, 291. *RepFont* 3, 317.

KLAUS OSCHEMA

### Chronicon Cracoviensis

[*Chronica ecclesiae cathedralis Cracoviensis; Kronika katedralna krakowska* (Chronicle of Kraków cathedral)]

15th century. Poland. Short annalistic chronicle in Latin; probably an unfinished wider project. Written after 1370 and before 1382 in Kraków (Cracow), probably by a local cathedral canon, the narrative covers the years 1202–1377. Events of the 13th and early 14th century are based on Cracovian annals and documents from the cathedral archives, while the description of the years 1333–77 is probably based on personal recollections. The author shows interest in matters related to the history of his city in particular and Poland in general, paying special attention to the reign of King Casimir the Great, especially his domestic politics, building achievements and international politics. When reporting events which occurred in other parts of Poland, the author depicts regional political views and is influenced by royal propaganda. Nevertheless, most of the material is accurate and properly dated.

BIEŁOWSKI divided the text into two parts, publishing one as the third chapter of the Chronicle of → Janko of Czarnków, and the other under the title *Rocznik kujawski* (Kujawy Annals). The *Chronicon Cracoviense* is preserved as part of the larger collection of historical texts known as the → *Cronica longa seu magna Polonorum seu Lechitarum*.

### Bibliography

Texts: A. BIEŁOWSKI, MPH 2, 623–31. A. BIEŁOWSKI, *Rocznik kujawski*, MPH 3, 206–12. W. KĘTRZYŃSKI, "O rocznikach polskich", *Rozprawy Akademii Umiejętności. Wydz. Hist-Filozof.*, 33 (1896), 185–90.

Literature: K. OŻÓG, *Kultura umysłowa w Krakowie w XIV wieku*, 1987, 51–8. *RepFont* 3, 317f.

JACEK SOSZYŃSKI

### Cronaca di Cremona 1399–1442

15th century. Italy. Town chronicle of Cremona in Italian prose. The Chronicle, which is written in an annalistic style, lacks the first part (probably 7 pages of the original codex). It focuses primarily on military actions and gives a particularly thorough treatment of the campaigns which occurred between Southern Lombardy, Northern Emilia and Western Veneto. The Chronicle deals mainly with the events following the death of Gian Galeazzo Visconti, when Ugolino Cavalcabò briefly took control of Cremona but was soon overruled by Cabrino Fondulo, who subsequently returned the city to the Visconti family. The chronicle also deals with the wars between Venice and Milan for the control of Lombardy, making frequent reference to contemporary meteorological events. A late copy of the lost original manuscript was owned by Giuseppe Aglio and subsequently by Isidoro Bianchi, who seems to have donated it to the Biblioteca Ambrosiana in Milan (T 156 sup. (1), fol. 1–20).

### Bibliography

Text: F. ROBOLOTTI, "Cronaca di Cremona dal 1399 al 1442", in *Bibliotheca historica italica* 1, 1876, 167–187.

Literature: F. ROBOLOTTI, "Cronache cremonesi. Cenzo illustrativo", in *Bibliotheca historica italica* 1, 1876, 155–8. *RepFont* 3, 318 [erroneously s.v. Cronica di Cremona, a. 1309–1442].

FEDERICO ZULIANI

### Cronaca di Cremona 1494–1525

mid-1520s, probably before 1526. Italy. Town chronicle of Cremona in Italian prose. In a concise style, the chronicle mixes news from the Italian wars with information on town politics and meteorological events. The author is unknown but he was probably a supporter of the exiled reformer bishop Girolamo Trevisani; it is unclear, however, whether he was a cleric himself. The manuscript is held in Cremona (Biblioteca Statale deposito Libreria Civica, BB.2.2/4).

### Bibliography

Text: F. ROBOLOTTI, "Cronaca di Cremona dal 1494 al 1525", in *Bibliotheca historica italica* 1, 1876, 189–276.

Literature: U. GUALAZZINI, "Contributo alla questione dragoniana", *Atti della Reale Acca-*

*demia delle Scienze di Torino*, 66 (1931), 399. F. ROBOLOTTI, "Cronache cremonesi. Cenzo illustrativo", in *Bibliotheca historica italica* 1, 1876, 158–61. *RepFont* 3, 318.

FEDERICO ZULIANI

### Chronicon Cremonense

1310–1317

14th century. Italy. Fragmentary Latin chronicle of the Italian campaign of Emperor Henry VII of Luxembourg. The first part (more than half of the short manuscript) deals with Henry's stay in Cremona and with his military actions against Florence, reporting (among other things) the widespread rumour that Henry was murdered by a Dominican, who is said to have given him a poisoned host during communion. The second part deals with the peace established in 1316, three years after the Emperor's death, between the Guelph and Ghibelline parties of the city, and then reports on the new conflict which erupted nine months later. The text was transmitted in a 15th century codex owned until 1863 by Marquis Uberto Pallavicino of Zibello, which is now lost, probably destroyed along with much of the archive of the Pallavicino family, in a bomb attack on Parma in 1944.

### Bibliography

Text: P. JAFFÉ, "Chronici Cremonensis fragmentum", MGH SS 18, 1863, 807–8.

Literature: *RepFont* 3, 318.

FEDERICO ZULIANI

### Chronicon Cunei

[*Chronica Communis Cunei*]

1121–1484. Northern Italy. Although anonymous, this Latin chronicle of the city of Cuneo from its origins to 1484 is almost certainly by Giovan Francesco Rebaccini, a lawyer and prominent citizen of Cuneo. It is possibly an official commission, as it is dedicated to the city's *inclyte senatus*. Rebaccini's education and culture can be seen in the fluent classical Latin of the text; his Guelph and pro-Savoy sympathies are clear from his reference to the city *sub felice Sabaudiae dominatione* (under the happy dominion of the Savoy) and the *novos gubernii modos... ac civiles discordias exortas in populo* (the new forms of government... and the civil conflicts which had arisen among the people).

The chronicle is largely based on oral tradition and communal documents; from 1450 onwards, however, it is taken from Rebaccini's personal experience and is of considerable historical value. It survives in several manuscripts, mostly late; the earliest is Turin, Archivio di Stato, K.III.28 (16th century) but the edition was based on Cuneo, Biblioteca civica, ms. 7, fol. 1–106, a modern transcription of a lost 15th-century copy.

#### Bibliography

Text: D. PROMIS, "Cronache anteriori al secolo XVII concernenti la storia di Cuneo e di alcune vicine terre", in *Miscellanea di storia italiana* XII, 1871, 225–34. P. CAMILLA, *La più antica cronaca di Cuneo: di Giovan Francesco Rebaccini?*, 1981 [with a 17th century Italian translation].

Literature: A. BARBERO, "Politica comunale e cultura umanistica nella 'Cronaca di Cuneo' attribuita a Giovan Francesco Rebaccini", in P. Camilla & R. Comba, *Le storie della città*, 1996, 11–25. P. CAMILLA, "Per un testo critico della più antica cronaca di Cuneo", *Bullettino della Società per gli Studi storici, archeologici ed artistici nella provincia di Cuneo*, n.s. 35 (1955), 40–50. *RepFont* 3, 318.

PETER DAMIAN-GRINT

### Chronica Danielis de comitibus

#### Angleriae

[*Chronica Mediolanensis* 606–1145]

12th century. Italy. Town chronicle of Milan in Latin. Galvaneus Flamma, who used the *Chronica Danielis* as a source, explains that Daniel was a *magister parochia S. Ambrosii*, but otherwise nothing is known of the author. The chronicle opens with the narration of the coronation of Aliono, son of Millio of Inglexio as king of Italy, on 7th January 606. Ample space is given to the description of the translatio of the relics of the Saints Peter and Paul from Rome to mount Pedale, in 707, during the reign of Desiderius, king of the Longobards, and of his son Adalgisus. There are long descriptions of the battles between Frederick Barbarossa and the city of Milan, which was destroyed many times. The author often stresses the barbarity of Barbarossa and his army; it is no coincidence that the chronicle ends in 1145 with the description of the cruelty shown by the Germans to the Milanese.

The style of writing is fluent and engaging; many abbreviations, sometimes unusual and indistinct,

are present, especially those referring to proper or place names. Most of the details given by the *Chronica* are wrong, dates and characters do not correspond to reality, deriving instead from popular or scholarly legends. This did not prevent it from being used as a historical document of dynastic attestation by the Visconti: they traced their ancestry back to the Counts of Angera mentioned in the title, who in turn claimed descent from the Longobards. It was indeed thanks to this chronicle and to a series of tales and legends derived from it that the Visconti started to assert their origin from the Longobardic kings. The text is preserved in Paris, BnF, fr. 8315. It starts at fol. 7, without either heading, title, or other particular indication or division into chapters, and continues to fol. 22<sup>v</sup>.

#### Bibliography

Text: A. CINQUINI, *Chronica mediolanensis (a. 606–1145) secondo il Ms. latino della Nazionale di Parigi 8315: Genealogia comitum Angleriae secondo il Ms. latino della Nazionale di Torino 1045*, 1904.

Literature: P. MAJOCCHI, "L'origine regia dei Visconti: la *Cronica Danielis* e Galvano Fiamma", in *Pavia città regia: Storia e memoria di una capitale altomedievale* (forthcoming). *RepFont* 3, 270f.

VALENTINA DELL'APROVITOLA

### Chronicon Dertusense I

(Chronicle of Tortosa)

13th–14th century. Catalonia (Iberia). A Languedocien annalistic chronicle, named *Chronicon Dertusense* by VILLANUEVA, because he found it in Tortosa (Catalonia), where it was taken once completed, in the 14th century. At the present time the manuscript is lost.

It is a part of the family of chronicles in Occitan, like the → *Chronique romane du Petit Thalamus* of Montpellier, influenced by the first manifestations of the Catalan *Barcinonense* family, in particular the *Chronicon Monasterii Sko* (see → *Chronicones Barcinonenses*).

Later, this Languedocien group was related to other Catalan annalistic texts, such as the → *Cronicó de Perpinyà*, the → *Annals Valencians*, the → *Cronicó dels fets d'Ultramar* and the unpublished *Chronicon Barcinonense-Languedocien*, written in Catalan, conserved in two manuscripts (Barcelona, Biblioteca de Catalunya, ms. 943. Madrid, BNE, ms. 647).

#### Bibliography

Text: J. VILLANUEVA, *Viaje literario a las iglesias de España*, 5, 1806, 233–35.

Literature: M. COLL I ALENTORN, "La historiografia de Catalunya en el període primitiu", in *Historiografia*, 1991, 11–62. F. VALLS I TABERNER, *Matisos d'història i de llegenda*, 1932, 112–28.

DAVID GARRIDO VALLS

### Chronicon Dertusense II

(Chronicle of Tortosa)

12th–13th century. Catalonia (Iberia). An annalistic chronicle in Latin, begun at Ripoll (see → *Chronicones Rivipullenses*), taken then to the monastery of Sant Joan de les Abadesses and later to Tortosa (Catalonia), where it was completed. The sole manuscript, discovered and edited by VILLANUEVA, is at the present time lost. This *Chronicon Dertusense*, which is distinct from the vernacular → *Chronicon Dertusense I*, begins in the year 1097 and concludes in 1210.

#### Bibliography

Text: J. VILLANUEVA, *Viaje literario a las iglesias de España* 5, 1806, 236–40.

Literature: M. COLL I ALENTORN, "La historiografia de Catalunya en el període primitiu", in *Historiografia*, 1991, 11–62. J.M. SALRACH, "Contribució dels monjos de Ripoll als orígens de la historiografia catalana i els primers crònics", in *Art i cultura als monestirs del Ripollès*, 1995, 17–35. F. VALLS I TABERNER, *Matisos d'història i de llegenda*, 1932, 112–28.

DAVID GARRIDO VALLS

### Chronica dominorum abbatum

#### huius Tegernseensis monasterii

(Chronicle of the lord abbots of this monastery of Tegernsee)

ca 1470–80. Southern Germany. Latin prose monastic chronicle compiled by an anonymous Benedictine monk of the abbey of Tegernsee in the diocese of Freising. Its title is provided by the rubricated heading to the text in the only extant manuscript, Munich, BSB, clm 1072, fol. 13<sup>v</sup>–42<sup>r</sup>. As a semi-official local history it begins with the foundation of the monastery in the 8th century and provides a list of the abbots to Caspar Ayn-dorfer (d. 1461). A continuation was provided by

another hand to 1493, shortly after the election of Abbot Quirinus (fol. 45<sup>v</sup>), when the text breaks off. Further continuations were added in the early modern period. The chronicle consists of three larger sections. The first part deals with incidents up to 1102. It is largely based on an otherwise lost older catalogue of abbots, giving some biographical data, burial places and epitaphs, together with charters and letters (such as the Tegernsee collection of letters). For the period to 1255 or 1261 the chronicle is largely based on charters and so lacks a density of factual information, as does the third part until ca 1430, which was compiled from the author's memories. A modern critical edition is a research desideratum.

#### Bibliography

Text: B. PEZ, "Chronicon monasterii Tegernseensis", in *Thesaurus anecdotorum novissimus* III, 3, 1721, 497–551.

Literature: B. SCHMEIDLER, *Studien zur Geschichtsschreibung des Klosters Tegernsee vom 11. bis zum 16. Jahrhundert*, 1935. B. SCHMEIDLER, "Albert von Diessen und die Geschichtsschreibung von Tegernsee", *Zeitschrift für bayerische Landesgeschichte*, 10 (1937), 65–92. *RepFont* 3, 456f.

WOLFGANG-VALENTIN IKAS

### Chronica dominorum regni

#### Siciliae

(Chronicle of the rulers of the kingdom of Sicily)

later 14th century. Italy. Short anonymous chronicle in Latin prose, compiled annalistically. Preserved in two manuscripts the first (Vatican, BAV, vat. lat. 1994, fol. 187–8), a miscellaneous codex compiled by several copyists, dates back to the 14th century; the second (Florence, BNC, II.II.90, previously catalogued as Magl. VI.172, and as Strozzi 1404, fol. 47<sup>v</sup>–49) is a miscellaneous 15th-century manuscript written by a single scribe, Eduardo Acciaiuoli, of the well-known Florentine family of the Acciaiuolis. Acciaiuoli himself mentions an older copy that he completed with five copious and interesting additions of which he was the compiler. The chronicle reports, though with some chronological errors, a list of dead people and remarkable events from 1086 to 1348 in the Vatican codex, continuing to 1366 in the Florentine codex, while for the age of Joan I it gives, still in the form of annals, more detailed

information as regards people and facts. MONTI dates it to 1358/9, hypothesising a Neapolitan origin on the basis of direct and detailed knowledge of the events contemporary to Joan I, which were unknown to Acciaiuoli, whereas they are present in the → *Cronaca di Partenope*, → *Chronicon Siculum incerti auctoris* and *Dominicus de Gravina*.

### Bibliography

Text: G.M. MONTI, "Una inedita 'Cronica dominorum regni Siciliae'", *Bullettino dell'Istituto Storico Italiano per il Medio Evo e Archivio Muratoriano*, 57 (1941), 115–27.  
Literature: G. FASOLI, *Cronache medievali di Sicilia*, 1995. *RepFont* 3, 449.

ROSANNA LAMBOGLIA

### Crónica de don Álvaro de Luna

15th century (third quarter). Castile (Iberia). A Castilian-language chronicle of the career of don Álvaro de Luna (ca 1390–1453), court favourite of Juan II, who dominated the Castilian political and cultural scene during the first half of the 15th century. His ambitious seizing of positions in the court confronted him with the main lineages of Castile and with the descendants of Fernando de Antequera, and these tensions are reflected in the *Crónica*.

The chronicle consists of two distinct texts. The *Primera parte* defines the heroic identity of a court and a monarch that preserve their honour and good standing due to the military actions in which don Álvaro confronts the King's enemies, especially the infantes of Aragon and the Castilian nobility that supported them. Don Álvaro's victories explain his political and social promotions (count, constable, grand master of the Order of Santiago) and also justify the influence and control that he wielded over the king. This part of the chronicle runs to 1432.

Next, in order to fill the blanks in the chronicle for 1441–6, three military campaigns are narrated. The *Segunda parte* begins in 1448 and describes the series of events that ended in the beheading of the grand master in 1453. The structure of this second part follows the model of the *caída de príncipes*: don Álvaro is depicted as an entirely negative servant of the king, who ends up delivering his monarch up to the traitors.

The laudatory *Primera parte* might have been written parallel to Álvar → García de Santa

Maria's *Crónica de Juan II*, which was halted two years later. The *Segunda parte*, on the other hand, might be attributed to the loyal servant of the grand master, Gonzalo de Chacón, and it may have been written ca 1464–8, at the time of the transfer of don Álvaro's remains to the Chapel of Santiago in the cathedral of Toledo.

There are sixteen manuscripts, of which the earliest is Zaragoza, BU, ms. 24.

### Bibliography

Text: J. DE MATA CARRIAZO, *Crónica de don Álvaro de Luna*, 1940.  
Literature: L. ECHEGARAY, "The Missing Family: Silencing in the *Crónica de don Álvaro de Luna*", *MC*, 4 (2006), 81–9. F. GÓMEZ REDONDO, *Historia de la prosa medieval castellana III*, 2002, 2900–35. C. MONTERO GARRIDO, *La historia, creación literaria: El ejemplo del cuatrocientos*, 1995. *RepFont* 3, 266.

FERNANDO GÓMEZ REDONDO

### Chronicon Dubnicense

(Chronicle of Dubnica) [*Chronica de gestis Hungarorum antiquis et novissimis* (Chronicle of ancient and recent deeds of the Hungarians)]

1474. Hungary. Latin chronicle of national origins, named after the original location of the manuscript. The chronicle is a compilation of several Hungarian chronicles about the mythical beginnings of the Hungarian people up to 1474. The first part is identical with the → *Chronicon Budense* compilation edited by Andreas Hess in 1473. The only original section of the chronicle describes the times of King Louis the Great (1342–82). Of a particular interest here is a very detailed description of Louis' expeditions against Tartars and Lithuanians, which he undertook in 1352 together with the Polish King Casimir III the Great, which is not mentioned in any other sources. The author of this part may have been a Friar Minor from Nagyvárad (Oradea). The 15th-century manuscript was housed in Dubnica nad Váhom, Counts Illésházy Library, until in the 19th-century it was moved to Budapest, Országos Széchényi Könyvtár, Clmae 165.

### Bibliography

Text: M. FLORIANUS, "Chronicon Dubnicense": *Historiae Hungaricae Fontes Domestici, pars prima*,

*Scriptores*, 3 (1884). J. SÓPKO, *Kronika uhorských kráľ'ov zvaná Dubnická*, 2004 [translation].  
Literature: Gy. Kristó, "A Dubnici Krónika Mátyás-történetének két kifejezéséről", in T. Almási, I. Draslóczy & É. Jancsó, *Studia Professoris—Professor studiorum. Tanulmányok Érszegi Géza hatvanadik születésnapjára*, 2005, 165–7. *RepFont* 3, 322f.

ILONA CZAMAŃSKA

### Chronica de ducibus Bavariae

1371 or 1372. Germany. A rather short Latin prose chronicle, probably written by an anonymous monk in the Benedictine monastery of Oberaltaich, in the diocese of Regensburg. The work covers the years from the death of Andrew, King of Hungary in 1301, until the end of 1371. As its title suggests, the chronicle mainly deals with the Dukes of Lower Bavaria and events in this region. Oberaltaich, Regensburg and Straubing are its principal points of interest; little is known of other regions. The chronicler is politically biased towards Emperor Ludwig the Bavarian in his argument with Pope John XXII, claiming that not Ludwig but his chancellor was to blame for the conflict. He mainly uses hearsay evidence, although he must have had access to at least one written source, the *Vita beati Adalberti*, and probably also several charters. The chronicle is extant in one manuscript, forming part of a collection of notes copied by → Andreas of Regensburg after 1422 (now Munich, BSB, clm 903). The work may also have been used as a source by Veit → Arnpeck for his *Chronica Baioariorum*.

### Bibliography

Text: G. LEIDINGER, *Chronica de ducibus Bavariae*, MGH SRG in usum schol. 19, 1918, 139–175.  
Literature: M. MENZEL, "Quellen zu Ludwig dem Bayern", in *Zeitschrift für bayerische Landesgeschichte*, 60 (1997), 71–86. *RepFont* 3, 281f.

WOLFGANG-VALENTIN IKAS

### Chronicon ducum Austriae

14th century. Austria. This Latin prose chronicle is an adaptation of the continuation of the *Annales Zwetlenses* for the years 1348–62, with which it shares the same incipit on the big earthquake of 1348 in Friuli and Carinthia (1348 in *conversione sancti Pauli factus est terremotus ita*

*magnus...*) but moves on rather more independently. The title, which is original to the text, is misleading, for the chronicle's focus is markedly wider than just on the house of Habsburg. The sole extant manuscript (Klosterneuburg, Stiftsbibliothek, cod. 691) was written by Georg Leeb, who, however, does not claim to be the author of the *Chronicon*.

### Bibliography

Text: H. PEZ, *Scriptores rerum Austriacarum veteres ac genuini*, 1, 1721, 996–1001.  
Literature: E. KLEBEL, "Die Fassungen und Handschriften der österreichischen Annalistik", *Jahrbuch für Landeskunde Niederösterreichs*, n.s. 21 (1923), 63. A. LHOTSKY, *Quellenkunde zur mittelalterlichen Geschichte Österreichs*, 1963, 187. *RepFont* 3, 278.

HIRAM KÜMPER

### Chronicon ducum Brabantiae

15th century. Low Countries. A Latin prose adaptation of → Jan van Boendale's Middle Dutch verse chronicle the *Brabantsche Yeesten*. The text follows closely the *Brabantsche Yeesten*, but is much more terse by using the technique of abbreviation and skipping the 'non-Brabantica'. One remarkable difference is the milder and even defending comment on the usurpation of the French crown by Hugh Capet, strongly condemned by Jan van Boendale.

There are two versions. The first was written between 1449–72, probably by Walter Bosch (ca 1425–1500), Benedictine of the abbey of Affligem (Brabant). It is divided in two books, covering books 1–5 and book 6 of the *Yeesten* respectively. In the later version, written shortly after 1496, the third and fourth books were added. Book 3 is adaptation of book 7 of the *Yeesten*, but book 4 is continuation based on other, still unknown, sources, covering the history of Brabant 1430–82. In the fourth book there are some correspondences with the *Cronijcken van Brabant*, a short prose chronicle added to Jan Veldener's Middle Dutch translation of the → *Fasciculus temporum*. The *Chronicon ducum Brabantiae* (particularly the fourth book) was an important source for the → *Alderexcellentste Cronijcke van Brabant* (1498).

Manuscripts: Brussels, KBR, 3804, Groningen, UB, 122 and Groningen, UB, 123.

See also → *Chronica de origine ducum Brabantiae*.

## Bibliography

Text: A. MATTHAEUS, *Anonymi, sed veteris et fidi, Chronicon ducum Brabantiae*, 1707.

Literature: J.F.D. BLÖTE, "De Latijnsche bewerking der Brabantsche Yeesten", *TNTL*, 19 (1901), 207–29. A. AMPE, "Walter Bosch, monnik van Affligem, en zijn twee bewerkingen van Jan van Boendale's Brabantsche Yeesten", *BtdG*, 60 (1977), 3–84. *RepFont* 3, 290f. *Narrative Sources* C017.

JAAP TIGELAAR

## Chronica ducum de Brunswick

[Chronicon Brunsvicensium]

after 1291. Germany. Latin town chronicle by an unknown canonicus of Braunschweig (Brunswick). As in other texts from the city, the dukes of Braunschweig are legitimized through their descent from the Saxon Brunonen, Billungs and Supplinburgs. Illustrious relatives, among them kings and emperors, connect the *Chronica* with imperial history. The chronicle stresses the importance of the Saxon relatives in contrast to the Welf ancestors from Southern Germany, as is obvious when the chronicler deduces the name of the Welfs from Wulfhild, the Billung wife of Henry the Proud, instead of the legendary Catulus of the → *Historia Welforum*. The sole manuscript is Wolfenbüttel, HAB, ms. extrav. 115, paper, 15th century. See also → *Chronica principum Brunsvicensium*.

## Bibliography

Text: L. WEILAND, *Chronica ducum de Brunswick*, in: MGH dt Ch 2, 1, 1876, 577–87.

Literature: O. HOLDER-EGGER, "Über die Braunschweiger und Sächsische Fürstchronik", *Neues Archiv*, 17 (1892), 161–9. B. KELLNER, *Ursprung und Kontinuität*, 2004, 370–4. B. SCHNEIDMÜLLER, "Billunger-Welfen-Askanier: Eine genealogische Bildtafel aus dem Braunschweiger Blasius-Stift und das hochadlige Familienbewußtsein in Sachsen um 1300", *Archiv für Kulturgeschichte*, 69 (1987), 30–61. *RepFont* 3, 300f.

ALHEYDIS PLASSMANN

## Chronicon ducum et principum Beneventi, Salerni et Capuae et ducum Neapolis

10th century. Italy. Although described as a chronicle, this is in fact a simple Latin catalogue of the dukes, counts and princes of Benevento, Salerno, Capua and Naples over the years 518–943, along with the length of their reigns, organized under the Roman and Byzantine emperors (by regnal year and indiction). Despite its laconic nature, the catalogue is a valuable source for the history of Lombard kingdom of Italy up to the 10th century. It survives in three manuscripts, the most important being Rome, Biblioteca Vittorio Emanuele, ms. 529 (11th–12th century), which is used in the modern edition.

## Bibliography

Text: K. PERTZ, "Chronicon ducum Beneventi, Salerni, Capuae et Neapolis", in *Chronica Minora*, MGH SS IIIB, 211–13. P. FEDELE, "Il catalogo dei duchi di Napoli: notizia di un manoscritto non ancora conosciuto", *Archivio Storico per le Province Napoletane*, 28 (1903) 549–73.

Literature: *RepFont* 3, 284–85.

PETER DAMIAN-GRINT

## Cronike van der Duytscher

## Oirden

(Chronicle of the Teutonic Order)

[Jüngere Hochmeisterchronik (Younger chronicle of the Grand Masters)]

late 15th century. Low Countries. Anonymous chronicle of the Teutonic Order, probably by a member of the Utrecht Bailiwick. The original Middle Dutch chronicle was partly translated into Middle High German in Prussia.

This prose chronicle of ca 300 pages treats the history of the Teutonic Order as a part of the history of salvation, identifying their biblical pre-figurations and ending with the Utrecht Land Commander Johan van Drongelen (d. 1492). It is composed in two parts: a lengthy one starting with Noah and containing the history of origin and the deeds of the Grand Masters up to the death of Ludwig von Ellrichshausen in 1467, and

a short one, describing the *gesta* of the Land Commanders and giving information on the Orders' settlements in the Utrecht bailiwick. The *gesta* are accompanied by the coats of arms of the prelates in question.

With the inclusion of the Old Testament in the history of the Order, the chronicle seeks to create a typological link between God's warriors of the Old Testament and the knights of the Teutonic Order; it aims not just at derivation of the Order from biblical chivalry but also at a direct legal succession from its Old Testament ancestors. In order to support this claim it mingles biblical, historical, legendary and fictional lore into a fantastic prehistory of the Order. The anchoring of legal claims in this preliminary part of the chronicle is in keeping with the emphasis placed on legal titles in the subsequent sections, often substantiated by the insertion into the text of privileges granted. These endeavours to legitimize the rights of the Order historically are linked to a practice of exclusiveness which is backdated ahistorically to the early phases of the Order's history: only knightly-born Germans are to be admitted. The author strongly regrets the huge loss of Prussian territory in 1466, blaming the Prussian Estates for their revolt. His commitment shows that in a period when there were no more heathen to be fought and centrifugal forces were strong, it was more important than ever for the brethren on the periphery to see the Order as a whole, and to legitimize their privileges, property and way of life. As one of the scarce texts presenting this perspective, the *Cronike* still waits to be studied more thoroughly.

Sources of the chronicle include → Peter of Dusburg, the → *Ältere Livländische Reimchronik*, possibly the → *Narratio de primordiis ordinis theutonici*, the chronicle of Holland and Utrecht by Johannes de → Beke, an unknown account of the period leading up to the Thirteen Years War and large collections of papal and imperial privileges.

The three surviving Middle Dutch manuscripts are Vienna, ZDO, ms. 392, Ghent, StA, ms. SAG/2 and Utrecht, Archief van de Ridderlijke Duitse Orde balie van Utrecht, inv.nr. 181. The Vienna manuscript was written in the Utrecht bailiwick in several phases between 1480 and 1496, and could be an autograph.

During the 16th century, the Grand Master part was translated into several German dialects, becoming one of the most popular chronicles on

the Teutonic Order in Prussia and Livonia. Manuscripts of the German text fall into a Livonian recension (e.g. Stockholm, Riksarkivet, Skoklostertsamml. E8722) and a Prussian one (e.g. Copenhagen, Kongelige Bibliotek, NKS 326 2°).

## Bibliography

Texts: T. HIRSCH, *Die Jüngere Hochmeisterchronik*, SRP 5, 1874, 43–147. J.J. DE GEER TOT OUDEGEIN, *Archieven der ridderlijke Duitse orde balie van Utrecht*, 233–58. A. MATTHAEUS, *Veteris aevi analecta* . . . , X, 1710, 1–415.

Literature: U. ARNOLD, *Studien zur preußischen Historiographie des 16. Jahrhunderts*, 1967. O. ENGELS, "Zur Historiographie des Deutschen Ordens im Mittelalter", *Archiv für Kulturgeschichte*, 48 (1966), 358–60. J.A. MOL, *De Friese huizen van de Duitse Orde*, 1991, 148–152. *RepFont* 3, 398; 5, 549.

ROMBERT STAPEL

GISELA VOLLMANN-PROFE

## Chronicon Eberheimense

[Topologia Novientensis monasterii]

ca 1160 with an addition from 1237. Alsace. A largely fictional Latin chronicle from the Ebersmunster (or Ebersheimmünster) Benedictine monastery, Strasbourg diocese. It recounts the history of the monastery and its relationship to the bishops of Strasbourg. The chronicle is largely based on legends and oral tradition and contains information and quotes from several forged documents from the same monastery. The chronicle and the documents had as their aim to proclaim the independence of the monastery from the bishops. Several early manuscripts have been lost, but a 17th-century copy is Paris, BnF, lat. 12688, and another (18th century?) belongs to the Philippe André Grandidier collection: Karlsruhe, Generallandesarchiv, Bestand 69 von Türckheim (Grandidier).

## Bibliography

Text: L. WEILAND, MGH SS 23, 1874, 431–53.

Literature: H. BLOCH, "Zur Ueberlieferung und Entstehungsgeschichte des Chronicon Eberheimense", *Neues Archiv*, 34 (1909), 127–73. P. WENTZCKE, "Chronik und Urkundenfälschungen des Klosters Ebersheim", *Zeitschrift für die Geschichte des Oberrheins*, s.n. 25 (1910), 35–75. *RepFont* 3, 323f.

CHRISTINE WATSON



## Chronicon ecclesiae beatae Mariae de Lochis

(Chronicle of St. Mary's Church at Loches)

12th century. France. This Benedictine chronicle was contained in the cartulary of the collegiate church at Loches in Indre-et-Loire, which can be dated to 1514, but the manuscript was lost in the French Revolution. Fragments copied in the 18th century recount the history of the church in the late 11th and 12th centuries.

### Bibliography

Text: A. SALMON, *Recueil de chroniques de Touraine*, 1854, 376–80.

Literature: *RepFont* 3, 371.

GRAEME DUNPHY

## Chronicon ecclesiae Ripensis

(Chronicle of the Church at Ribe)

ca 1225–30. Denmark. Latin. The outlook of this brief chronicle of the see of Ribe (southern Jutland, Denmark) is very local: it draws on inside archival and oral knowledge and clearly functions as a vehicle for local memory addressed to the chapter itself. It can hardly be doubted that it was penned by a canon around the end of the reign of the last mentioned bishop, Tuvo (1214–30). The first part deals with the early and poorly attested history of the see all the way from the failed mission of Ansgar and the baptism of King Harald Klak in 826. The narrative is more thoroughly fleshed out from bishop Helias (1142–62) and the establishment of the chapter in 1145. The chronicle is valuable not least for the light it throws on the relationship between bishop and chapter in 12th and early 13th-century Denmark. A late medieval manuscript, almost certainly of Ribe origin, was lost in the Copenhagen fire in 1728. The text was hardly known outside of Ribe in the Middle Ages, and is transmitted to us only through post-medieval copies.

### Bibliography

Text: E. JØRGENSEN, "Ribe Bispekronike", *Kirkehistoriske Samlinger*, VI 1, 1933–5, 23–33.

Literature: M.H. GELTING, "Elusive Bishops: Remembering, Forgetting, and Remaking the History of the Early Danish Church", in S. Gils-

dorf, *The Bishop: Power and Piety at the First Millennium*, 2004, 169–200. *RepFont* 3, 427f.

LARS B. MORTENSEN

## Chronicon ecclesiae S. Andreae Leodiensis

15th century. Low Countries. The *Chronicon ecclesiae s. Andreae Leodiensis* is a very short Middle Dutch prose-chronicle about the church of St. André in Liège in the years 1415–59. It consists of a series of short notices, handed down on a parchment bifolium that functioned as a cover for a codex of the order of the Teutonic knights of Gemert. The *Chronicon* concerns especially the construction and furniture of the church of St. André in Liège (1415–43) and of the house of the Commanderie of St. André (1459). The notices were probably written in the 1460s or 1470s and have been attributed to Nicolaus Goerts de Gladbach, priest of St. André (d. 1471) or to his successor Jean Hopen (d. 1494). The present location of the bifolium is unknown.

### Bibliography

Text: M. BUSSELS, "Un fragment de chronique de l'église Saint-André à Liège (1252 à 1415)", *Leodium. Chronique mensuelle de la Société d'art et d'histoire du Diocèse de Liège*, 47 (1960), 25–35. *Narrative sources* N013. *RepFont* 3, 368.

ROBERT STEIN

## Chronicon Edessenum

(Chronicle of Edessa)

AD 540. Asia Minor. Short local chronicle of Mesopotamian Edessa (now Şanlıurfa in Turkey) in Syriac, with some additional material from the Roman history, covering the period from 131 BC, focussing mainly on the 4th to 6th centuries. The work starts with an elaborate account of a horrendous flooding of the city in 202 and ends with a listing of four major floodings of Edessa. Ecclesiastical material dominates the core of the work. Dating follows the Seleucid era. Sources are a list of Edessan bishops, the Edessan archives, the Greek source of → Ps-Joshua the Stylite, a history of Persia and, possibly, → John of Ephesus. There may have been various versions of a local Edessan Chronicle. It was extensively used as a source in

the later Syrian Orthodox tradition. Sole manuscript: Vatican, BAV, vat. syr. 163.

### Bibliography

Texts: I. GUIDI, "Chronicon edessenum", *Chronica minora pars prior, textus*, CSCO 1, 1904, 1–13. I. GUIDI, "Chronicon edessenum", *Chronica minora pars prior, versio*, CSCO 2, 1904, 1–11 [translation].

JAN VAN GINKEL

## Chronicon Egmondanum

[Egmondanum]

1269–72. Low Countries. Latin chronicle of the history of Holland and its counts, written in the Benedictine abbey of Egmond. Its anonymous author was probably not a monk but an official at the court of count Florent V of Holland (1256–96). The chronicle describes the history of Holland from 647 to 1205. It is mainly an adaptation of the → *Annales Egmondenses*, abridging its text at many places but also adding new information, from historiographical as well as administrative sources, all of which were found in the Egmond abbey.

The chronicle's main emphasis is on Holland's ruling dynasty, its high descent, and its rightful claim to the overlordship of Frisia. The work probably was commissioned by count Florent V, who at the time was planning a military expedition against the rebellious Frisians. Around 1280 the chronicle was translated into Dutch verse as the → *Rijmkroniek van Holland*. For centuries both works remained influential in the historiography of Holland.

The *Chronicon Egmondanum* is handed down in four medieval manuscripts, dating from the 14th and 15th centuries. The best is Berlin, SB, Phillipps 1891; another is Leiden, UB, BPL 2429. The *editio princeps* by Franciscus Sweertius (Frankfurt, 1620) seems to have been based on yet another manuscript, now lost.

### Bibliography

Text: J.W.J. BURGERS, "Het Chronicon Egmondanum", in M. Gumbert-Hepp, J.P. Gumbert & J.W.J. Burgers, *Annalen van Egmond*, 2007.

Literature: *RepFont* 3, 325.

JAN BURGERS

## Chronicon de electione Hugonis abbatis

ca 1222–9. England. Latin chronicle attributed to Nicholas of Dunstable, Benedictine monk and prior's chaplain, later infirmarer and cellarer of Bury St. Edmunds, younger contemporary of → Jocelyn of Brakelond. The *Chronica* is one of a number of historiographical texts from Bury from this period which deal in detail with a single subject. A short report of the Peace of Venice (1177) between Pope Alexander III and Frederick Barbarossa, *De pace Veneta relatio* (ca 1200), has also been attributed to Nicholas. The *Chronica*, extant in a later 13th-century manuscript (London, BL, Bury St. Edmunds Harley ms. 1005) and a later extract in the → *Cronica Buriensis* (Cambridge, UL, add. ms. 850), both originally from the abbey library, covers the years 1212–15, from the death of Abbot Samson to the final confirmation of Hugh of Northwold as the new abbot, after a protracted dispute about the succession, which is the subject of the text. The author was present at many of the defining moments of the dispute and included relevant official documents in his account. He was himself a supporter of Hugh's election, and referred to his own party as *pars ueritatis* (the party of truth), to the abbot elect's opponents as *lupi rapaces* (ravens wolves). However, while he rejects royal authority over the monastery's affairs, the author remains remarkably moderate in his views of King John.

### Bibliography

Text: R.M. THOMSON, *The Chronicle of the Election of Hugh*, 1974.

Literature: R.M. THOMSON, "An English Eyewitness to the Peace of Venice", *Speculum*, 50 (1975), 21–32 [with edition of *De pace Veneta relatio*]. *RepFont* 3, 352.

SJOERD LEVELT

## Chronicon Elegiacum

[Verse Chronicle; Metrical Chronicle]

13th century. Scotland. 138-line Latin Scottish regnal list in verse from Kenneth I's expulsion of the Picts from Albania (ca 834/9) to the first half of the reign of Alexander III (ca 1270); cited in WATT's edition of Walter → Bower's *Scotichronicon* as *Chronicon Elegiacum* and by

ANDERSON and BROUN as *Verse Chronicle*. Written in Latin elegiac couplets, it also presents notes on the reigns of the kings. Although the later part was probably written ca 1270, SKENE believed that the text up to Malcolm IV may have been written about the time of Malcolm's death (1165) by → Aelred of Rievaulx. Modern scholars, however, do not include this among Ælred's historical works.

A complete version survives in the mid-14th century Oxford, Bodleian Library, Bodl. 302, fol. 138<sup>r</sup>. Most of it, except for possibly the final lines on Alexander II's succession preserved in Bower's *Scotichronicon*, was copied piecemeal into the BL, Cotton Faustina B.ix text of the → *Chronicle of Melrose Abbey*. Parts of it, from at least two different versions, were also included in the chronicles of John of → Fordun, → Andrew of Wyntoun.

#### Bibliography

Text: W.F. SKENE, *Chronicles of the Picts, Chronicles of the Scots, and Other Early Memorials of Scottish History*, 1867, lvi–lvii, 177–82.

Literature: M.O. ANDERSON, *Kings and Kingship in Early Scotland*, 1980, 60–61. D. BROUN, *The Irish Identity of the Kingdom of the Scots*, 1999, 136–38. *RepFont* 3, 326.

EDWARD DONALD KENNEDY  
MELISSA RIDLEY ELMES

### Chronicon Elwacense

15th century. Germany. The annalistically structured *Chronicon Elwacense* runs from the Incarnation until 1477 and provides information on general and Swabian history and on the history of the monastery of Ellwangen.

According to the hitherto inadequate research, the oldest part of the *Chronicon* is a compilation of the *Annales Elwangenses* and the *Annales Neresheimenses*. Records of the Ellwangen and Neresheim monasteries were merged several times. In the later parts, from the 14th and 15th century, the information on the region of south-western Germany becomes steadily more independent and, in some parts, more significant. This suggests that the author may have been a member of the Ellwangen monastery during the period of reorganization.

There are no extant manuscripts of the *Chronicon*; only prints have survived. The *editio princeps*, by → Matthäus von Pappenheim, appeared in

1554, and in 1600 the text was printed by Marguard Freher. In the 18th century, Magnus Ster, Subprior of the monastery of Neresheim, copied it from a now lost 15th-century manuscript as a printer's copy for the 1723 edition of Bernhard Pez. Due to the loss of the manuscript it is unknown whether the earlier prints also are based on the same copy.

#### Bibliography

Texts: B. PEZ, *Thesaurus anecdotorum novissimus*, tom. IV vol. III, 1723, 759–802. O. ABEL, *Chronicon Elwacense*, in MGH SS 10, 1852, 34–51. J.A. GIEFEL, "Die Ellwanger und Neresheimer Geschichtsquellen", in *Württembergische Geschichtsquellen* 2, 1888, 7, 33–55.

Literature: G. BOSSERT, "Die Gründung des Klosters Ellwangen", *Ellwanger Jahrbuch*, 1 (1910), 24, 29. K. FIK, "Beiträge und Bemerkungen zur Ellwanger Geschichte", *Ellwanger Jahrbuch*, 19 (1960/1), 18. C. GLASSNER, *Neuzeitliche Handschriften aus dem Nachlass der Brüder Bernhard und Hieronymus Pez in der Bibliothek des Benediktinerstiftes Melk*, 2008. *RepFont* 3, 326.

IMMO EBERL

### Cronica de episcopis Maguntinis

[*Chronicon archiepiscoporum Moguntinorum Eberbacense*]

15th century. Germany. An episcopal chronicle in Latin of the archdiocese of Mainz, written in the Eberbach Monastery. The text survives in a 15th-century manuscript, Wiesbaden, Hessische Landesbibliothek, Hs 84, listing the archbishops until 1484. An older lost manuscript, edited by WIDMANN, reached until 1419. There are also two additions to the text, one with notes about the years 1152–1404 from the → *Gesta Treverorum* and one relating information about the archbishops Dieter von Isenburg (1459–61) and Adolf II von Nassau (1461–75). The chronicle is compiled from various sources, among them the *Annales Disibodenbergenses*. Compared to other chronicles from Mainz, this one puts more emphasis on the clerical laws passed by the different bishops.

#### Bibliography

Texts: E. ZAIS, *Beiträge zur Geschichte des Erztifts Mainz*, 1880, 1–22. S. WIDMANN, "Die Eberbacher Chronik der Mainzer Erzbischöfe", *Neues Archiv*, 13 (1888), 121–43.

Literature: M. MÜLLER, *Die spätmittelalterliche Bistumsgeschichtsschreibung. Überlieferung und Entwicklung*, 1998, 17, 20. G. ZEDLER, *Die Handschriften der nassauischen Landesbibliothek zu Wiesbaden*, 1931, 86–8. *RepFont* 3, 377.

CHRISTINE WATSON

### Chronica episcoporum ecclesiae

#### Merseburgensis

(Chronicle of the bishops of the church at Merseburg)

ca 1136. Germany. Latin episcopal chronicle by an anonymous cathedral canon. Initiated by bishop Meingaut (1126–37), the *Chronica* encompasses the years 968–1136, preceded by the legendary beginnings of the city of Merseburg, established by Julius Caesar. The author used the chronicle of → Thietmar of Merseburg and for later periods, historical documents and oral records. The times of splendour are the Roman beginnings, with the establishment of a bishopric in Ottonian times, and bishop Thietmar's rule (1009–18), when the diocesan crisis was overcome. Meingaut considered the writing of the chronicle an essential contribution to the increase of the prestige of the diocese, which was undergoing another crisis at that time.

The continuation of the chronicle until 1514 emerged in several stages: ca 1264; ca 1319; after 1341, when the life of bishop Gebhard von Schraplau (1320–41) was used; at the time of bishop Nikolaus von Lubecken (1411–31); and under bishop Adolf von Anhalt (1514–26). The continuations were mostly based on oral sources and the experience of authors from the cathedral chapter.

There are four surviving codices, the oldest from (post-1320) is Leipzig, UB, Repert. II, nr 130), the others from the late 15th or early 16th century.

#### Bibliography

Text: R. WILMANS, *Chronica episcoporum ecclesiae Merseburgensis. Continuationes 1138–1514*, MGH SS 10, 1852, 157–212.

Literature: M. MÜLLER, *Die Spätmittelalterliche Bistumsgeschichtsschreibung. Überlieferung und Entwicklung*, 1998, 126–40. D. SCHLOCHTERMEYER, *Bistumschroniken des Hochmittelalters. Die politische Instrumentalisierung von Geschichtsschreibung*, 1998, 232–3. E. WILLRICH, *Die*

*chronica episcoporum ecclesiae Merseburgensis*, 1899. *RepFont* 3, 381.

STANISLAW ROSIK

### Chronicon episcoporum

#### Lubecensium

[Lübecker Bischofsgesten]

1473. Germany. Latin chronicle of the bishops of Lübeck to 1469. Apparently the work was written following an initiative by the renowned patron of culture and education, bishop Albert II. Krummendiek (1466–89), leading Maibom mistakenly to view Krummendiek as the author of the work. The purpose of the text was the education of the clergy. It draws on the works by → Helmold of Bosau, → Arnold of Lübeck and Hermann → Korner, as well as documents from the archives of the Lübeck cathedral. A second author of the early 16th century continued the chronicle to 1506. Even before this continuation it had served as the source of the *Summarius pontificum Aldenburgensis et Lubicensis ecclesiarum* up to 1477, which was published as part of the → *Chronicon Slavicum* in 1485.

The *Chronicon episcoporum Lubecensium* is known through Meibom's *editio princeps* of 1688. No manuscripts are preserved, apart from Meibom's own 17th-century transcription (LB Hannover, ms. XXI 1305). There is no modern edition.

#### Bibliography

Text: H. MEIBOM, *Alberti Crummerdycki Episcopi Lubecensis Chronicon Episcoporum Lubecensium cum Continuatione Anonymi et Notulis quibusdam, Rerum Germanicarum Tomi III, 2*, 1688, 391–412.

Literature: P. HASSE, "Über die Chronistik des Bistums Lübeck", *Zeitschrift für schleswig-holsteinisch-lauenburgische Geschichte*, 7 (1877), 23–62. M. MÜLLER, *Die Spätmittelalterliche Bistumsgeschichtsschreibung*, 1998, 248–50. *RepFont* 3, 374.

STANISLAW ROSIK

### Chronicon episcoporum

#### Neapolitanae ecclesiae

840s–950s. Italy. An anonymous Latin episcopal history, continued by → John the Deacon of

Naples and Peter the Sub-Deacon. This text, modelled on the Roman → *Liber pontificalis*, consists of a chronological series of notices about the bishops of Naples from the apostolic age to the late 9th century. It is considered an early example of the genre *gesta episcoporum*. The first section, covering the years up to 762, was written in the 840s. It draws heavily on the *Liber pontificalis* for contemporary historical information, but includes relatively little biographical material or local historical information, except when it considers the iconoclastic controversy. Around the year 900 John wrote a continuation up to the year 872; and in the early or mid-10th century this text was in turn continued by Peter to an unknown point: the manuscript breaks off in 876. The later sections of the text, in contrast to the earlier, include detailed narratives of the political and ecclesiastical controversies, between the bishops and the dukes of Naples, the Byzantines, and the popes, that beset the church of Naples in the 9th century. The text is known from one manuscript dating to the 9th–10th century, now Vatican, BAV, vat. lat. 5007.

#### Bibliography

Texts: O. HOLDER-EGGER, *MGH rex Lang. et It.*, 1878, 398–436. D. MALLARDO, *Storia antica della chiesa di Napoli: Le fonti*, 1943.

Literature: L.A. BERTO, “‘Utilius est veritatem proferre.’ A difficult memory to manage: narrating the relationships between bishops and dukes in early medieval Naples”, *Viator*, 39 (2008), 49–63. T. GRANIER, “Genèse et réception de l’Histoire des évêques de Naples (milieu du ix<sup>e</sup>-début du x<sup>e</sup>): le scriptorium et la famille des évêques”, in F. Bouchard & M. Sot, *Liber, Gesta, histoire: Écrire l’histoire des évêques et des papes, de l’Antiquité au XXI<sup>e</sup> siècle*, 2009, 265–81. *RepFont* 3, 392.

DEBORAH DELIYANNIS

### Chronicon episcoporum Ratisbonensium (Chronicle of the bishops of Regensburg)

14th century. Germany. Short Latin text published under the title *Anonymi auctoris chronicon episcoporum Ratisbonensium anno 1377 confectum* by VON ECKHART, who wrongly assumed it to be by an anonymous independent chronicle. In

fact, it is a verbatim copy of the catalogue of bishops of Regensburg in the second part of → Konrad von Megenburg’s *Tractatus de Limitibus Parochiarum Civitatis Ratisbonensis*. The date given in the edition is also wrong, as the chronicle was written shortly before Konrad’s death in 1374.

Likewise, the so-called *Chronicon episcoporum Ratisbonensium Breve* was printed by VON ECKHARDT as *Breve Chronicon Episcoporum Ratisbonensium ex Chronica Conradi de Monte Puellarum Confectum*, a part of a universal chronicle by Konrad. But as shown by SCHNEIDER it is actually an extract from the *Chronicon Generale* of → Andreas of Regensburg, who adapted and expanded it from Konrad.

See also → *Chronicon Ratisponense* and → *Chronicon pontificum et imperatorum Ratisponense*.

#### Bibliography

Text: J.G. VON ECKHART, *Corpus Historicum Medii Aevi*, 2, 1723, 2253–56.

Literature: P. SCHNEIDER, “Der Traktat Konrads von Megenberg ‘De limitibus parochiarum civitatis Ratisbonensis’ in einem Regensburger Pergamentcodex von 1400”, *Historisches Jahrbuch*, 22 (1901), 609–30. *RepFont* 3, 425.

MIRIAM WEBER

### Chronicon episcoporum Verdensium

14th–15th century. Germany. Latin chronicle of the diocese of Verden an der Aller, in Lower Saxony. Compiled in three stages between 1331 and 1480/90, the chronicle contains episcopal biographies from the first three mythical bishops up to Johann III von Asel (d. 1470). It opens with a forged charter, ostensibly by Charlemagne, the highest legitimation a Saxon diocese could boast. Its text is predominantly of poor quality. As sources for the early years the author drew directly and heavily on → Martin of Opava (including the story of Pope Joan), but also on charters, necrologies and inscriptions. Whether oral tradition was also used is difficult to determine. Only from the 14th and 15th century do the contents begin to be of some historical interest.

The Dresden codex (Dresden, LB, H 193, first half 14th century) is the autograph of both the main text and a series of continuations. It has rather an unusual layout: only the recto of the codex’s

50 folios are written on. Each page contains one biography together with a large portrait of high artistic quality, painted on a golden background. This layout was imitated by every continuator.

The Lüneburg manuscript (Ratsbücherei, Hist C 2<sup>o</sup> 45, late 14th century) presents a verbatim copy of the work up to 1331, followed by the continuations, after which it was itself continued in three stages, the last (beginning in 1388) being an independent recension up to the time of bishop Johann III, including more relevant information, especially about the Verden schism in 1407.

A further copy from the second half of the 15th century is Hanover, LB, XXIII 1144.

#### Bibliography

Text: T. VOGTHERR, *Chronicon episcoporum Verdensium*, 1998 [with German translation].

Literature: C. BURCHARDT, *Bistum Verden: 770 bis 1648*, 2001. E. SCHUBERT, *Geschichte Niedersachsens*, II, 1, 1997. *RepFont* 3, 467.

JAN ULRICH BÜTTNER

### Chronique d’Ernoul et de Bernard le Trésorier

13th century. France. An anonymous vernacular French prose text compiled in North East France, probably in the first third of the century. Its focus is the period from the mid-1180s to 1197, but the narrative begins in 1099 with a résumé history of the Latin Kingdom of Jerusalem, spiced with diverting geographical and Biblical digressions, and ends in 1229. The Ernoul mentioned in the text as responsible for the writing was a page of Balian of Ibelin. Though it is uncertain how much of the material is directly attributable to him, it is evident that for the central years the account is told from the Ibelin standpoint. The author’s purpose is to exculpate them for the loss of the kingdom and to blame those in power at the time.

The surviving manuscripts all date from the second half of the 13th century or later and divide into two families, the second of which extends the narrative to 1232, omits the name of Ernoul and adds a colophon including the name of Bernard the Treasurer, probably the compiler of this recension. The best surviving manuscript from the first family, and the closest to the archetype, is the illustrated 13th-century St. Omer, BM, 722. Shorn of its opening section to 1184, Ernoul was abridged and appended to the translation of

→ William of Tyre (the so-called *Eracles*), thus forming the first branch of the continuations to 1232. MORGAN saw in the Lyon text of the *Eracles* (Lyon, Bibliothèque Municipale, ms. 828) the closest representation of Ernoul’s original text for 1184–97, but more recent scholarship has challenged this view. The lively variety of the chronicle inspired another anonymous 13th-century compiler to use it as his principal source for the even more heterogeneous → *Estoires d’Outremer*.

#### Bibliography

Text: L. DE MAS-LATRIE, *La Chronique d’Ernoul et de Bernard le Trésorier*, 1871.

Literature: B. HAMILTON, *The Leper King*, 2000, 6–11. M.R. MORGAN, *The Chronicle of Ernoul and the Continuations of William of Tyre*, 1973.

MARGARET JUBB

### Chronicon Estense

14th century. Italy. Anonymous, annalistic account of the history of Ferrara, focussing on the Este dynasty, from 1095 to 1393, with additions to 1478. The author of the chronicle is unknown, but the detailed knowledge of the domestic history of the Este family suggests a notary working in the dynasty’s chancery.

The chronicle begins in the framework of a universal history in 328 with an account of the martyrdom of Saint Ursula and is a derivative annalistic account until the rise of Ghibelline power in northeast Italy in the 13th century. With the election of the Este dynasty as the lords of Ferrara in the 1280s, the chronicle becomes a detailed account of Ferrara’s political history, within the geographical context of north Italy, providing numerous notices of the domestic history of the ruling family. It is especially valuable for its account of Ferrara’s war with Venice in 1308–10 and the rise of Cangrande della Scala to power in the early years of the Trecento. The Chronicle remains the fullest narrative of the rule of Este lords over Ferrara and Modena in the second half of the 14th century.

The *Chronicon Estense* is preserved in two manuscripts: Modena, Biblioteca Estense, a.H.3.13 and Modena, Biblioteca Estense, a.W.3.15. Since the critical edition by BERTONI and VICINI was never completed, MURATORI’s 18th century. *Rerum italicarum scriptores* edition must be consulted for events after 1354.

## Bibliography

Texts: A. MURATORI, RIS 15, 1729, 299–548. G. BERTONI & E.P. VICINI, *Chronicon estense, cum additamentis usque ad annum 1478*, RIS<sup>2</sup> 15, 3, 1908–37, 1–192.

Literature: B. ANDREOLLI et al., *Repertorio della cronachistica emiliano-romagnola (secc. IX–XV)*, 1991, 161–205. *RepFont* 3, 330.

BENJAMIN G. KOHL

### Cronicó dels fets d'Ultramar (Chronicon of the Deeds of Overseas)

13th century. Catalonia. An annalistic chronicle in Catalan, related with the Languedocien group (→ *Chronicon Dertusense I*). It begins with *lo passatge dels peregrins per consell de l'hermità* and continues until the death of the prince of Antioch in 1275. It was used by the author of the → *Dietari del capellà d'Alfons el Magnànim*, who transcribed the period 1080–1239. The manuscript is Barcelona, Biblioteca de Catalunya, ms. 152, fol. 29<sup>v</sup>–109<sup>r</sup>.

## Bibliography

Text: J. SANCHIS SIVERA, *Dietari del Capellà d'Anfós el Magnànim*, 1932.

Literature: M. COLL I ALENTORN, "La historiografia de Catalunya en el període primitiu", in *Historiografia*, 1991, 11–62. C. DOMÍNGUEZ, "Repertorio de materiales hispanomedievales para el estudio de las cruzadas: 1. El manuscrito 152 de la Biblioteca de Catalunya", *Boletín Bibliográfico de la Asociación Hispánica de Literatura Medieval*, 11 (1997), 505–18.

DAVID GARRIDO VALLS

### Cronica Fiorentina compilata nel secolo XIII (Florentine chronicle compiled in the 13th century)

post-1297. Italy. Vernacular town chronicle of Florence, the modern title of which originates with PASQUALE VILLARI. Its author cannot be the poet and politician Brunetto Latini as was long supposed, since the narrative extends beyond his death in 1294. The acephalous autograph, Florence, BNC, MS II IV 323, lacks the opening; the first folio is numbered 39. A complete copy from

the 15th century can be found in Florence, BML, Laurentianus Gaddianus, 77.

The chronicle divides into three quite distinct parts. The first is a vernacular summary of the *Chronicon* of → Martin of Opava from the incarnation until 1180. In the incomplete autograph manuscript, it begins only in 1050. The layout of this section is interesting, with Martin's text in the centre and other sources in the left and right margins. The second part (1181–1249) focusses on Florence, using material related to the → *Gesta Florentinorum*, but with a gap for the years 1220–26. The third part (1285–97), which corresponds to the time when the chronicle was written, is the most original. The chronicle contains a list of the consuls and podestas of Florence since 1180.

## Bibliography

Texts: P. VILLARI, *I primi due secoli della storia di Firenze*, 1945, 511–84. O. HARTWIG, *Quellen und Forschungen zur ältesten Geschichte der Stadt Florenz*, 1880, t. II, 221–37 [partial].

Literature: G.A. BRUCKER, *Florentine politics and society*, 1962. A. DEL MONTE, "La storiografia fiorentina dei secoli XII e XIII", in *Bullettino dell'Istituto Storico Italiano per il Medioevo e Archivio Muratoriano*, 62 (1950), 184–7. O. HARTWIG, "Die Sogenannte Chronik des B. Latini", in *Quellen und Forschungen zur ältesten Geschichte der Stadt Florenz*, 1880, II, 209–21. P. SCHEFFER-BOICHORST, "Gesta florentinorum", in *Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 12 (1872), 427–68. B. SCHMEIDLER, "Studien zur Tholomeus von Lucca, 3, Zur Wiederherstellung der Gesta Florentinorum", *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 34 (1909), 725–36. *RepFont* 3, 333.

COLETTE GROS

### Chronique de Flandre du XIV<sup>e</sup> siècle [Ancienne chronique de Flandre; Chronique de Flandre abrégée]

14th century. France (St. Omer). History of the county of Flanders from its origins (792) until 1342, which was written between 1342 and 1360 in Middle French. Because of its sources (one of the French versions of → *Flandria generosa*, → Anonyme de Béthune's *Chronique des rois de France*, → *Récits d'un ménestrel de Reims*

and possibly a source common to the → *Chronographia regum Francorum*), the compilation displays a Flanders-centred narrative only up to 1128. Fourteen of the seventeen identified manuscripts include continuations. The most popular of these extended the narrative up to 1384 and is preserved in two versions. The shorter, in Paris, BnF, fr. 5611, was printed by Denis Sauvage (Lyon) in 1562. The longer and more detailed version is known in seven manuscripts (e.g. Brussels, KBR, II 6175). Sometimes misleadingly called *Chronique de Flandre abrégée*, it actually revises and expands the original text. The *Chronique de Flandre* was used in the → Lescot version of the → *Grandes Chroniques de France*.

Some scholars have referred to this work as the *Ancienne chronique de Flandre*, but this title is more commonly used for its source, the French translations of the *Flandria Generosa*.

## Bibliography

Text: K. DE LETTENHOVE, *Istore et croniques de Flandres*, 1879–80.

Literature: *Narrative sources* C032, C033. *RepFont* 3, 334f.

FLORENT NOIRFALISE

### Chroniques de Franche, d'Engleterre, de Flandres, de Lile et spécialement de Tournay

14th / early 15th century. Low Countries. Anonymous Chronicle written in French by two different authors. The *Chroniques* can be divided into three parts. The first part has no clear geographical focus, it treats world history in the period 1001–1297. The second part focuses on the history of the town of Tournai, and the county of Flanders ca 1300–1375. These were probably written by an inhabitant of Tournai in the years 1378–80. The third part, a continuation until 1390, was written by another author, shortly after 1404. This continuation has a broader scope again, placing the events in a universal context. The chronicle is followed by a few isolated remarks about events happening in Tournai in 1424 and 1431, probably inserted by a copyist. Especially the second part of the *Chroniques* is very informative and detailed about the events happening in Tournai. Manuscript: Brussels, KBR, 7383.

## Bibliography

Text: A. HICQUET, *Croniques de Franche, d'Engleterre, de Flandres, de Lile et spécialement de Tournay*, 1938. V. LAMBERT, *Chronicles of Flanders 1200–1500. Chronicles written independently from 'Flandria generosa'*, 1993, 102–7.

Literature: *RepFont* 3, 340.

ROBERT STEIN

### Cronica fratrum minorum de observantia provinciae Boznae et Hungariae (Chronicle of the Observant Franciscans of the province of Bosnia and Hungary)

15th–17th century. Hungary. A collective work in Latin attributed to several Hungarian authors: Blasius Szalkai (covered the years 1313–1417), Gregorius Újlaki (1452–1504), Nicolaus Buzjáki (1510–33) and Michael Somlyai (1533–1642), with appendices by anonymous others. Beginning with early 14th-century events and the origins of the missions to Bosnia, it offers a detailed record of the settlement of the Observant Franciscans in Hungary: *Ecce ubi Observantia Minorum de Hungaria, ubi radicem habuit, et in tantam altissimam crevit arborem* (see where the observance of the Minorites is in Hungary, where it has put down roots, and into what a tall tree it has grown), including matters of liturgy, the battle of Mohács (1526) and the appearance of the Lutheran Reformation. Structured according to the years and the *vicarius* of the order, the *Cronica* provides samples of papal and Franciscan correspondence. A ten-line poem in honour of Pelbartus of Temesvár is inserted into the prose text. The Latin vocabulary reflects such contemporary usage as the French loan in *multae guerrae* (many wars) at the year 1457. The first appendix to the work is a list of some seventy Franciscan friars killed in battle 1526–63. The first part survives in Munich, BSB, clm 9071 (15th century).

## Bibliography

Text: F. TOLDY, *Analecta monumentorum Hungariae* 1, 1862, 213–315.

Literature: *RepFont* 3, 399.

ELOD NEMERKENYI

## Crónica da Fundação do Mosteiro de S. Vicente

(Chronicle of the Foundation of the Monastery of S. Vincent)

12th century. Portugal. Anonymous Latin chronicle by an author close to the royal entourage and court, almost certainly a member of the Regular Canons of the monastery of St. Vincent of Lisbon. On the surface a simple monastic chronicle, it is clear from the outset that this Latin text was written with a much more complex political agenda. It provides us with vivid and abundant information about the conquest of Lisbon, and the relations between the King, the Anglo-Norman bishop of Lisbon, Gilbert, the Crusaders and the Regular Canons. It is also a rare source for ecclesiastical rivalries in Lisbon, and for the political context of the town during the 12th century. The text is preserved in a 13th-century manuscript, Lisbon, Torre do Tombo, CF, ms. 152. It was translated into Portuguese during the 15th century.

### Bibliography

Texts: A. HERCULANO, *PMH, Scriptores*, I, 92. A.A. NASCIMENTO, "Notícia da Fundação do Mosteiro de S. Vicente de Lisboa", in *A Conquista de Lisboa aos Mouros. Relato de um Cruzado*, 2007, App. I, 177–99.

Literature: M.J.V. BRANCO, "A Conquista de Lisboa na estratégia de um poder que se consolida", in *A Conquista de Lisboa aos Mouros*, 2007, 9–54 (n.96). S. LAY, "Miracles, martyrs and the cult of Henry the crusader in Lisbon", *Portuguese Studies*, 24 (2008), 7–31. A.A. NASCIMENTO, "Notícia", 200–1. *RepFont* 3, 371.

MARIA JOÃO BRANCO

## Chronicle of Furness

13th century. England. Latin chronicle from 1198 to 1298, finished soon after 1298 as a continuation of → William of Newburgh's *Historia rerum Anglicarum*, probably by a monk of the Cistercian abbey of Furness in Lancashire (Cumbria). It copies and expands the → *Annals of Stanley* for the years 1202–70. Its main focus is on local history and on the history of the Isle of Man. The entries on the Barons' War (1264–67) show the chronicle's pro-baronial bias. Later, it strongly favours Edward I, regarding him as a bulwark

against Scottish border raids. Originally, the text ended in 1275 but it was taken up again in 1289. The gap can be explained by Edward's instructions to insert letters at that point concerning the problem of the Scottish succession. The only surviving manuscript (London, BL, Cotton Cleopatra A.i) is a book-hand copy with no break in the handwriting at the lacuna in the text.

### Bibliography

Text: R. HOWLETT, *Continuatio chronici Willelmi de Novoburgo ad annum 1298*, RS 82, 2, 1885, lxxxvii–xci, c–ci, 503–583.

Literature: GRANSDEN, *HWE* 1, 406–7, 421, 439, 441–43.

KATRIN BEYER

## Cronijck van Gelre [Geldernsche Chronik]

15th century. Low Countries. A verse chronicle of the house of Geldern in Low German / Middle Dutch. The chronicle opens in the style of a world chronicle with Adam and the patriarchs, surveys Troy, Alexander, Caesar and Charlemagne, then turns to the foundation of the Cistercian and Premonstratensian orders, the conquest of Jerusalem and the death of Bernhard of Clairvaux. The main territorial history begins with the death of Gerhard of Guelders in 1216, followed by an often detailed account of the genealogies of the houses of Guelders, Brabant and Cleves. Events of imperial and world history are scattered through this, often confused and inaccurate, as when the siege of Acre is brought forward 90 years. The chronicler's interest in warfare—not only local—is apparent, with reports of fires, plague, corn prices or monastic foundations taking second place. The report breaks off almost abruptly in 1437 with a note on the price of rye and a final detailed list of genealogical data. The text is transmitted in Anholt, Fürstlich Salm-Salmsche Bibliothek, Schmitz 42, fol. 214<sup>r</sup>–222<sup>r</sup> (see → Manuscript of Anholt).

See also the similarly-named *Kroniek van Gelre*, a version of the → *Beginsel des lantz van Gelre*.

### Bibliography

Text: A. MEISTER, "Niederdeutsche Chroniken aus dem XV. Jahrhundert", *Annalen des historischen Vereins für den Niederrhein*, 70 (1901), 47–63.

Literature: H. BECKERS, "Mittelniederdeutsche literarische Handschriften in westfälischen

Adelsarchiven und -bibliotheken", *Niederdeutsches Wort*, 34 (1994), 39. A. BÖHMER, "Handschriftenschatze westfälischer Bibliotheken", *Zentralblatt für Bibliothekswesen*, 26 (1909), 350. U. HINZ, *Handschriftencensus Westfalen*, 1999, 336–7. H.-F. ROSENFELD, *Mittelniederländische Reimchroniken*, 1939, 257–99. L. SCHMITZ, *Inventare der nichtstaatlichen Archive des Kreises Borken*, 1901, 15–18. H. PARIGGER, *VL<sup>2</sup> 2. Narrative Sources NL0516. RepFont* 3, 344.

MONIKA SCHULZ

## Chronica de Gelria

ca 1500. Low Countries. Anonymous short notes in Latin about the counts and dukes of Guelders beginning in the 13th century, and ending in the year 1402. It was written at the end of the 15th or early in the 16th century. The *Chronicon de Gelria* is inserted in the manuscript with the second edition of → Johannes a Leydis's *Chronicon comitum Hollandiae et episcoporum Ultraiectensium*: Brussels, KBR, 8343, fol. 124<sup>r</sup>–127<sup>r</sup>. There is no edition.

See also → *Cronijck van Gelre*.

### Bibliography

Literature: *Narrative Sources NL0518*.

AART NOORDZIJ

## Crónica General Vulgata

later 14th century. Castile (Iberia). A late version of Alfonso X's Castilian-language → *Estoria de Espanna*, this anonymous chronicle of the history of Spain from its origins to the end of the reign of Vermudo III (1028–37) compiles sections of the first and second versions of the *Estoria* on some 300 folios. The *Versión primitiva* (ca 1270) was used for ancient and Gothic history, the *Versión crítica* (ca 1283) for the history of León and Castile from Pelayo to Vermudo III. The linking of these sources must have taken place after 1350. Since the manuscript of the *Versión crítica* used by the chronicler was defective, he corrected a number of lacunae by copying from a different manuscript deriving from the *Versión primitiva*. This contamination took place because of his love of epic poems, which were abridged or lacking in the manuscript of *Versión crítica* which he had to hand. The resulting text was published by Florián de Ocampo, chronicler of Carlos V (Zamora, 1541), and hence became the "vulgate"

text of the *Estoria*. The *Crónica General Vulgata* had a notable influence on subsequent Spanish historiography and literature. Only some minor deviations in the print can be attributed to the editorial work of Ocampo. There are five manuscripts of which El Escorial, RMSL, Y.I.9 and Madrid, BNE, ms. 10.216 are perhaps the most representative; Madrid, BNE, ms. 829 has some contaminations.

### Bibliography

Text: M. BUSTOS, *La Crónica General Vulgata: Estudio y edición crítica*, 1994.

Literature: M. BUSTOS, "Crónica General Vulgata", in C. Alvar & J.M. Lucía, *Diccionario filológico de la literatura medieval española*, 2002, 341–50.

INÉS FERNÁNDEZ-ORDÓÑEZ

## Crónica Geral de Espanha de 1344—segunda redacção (General Chronicle of Spain of 1344—second redaction)

late 14th century, possibly 1380s, or on another view ca 1400. Portugal. This chronicle in Portuguese prose revises and reworks → Pedro Afonso's *Crónica de 1344* with further sources, of which the most important is the first part of the → *Estoria de Espanna*. In the 317 folios of the principal manuscript (Lisbon, Biblioteca da Academia das Ciências, I Azul), it covers a time span that runs from the Creation of the World to the kingdom of Fernando III of Castile and León. Unlike Pedro Afonso's first redaction, this version adds considerable information for the ancient history of the Iberian Peninsula and its conquerors, particularly the Romans.

Unlike the Alfonsine texts, this chronicle expands some epic narratives and develops the formation and the history of the Portuguese kingdom. Of special interest are the epic and legendary narratives, namely the achievements of Hercules in the Iberian Peninsula, the stories of the Visigothic kings Bamba and Rodrigo, the mention of Charlemagne's youthful exploits, the reference to Bernardo del Carpio (Roland's Iberian counterpart), the legends of the beginnings of Castile (count Fernán González, the seven *infantes* of Salas, the "treacherous countess" and *infante* García), the epic feats of the Cid and, above all, the deeds of the first Portuguese king,

Afonso Henriques. There are five manuscripts in Portuguese, and three in a Castilian translation (e.g. Madrid, BNE, ms. 10814 and ms. 10815).

#### Bibliography

Text: L.F.L. CINTRA, *Crónica Geral de Espanha de 1344*, II–IV, 1954, 1961 and 1990.

Literature: D. CATALÁN, *De Alfonso X al conde de Barcelos*, 1962. L.F.L. CINTRA, *Crónica Geral de Espanha de 1344*, vol. I, 1951. I.B. DIAS, *Metamorfoses de Babel: A historiografia ibérica (sécs. XIII–XIV): Construções e estratégias textuais*, 2003. *RepFont* 3, 329f.

ISABEL BARROS DIAS

### Chronicon de Gestis Normannorum in Francia

(Chronicle of the deeds of the Normans in France)

12th century. France. Compilation of extracts from the → *Annales Bertiniani* and → *Annales Vedastini* concerning the Vikings in Normandy covering 833–912, possibly using an immediate source like St. Omer, BM, 706, where the St. Bertin and St. Vaast texts appear in a single document. It is inserted into the *Liber floridus*, a miscellany ascribed to → Lambert of Saint-Omer. Main manuscript: Ghent, UB, ms. 92 (dated 1121).

#### Bibliography

Text: A. DEROLEZ, *Liber Floridus codex autographus bibliothecae universitatis Gandavensis*, 1968, 423–30.

Literature: *RepFont* 3, 396.

GRAEME DUNPHY

### Cronica de gestis principum a tempore Rudolphi regis usque ad tempora Ludovici imperatoris

after 1327/28. Germany. Dynastic chronicle written by an anonymous monk of the Cistercian monastery of Fürstenfeld (near Fürstenfeldbruck).

The unknown author of the *Chronica* likely hailed from Straubing and spent his youth in Prague. Not later than in 1290 he became monk at Fürstenfeld, which can be considered as a Witeltsbach *Hauskloster*. The *Chronica* runs from the coronation of Rudolf I of Habsburg in 1273 to 1326. Without ever having left the environment

of his monastery the author gives an account on the sovereigns of his time: Rudolf of Habsburg, Adolf of Nassau, Albrecht I, Heinrich VIII and Ludwig the Bavarian. His description is pro-Witeltsbach and he is especially well-informed about the incidents in the duchy of Bavaria.

Of his own narration the Anonymus says he wrote *stilo grosso vel etiam impolito*. From the classical authors Horace, Ovid and Virgil he takes over some phrases and terms. The sources of the *Chronica* are not clearly identifiable. Certainly he used a letter from pope Clemens V to Duke Rudolf of Bavaria and → Martin of Opava. The sole manuscript is conserved in Munich, BSB, clm 2691.

#### Bibliography

Text: G. LEIDINGER, *Bayerische Chroniken des 14. Jahrhunderts*, MGH SRG in usum schol. 19, 1918, 1–104. *RepFont* 3, 422.

KAI-HENRIK GÜNTHER

### Chronicles of Glarus

ca 1450–1473. Eastern Switzerland. The two earliest historical works of Glarus are adaptations of the various redactions of the Early Modern German → *Chronik der Stadt Zürich*. In St. Gallen, Stiftsbibliothek, cod. 631, the mixed version AB 1 of the Zürich town chronicle is combined with a shortened chronicle of Jakob → Twinger von Königshofen. The redactor, who dated his text 1473, changed the first person plural perspective by converting the pronouns to *die von Zürich* (the people of Zürich) and emphasized the participation of Glarus in the historical events.

Similar tendencies can be seen in the St. Gallen, Stiftsbibliothek, cod. 643, which contains an adaptation of version D of the town chronicle, copied around 1460 by the Glarus scribe Rudolf Mad. The redactor, who presumably was not identical with Mad, but compiled his text a few years earlier, revised the passage on the Battle of Näfels according to local sources (esp. the oldest *Fahrtsbrief*, an account of the battle read at the annual commemoration, the so-called *Näfelser Fahrt*) and accentuated the cohesion of the Swiss Confederation. Mad continued this text with several notes on local history. A further Glarus chronicle written by Mad's predecessor as scribe, Jakob Wanner, mentioned by Aegidius Tschudi, is lost.

#### Bibliography

Text: J. DIERAUER, *Chronik der Stadt Zürich*, 1900 [excerpts].

Literature: E. DÜRR, *Die Quellen des Ägidius Tschudi in der Darstellung des alten Zürichkrieges*, 1908, 71–87. E. DÜRR, "Die Chronik des Rudolf Mad", *Basler Zeitschrift für Geschichte und Altertumskunde*, 9 (1910), 95–110. F. GALLATI, "Gilg Tschudi und die ältere Geschichte des Landes Glarus", *Jahrbuch des historischen Vereins des Kantons Glarus*, 49 (1938), 1–398. R. GAMPER, *Die Zürcher Stadtchroniken und ihre Ausbreitung in die Ostschweiz*, 1984, 132–6, 179–80 & 188–9.

GABRIEL VIEHHAUSER

### Chronicon Glastenburiense a coronatione R. Gulielme I ad Ann. 1388

14th century. England. The title of this chronicle, preserved in BL, Cotton Cleopatra D.iv, is misleading; it may have been produced at Glastonbury abbey, but it has little to do with the abbey: it consists of the final part of → Higden's *Polychronicon*, beginning with William the Conqueror's coronation in 1066 (*Polychronicon*, Bk. 7, ch. 1) and ending with an extension to the 15th year of the reign of Richard II (1388). This chronicle is not related to → John of Glastonbury's chronicle. It has not been determined whether the Higden section is from the second (1340s) or third (ca 1352) recension of the *Polychronicon*.

#### Bibliography

Literature: *Catalogue of the Manuscripts in the Cottonian Library Deposited in the British Museum*, 1802, 583.

EDWARD DONALD KENNEDY

### Chronicles of Gloucester Abbey

12th–14th century. England. Latin annals, chronicles and cartulary chronicles by Benedictine monks including Gregory of Caerwent (fl. 1290) and Walter Frocester, abbot of Gloucester (1382–1412). Though only one of its chronicles is preserved in its entirety, it is clear that St. Peter's Abbey, Gloucester, was a major centre of historical writing throughout the later Middle Ages.

The one text which survives complete is the recension of the cartulary chronicle which was

prepared by (or for) Walter Frocester. It survives in three manuscripts, the most important of which is Gloucester, Cathedral Library, ms. 34. This work dates from ca 1400, but it clearly represents the culmination of a long tradition of compiling such texts going back to 1100, if not earlier. This much is demonstrated by → John of Worcester's use of a Gloucester work of this kind. John's own *Chronicula*, a breviate version of his *Chronica chronicarum*, also travelled to St. Peter's where it was continued by a monk of the abbey. In the manuscript (Dublin, Trinity College, ms. 503, fol. 113<sup>v</sup>–151<sup>v</sup>) this work ends imperfectly in 1141, but it might, judging by the appearance of the scribe's hand, have extended as far as ca 1150.

Evidence for another 12th-century Gloucester chronicle, one compiled in the early 1180s, is to be found in the → *Winchcombe Chronicle*: the continuation to this work was derived from a chronicle probably compiled at St Peter's. The same work was used by → Gervase of Canterbury in his *Chronica*: it is by this route that Gervase appears to have derived the material which he shares with John of Worcester's *Chronica chronicarum* and the *Chronicula*. The same chronicle also seems to lie behind various western English annalistic compilations, including the → *Tewkesbury Annals* (BL, Cotton Cleopatra ms. A.vii, fol. 9<sup>r</sup>–58<sup>r</sup>).

There is also good evidence for the existence of a third Gloucester chronicle, one compiled at the end of the 13th century. This work has been lost except in so far as it is attested in a series of "notes" made by the 16th-century antiquarian Laurence Nowell (BL, Cotton Vespasian ms. A.v, fol. 195<sup>r</sup>–203<sup>v</sup>); yet it was clearly a work of some substance, extending from before 681 through to the year 1290. Its author, Gregory of Caerwent, was a monk of the abbey.

Definitive evidence that → Robert of Gloucester, the author of a major chronicle in Middle English verse, was a monk at St. Peter's is lacking.

#### Bibliography

Text: W.H. HART, *Historia et cartularium monasterii sancti Petri Gloucestriae*, RS 33, 1884–93, 13–125 [Frocester's Cartulary-Chronicle]. R.R. DARLINGTON, P. MCGURK & J. BRAY, *The Chronicle of John of Worcester*, 1998, 3, 154–305 [the Gloucester continuation to the *Chronicula*].

Literature: C.T. BERKHOUT, "Lawrence Nowell (1530–ca. 1570)", in H. Damico, *Medieval Scholarship: Biographical Studies in the Formation of*

*a Discipline*, 2, 1998, 3–17. C.N.L. BROOKE, *The Church and the Welsh Border in the Central Middle Ages*, 1986. P.A. HAYWARD, *The Winchcombe and Coventry Chronicles: Hitherto Unnoticed Witnesses to the Work of John of Worcester* [forthcoming].

PAUL ANTONY HAYWARD

## Chronica Gothorum

### Pseudoisidoriana

(Gothic chronicle falsely ascribed to Isidore)

12th century. Southern France. The anonymous compiler may have been working in the Benedictine monastery of Aniane. A universal history of Spain from the sons of Noah to the Islamic conquest (711) based on a translation from Arabic of a collection of Latin texts similar to those used by the compiler of the → *Chronicle of 754*; the Arabic translation, which may date before 955, is revealed by garbled toponyms and strange interpolations, including the description of the emperor Hadrian as *peritus in arabica lingua et latina* (skilled in the Arabic and Latin languages). However, the chronicle's perspective on the conquest—that Tariq ibn Ziyad restored peace to the peninsula—is diametrically opposed to that of the *Chronicle of 754*. The text explains the origin of Spanish Era dating in Augustus' decree that a tax in bronze should be collected to pave the banks of the Tiber—a misunderstanding of the word *aes*. The chronicle survives in a single autograph manuscript, Paris, BnF, lat. 6113 (fol. 27–49; 50–62), collected by Pierre Pithou (1539–96). It includes brief extracts taken mainly from → Orosius' *Histories* which look like an attempt to restore an orthodox, providential tone to a unique chronicle which may never have been copied or cited.

### Bibliography

Text: F. GONZÁLEZ MUÑOZ, *La chronica gothorum pseudo-isidoriana (ms Paris BN 6113)*, 2000. T. MOMMSEN, *Historia Pseudoisidoriana*, MGH AA II (1894) 267–95.

Literature: A. CHRISTYS, "How can I trust you, since you are a Christian and I am a Moor?", in R. Corradini, Rob Meens, C. Pössel & P. Shaw, *Texts and Identities in the Early Middle Ages*, 2004. P. GAUTIER-DALCHÉ, "Notes sur la Crónica Pseudo-Isidoriana", *Anuario de Estudios Medievales*, 14 (1984), 13–32.

ANN CHRISTYS

## Chronik des Gotzhaus St. Gallen (Chronicle of the monastery of St. Gall)

end of the 15th century. Switzerland. This prose chronicle in High German with Latin Insertions illuminates the events leading up to the *St. Gallerkrieg* (War of St. Gall) in the years 1489/90. It recounts the foundation of the monastery of Rorschach in 1485 and the prehistory of the so-called *Rorschacher Klosterbruch*, the destruction of the still unfinished building by the supporters of the town of St. Gall and of Appenzell in 1488. The origins of the chronicle may lie in the circles of the ruling abbot Ulrich Roesch, the initiator of the new claustral building, which was to replace the monastery of St. Gall. Thus the text is, as MARCHAL stresses, less a chronicle than a *Denkschrift*, a *pro memoria* assembling files and documents of the new foundation as well as an account of the damages suffered by the demolition. These detailed lists of damages offer a great deal of information about the possessions of the monastery, and provide a concrete insight into the incidents during its destruction: *Item vil hüener erschlagen und ertöt und drü veisser swin gestochen und die gessen, tund 16 guldin* (Item many chickens were slain and killed, and three fat pigs were butchered and eaten, amounting to 16 guldin). The manuscript is St. Gall, Stiftsarchiv, cod. B 221, fol. 28<sup>r</sup>–136<sup>r</sup>.

### Bibliography

Text: J. HARDEGGER, "Kurze Chronik des Gotzhaus St. Gallen (1360–1490), von einem unbekanntem Conventualen, besonders der Klosterbruch zu Rorschach, mit darauf bezüglichen Verträgen und Liedern", *Mitteilungen zur vaterländischen Geschichte*, 2 (1863), 1–81.

Literature: J. DUFT, *Der Bodensee in Sankt-Galler Handschriften*, 1979, 24–27. G.P. MARCHAL, *VI*<sup>2</sup> 1. *RepFont* 3, 439.

STEPHANIE SEIDL

## Chronicon Gozecense

[*Libellus de fundatione monasterii Gozecensis*]

1156? Germany. A Latin chronicle of the period 1041–1135, written by an anonymous monk of Goseck. The chronicle charts local history from the founding of the monastery by the counts of Goseck, and recounts the deeds of the comital family. It contains accounts of the elections and

incumbencies of abbots and of the births, marriages and deaths of the counts, but also more remarkable events, such as the murder of the young Friedrich III of Saxony, who was stabbed in the back during a hunt. Imperial issues are marginal, mentioned only when they relate to local events. The author strove to describe local events precisely and to authenticate them with authoritative references, which however tend to be vague.

The chronicle is divided into two books, each of 29 chapters. The first is probably based on oral tradition, but also on written documents such as classical literature and the Bible, official records and catalogues of abbots. The use of → Adam of Bremen and → Lambert of Hersfeld has been mooted, but not yet definitely established. The second book, written as an eyewitness account, starts with year 1100 and ends with the short mention of the emperor Lothar's Whitsun celebration in Merseburg in 1135.

As the last chapter ends abruptly without the usual salutations and formulae, though these are found in the final chapter of the first book, AHLFELD deduced the sudden death of the author and suggested 1135 as a writing date. WATTENBACH and SCHMALE argue more plausibly that the work was written after 1156, because of a mention of the death of Abbot Windolf in that year: *digne memorie abbas Uuindolfus ecclesiam illam gubernauit II*.

Manuscripts: Leipzig, UB, ms. 1325 (12th century); Göttingen, UB, 4 cod. ms. hist 88 (16th century); Wolfenbüttel, Herzog August Bibliothek, cod. Guelf. 76. 30. Aug. 2<sup>o</sup> (16th century). *Editio princeps*, Joachim Johann Mader (Helmstedt 1665). There is no title in the manuscript. Mader called the work *Libellus de fundatione monasterii Gozecensis*. The title *Chronicon Gozecense* originates with KÖPKE.

### Bibliography

Texts: R. KÖPKE, "Chronicon Gozecense", *Annales aevi Suevici*, MGH SS 10, 1852, 140–57 [edition based on the two late manuscripts]. R. AHLFELD, "Die Gosecker Chronik (Chronicon Gozecense) (1041–1135)", *Jahrbuch für die Geschichte Mittel- und Ostdeutschlands*, 16/17 (1968), 1–49 [edition of the Leipzig manuscript]. Literature: R. AHLFELD, "Das Chronicon Gozecense", *Deutsches Archiv für Erforschung des Mittelalters*, 11 (1954/55), 74–100. R. AHLFELD, "Die Gosecker Chronik (Chronicon Gozecense) (1041–1135)", *Jahrbuch für die Geschichte Mittel- und Ostdeutschlands*, 16/17 (1968), 1–49.

D. HUSCHENBETT, "Eine Mord- und Minne-Geschichte aus Thüringen. Zur Darstellung der Ermordung des sächsischen Pfalzgrafen Friedrich II. durch Ludwig den Springer, Graf von Thüringen", in D. Rödel & J. Schneider, *Strukturen der Gesellschaft im Mittelalter. Interdisziplinäre Mediävistik in Würzburg*, 1996, 35–49. F. KURZE, "Zur Kritik des Chronicon Gozecense", *Neues Archiv*, 12 (1886), 189–202. W. WATTENBACH & F.-J. SCHMALE, *Deutschlands Geschichtsquellen im Mittelalter. Vom Tode Kaiser Heinrichs V. bis zum Ende des Interregnum*, 1976, 418. *RepFont* 3, 347.

LEILA WERTHSCHULTE

## Chronicon Gradense

late 11th–12th century. Italy. Anonymous Latin chronicle often considered a fragment of the so-called *editio prima* of the → *Chronicon Altinate*, though this remains a subject of debate, as it also circulated in an independent handwritten tradition, as two early manuscripts attest: Vatican, BAV, urb. lat. 440, (from which depend three other codices); and Venice, Seminario Patriarcale di Venezia, ms g. III. 10.

The Chronicle is composed in two parts, written by two different hands in the Vatican manuscript. The first part, considered to have been written first, is based on the *Chronicon Altinate*, and narrates how Torcello, an island in the Venetian Lagoon, and adjacent areas were peopled. It focuses on the government of the *tribunus Arius* and the bishop *Maurus*. This material is probably connected to the jurisdictional rights of Torcello's Church over certain ecclesiastical properties. The second part, based on older material and considered as a later addition, affirms that after Barbarian invasions the island of Grado off the coast of Trieste is the new patriarchal seat instead of Aquileia. It was written during one of the many controversies between Grado and Aquileia about the seat for the jurisdiction of Venetian and Istrian dioceses.

### Bibliography

Texts: G. MONTICOLO, *Cronache veneziane antichissime*, 1890. R. CESSI, *Origo civitatum Italiae seu Venetiarum (Chronicon Altinate et Chronicon Gradense)*, 1933. L. FEDALTO & L.A. BERTO, *Cronache*, 2003.

Literature: A. CARILE, "Chronica Gradenisa nella storiografia veneziana", *Antichità Altoadriatiche*, 17, 1 (1980), 111–38. G. Fasoli, "I fondamenti della storiografia veneziana", in A. Pertusi, *La*

*storiografia veneziana fino al secolo XVI. Aspetti e problemi*, 1970, 11–44. *RepFont* 3, 347.

ROBERTO PESCE

## Chronik der Grafen von Bentheim (Chronicle of the Counts of Bentheim)

post-1485. Northern Germany. Anonymous prose chronicle in Low German covering the history of the county of Bentheim (Lower Saxony), concentrating on the figures of the ruling counts from the reign of Otto von Salm-Rheineck (d. 1150) to that of the "good" Everwin II (1473–1530). The last entry dates to 1485. The bulk of the work deals with the sometimes troubled relations with their feudal lord, the bishop of Utrecht, and with land acquisitions until the extinction of the male line at the death of Bernhard I in 1421. The last two pages of the chronicle are devoted to the first counts of Bentheim from the house of Güterswick. Interestingly, the author gives much room to an account of the early history of the county until the mid-13th century, including detailed accounts of particular events such as the battle of Ane (1227), and shows a particular interest in the piety of some counts such as Otto IV and Bernhard I. Otto is praised for his generosity towards religious institutions. The long and detailed account of the piety of Bernhard, his devotions, his death and funeral shows striking similarities with the corresponding passage in the → *Frensweger Chronik*. The sole manuscript is Berlin, SB, mss. 812, ff. 1<sup>r</sup>–16<sup>r</sup>.

### Bibliography

Text: H. BIERSCHWALE, F. ROOLFS & V. HONEMANN, *Die Chronik der Grafen von Bentheim: Text und Kommentar* [in preparation].

Literature: V. HONEMANN, "Eine mittelalterliche Chronik der Grafen von Bentheim", in V. Hone-mann, H. Tervooren & C. Albers, *Sprache und Literatur des Mittelalters in den Nideren Lan-den: Gedenkschrift für Hartmut Beckers*, 1999, 135–40.

KERSTIN PFEIFFER

## Cronica der graffen von Cilli (Chronicle of the Counts of Cilli)

post-1460. Germany. A prose chronicle in German on the rise and fall of the Counts of Cilli,

1340–1460. This partisan account provides an important contemporary source for the expansion of Habsburg power in the 15th century. It falls into two parts, plus an appendix with documents relating to territorial acquisitions and the granting of privileges. The core section, possibly written by a Franciscan from Cilli in Styria (now Celje, Slovenia), covers the years from the elevation of the noble family of Sanneck (Žovnek) to counts of Cilli in 1341 and subsequently to princes of the Holy Roman Empire in 1436. The second part continues until the violent death of the last count, Ulrich II, in 1456 and gives a summary of the ensuing struggles until 1460, when the House of Habsburg inherited the Cilli territories. The focus is clearly on the increasing economic power of the Counts and their political position in Hungary and the German Empire. The work as a whole is prefaced by a translation of the *Vita Maximiliani* and an introductory epistle which dwells on the importance of historical writing, suggesting that a prince *mit dem glockenschlagk wird vergessen* (is forgotten by the next toll of the bell) if he is not written about. The chronicle survives in a 16th-century recension in more than 20 manuscripts (e.g. Graz, UB, ms. 1240).

### Bibliography

Text: S. HAHN, *Collectio monnmentorū veterum et recentium ineditorium*, II, 1726, 665–764. F. KRONES, "Die Freien v. Saneck und Ihre Chronik als Grafen von Cilli", in *Die Cillier Chronik*, 2, 1883.

Literature: A. LHOTSKY, *Quellenkunde*, 350–51. W. STELZER, *VL*<sup>2</sup> 1. *RepFont* 3, 311.

KERSTIN PFEIFFER

## Cronica delle guerre d'Italia (Chronicle of the Italian Wars)

ca 1520. Italy. Verse chronicle of the Italian Wars of 1494–1518. In 817 stanzas of 8 hendecasyllables in Italian vernacular, but with occasional single Latin verses appearing in the text. The work is divided into 13 parts of differing length. It focuses mainly on Venice and its participation in the war, especially the Padua n campaign. The author (or the compiler, as some scholars suggest) remains anonymous, though the bias of the writing suggests a Venetian origin. It was published in Venice in 1522 by Paolo Danza (a previous edition is known but lost), and there were a further 10 Italian editions before 1566. In Domenico de'

Franceschi's Venetian edition of 1565, a prose text describing the 1554 French-Imperial conflict for control of Siena is added but appears to be written by a different author. There is no modern edition.

### Bibliography

Literature: A. MEDIN, "I poemetti sulla calata di Carlo VIII e la battaglia di Fornuovo", *Rassegna bibliografica della letteratura italiana*, 7 (1899), 180–81. G. SCHIZZEROTTO, *Otto poemetti volgari sulla battaglia di Ravenna del 1512*, 1968, XXI–XXIII. *RepFont* 3, 356f.

FEDERICO ZULIANI

## Chronicon Hildesheimense

11th–15th century. Germany. Anonymous Latin prose chronicle on the history of the Hildesheim bishopric 815–1079, begun soon after 1079. This important chronicle was inspired by bishop Hezilo of Hildesheim (1054–79) and begun soon after his death, obviously by an anonymous cathedral cleric, at the same time as the *Fundatio ecclesiae Hildesheimensis*.

The chronicle opens with several lists of the Hildesheim bishops, of the clerics who became bishops or archbishops elsewhere, and of deceased priests, deacons and sub-deacons, followed by a list of Frankish-German kings up to Heinrich IV, the latter defining a certain loyalty towards the German kingdom. The concise entries on the individual bishops are partly based on the → *Annales Hildesheimenses*. These catalogues are intended for liturgical commemoration and are thus an important source for many *Gebetsverbrüderungen* (prayer partnerships between religious houses) with other bishoprics and monasteries. Only then does the history of the Hildesheim diocese commence with the legendary foundation by Charlemagne in 815, ending with the death of Hezilo. The text was continued in several stages up to the 15th century, ending with the death of bishop Magnusin 1433.

The *Chronicon Hildesheimense* was used by Wolthere of Hildesheim in his *Vita Godehardi*, and by the → Annalista Saxo. The earliest surviving manuscripts date from the end of 12th century (Wolfenbüttel, HAB, cod. 2<sup>o</sup> extr.115; cod. 4<sup>o</sup> extr. 227).

### Bibliography

Text: G.H. PERTZ, *Chronicon Hildesheimense*, MGH SS 7, 1846, 845–73.

Literature: E. FREISE, "Roger von Helmarshausen in seiner monastischen Umwelt", *Frühmittelalterliche Studien*, 15 (1981), 180–293. D. SCHLOCHTERMEYER, *Bistumschroniken des Hochmittelalters*, 1998, 54–81. *RepFont* 3, 350.

THOMAS SCHAUERTE

## Cronica van der hilliger Stat van Coellen

(Chronicle of the Holy City of Cologne)  
[Koelhoffsche Chronik; Kölner Chronik von 1499]

1499. Germany. Anonymous history of the city of Cologne to the date of writing, written for the print medium in the local German dialect and published the same year by Johan Koehlhoff.

The well-read author was probably a member of the clergy. His work often reads like a compilation of a plethora of other chronicles. Important sources are → Martin of Opava, the *Chronica Agrippina* of → Heinrich von Beeck, → Jacob of Voragine and Gottfried → Hagen's *Reimchronik*. The treatment of his sources is often rather negligent, as much is simply translated into the local dialect without any further comment. Within a chronological structure the author links the history of Cologne with German and European history, especially with the neighbouring countries on the lower Rhine.

The text begins with the creation and the biblical past. From Caesar onwards the succession of the emperors and later the Popes are the backbone of the chronicle. From the 14th century local history prevails. Although there are some mistakes in the chronology, the chronicle is of good quality, and is the only complete medieval account of Cologne's history. From 1446 onwards it is often the only source for certain events. Nevertheless it had little influence on later historical writing. The style is often rather populist, with criticism of emperors and the Church. A certain affinity to anecdotes and legends and a Cologne local patriotism becomes evident. The invention of printing is mentioned as God's gift to reanimate the Christian faith.

### Bibliography

Text: H. CARDAUNS, CDS 13, 1876, 211–640; 14, 1877, 641–1007.

Literature: G. MÖLICH, U. NEDDERMEYER & W. SCHMITZ, *Spätmittelalterliche städtische*



*Geschichtsschreibung in Köln und im Reich: Die 'Koelhoffische Chronik' und ihr historisches Umfeld*, 2001. *RepFont* 3, 313.

MIRIAM WEBER

## Chronica sive Historia de populo Schildorum

(History of the people of Schilda)

15th century. Germany. A very extensive, but mostly lost Latin town chronicle, recording the history of Schilda (Northern Germany) from its foundation in 1199 until its destruction by fire in the 1420s. A recently recovered fragment (two manuscript folios, Laleburg, StB, Lal. III xy) removes all doubt of the existence of this text; previously it had been known only through vernacular excerpts in two German prints of the later 16th century, the authenticity of which had been doubted. However, there is no evidence that the Laleburg fragment is the direct source of the early modern translation.

The manuscript has been badly damaged by worms and fire and is almost unreadable, but it is possible to reconstruct its account of events leading to the catastrophic fire which engulfed the whole town, since when the precise location of the medieval Schilda has been a point of contention. In contrast to the literary, confusing and corrupted vernacular German print versions, the Latin fragment tells of a conflict between Schilda and a certain Maushund (possibly the mayor of Hamelin), which is presented as the main cause of the downfall of the city. The document ends with the lines (possibly a secondary addition by the scribe): *Qui dei gratia est prudens sapiensque, laboret numquam aberrare. Qui se ipsum stultum facit, eum recte irrideas.*

### Bibliography

Texts: A. HAMMER with G. DUNPHY, *Historia Schildorum* [critical edition in preparation]. O. PREUSLER, *Bei uns in Schilda*, 1989 [German version]. Literature: E. AUERBACH, "Das Lalebuch und die Geschichte Schildas: Ein historisch-typologischer Vergleich", *Heute und Morgen*, 17 (1957), 777–83. B. CERQUIGLINI, "Lalebuch and New Philology: A new manuscript", *Doitsu Bungaku*, 123 (2004), 1–11. P. HONEGGER, *Die Schiltbürgerchronik und ihr Verfasser Johann Fischhart*, 1982.

ALPHART B. GAMMEL

## Chronicon Hollandiae

15th century. Low Countries. Short anonymous Latin chronicle of the county of Holland and the diocese of Utrecht from the first human settlements to 1459. It contains the origin story according to which the giants of Britain, expelled from the island by Brutus and his men, settled in Holland; this betrays influence from the so-called → *Goutsch Cronijxcken*. The prominence given reports about Willem Eggert (ca 1360–1417), treasurer of Count Willem VI of Holland, indicate a possible link to the family Eggert of Amsterdam. The work appears to have served as a source to → Johannes a Leydis's chronicle of Holland, and a fragment is found in the autograph manuscript of the first redaction of that chronicle (London, BL, Cotton Vitellius E.VI). There are two complete extant manuscripts, both from the 16th century: Brussels, KBR, 5376–78 (1515) and Utrecht, UB, cat. 771 (Hist. 23). The latter was a copy, probably from the Brussels manuscript, by Cornelis van Muiden, friend of the historian Pieter Cornelisz Bockenberg.

### Bibliography

Text: H. OBREEN, "Chronicon Hollandiae (–1459)", *Bijdragen en Mededelingen van het Historisch Genootschap*, 46 (1925), 3–42.

Literature: *Narrative Sources* NL0554. *RepFont* 3, 351.

SJOERD LEVELT

## Chronicle of Holyrood

late 12th/early 13th century. Scotland. This anonymous chronicle, entitled by its early editors *Chronicon Sanctae Crucis* and *Chronicon Anglo-Scoticum*, is one of only two monastic chronicles from what is now Scotland from the 12th and 13th century to survive as an independent work, the other being the → *Chronicle of Melrose Abbey*.

The two stylistically different sections into which it is divided seem to reflect two different stages in its compilation: the first extends from Julius Caesar's invasion of Britain (55 BC) to the death of → Bede (ca 734), the second from 1065/66 to 1189 (with later additions to 1356). The first section, which must have been compiled in the Augustinian abbey of Holyrood (Edinburgh), is based primarily upon Bede's *Historia ecclesi-*

*astica gentis anglorum*, with a few passages from → Jerome and → Orosius, and it deals primarily, in annalistic form, with events that occurred in the south and south-east of England; the second section provides more information about Scottish history. There are only a few brief entries in it after 1128.

Two closely related copies of the *Chronicle* survive, both derived from a common now-lost codex: one is Karlsruhe, Badische Landesbibliothek, ms. 345 (13th century); the second, incomplete, is London, Lambeth Palace Library, ms. 440 (late 12th or early 13th century). Scholars assume that in its extant form the *Chronicle* must have been copied, with the insertion of new entries, in the abbey of Coupar Angus.

### Bibliography

Texts: R. PITCAIRN, *Chronicon Sanctae Crucis*, 1828. K.W. BOUTERWEK, *Chronicon Anglo-Scoticum*, 1863. M.O. ANDERSON, *A Scottish Chronicle known as the Chronicle of Holyrood*, 1938. J. STEVENSON, *The Church Historians of England*, 4, 1, 1856, 59–75, reprint, *Medieval Chronicles of Scotland: The Chronicles of Melrose and Holyrood*, 1988, 125–39 [translation, excerpts]. ANDERSON, *Holyrood*, 183–97 [translation 1065–1356].

Literature: *RepFont* 3, 352.

LUCIA SINISI

## Chroniques de l'hostal d'Armanyach

14th-century. France. A lost chronicle in French or Occitan, about which very little is known. It most probably narrated the history of the house of Armagnac. The only evidence about this text comes from two letters in Catalan written in April 1374 by Martha of Armagnac, daughter of Jean I of Armagnac and wife of John I of Aragon. Martha sent the letters to her brother Bernard of Armagnac, and to a certain Sañç de la Fitola, asking both addressees to send her *lotes les canoniques de l'hostal d'Armanyach* (all the chronicles of the house of Armagnac). The two letters are also recorded in the Registry 1811, fol. 8 of the Archives of the Crown of Aragon in Barcelona. It remains unclear whether the chronicle remained in the counties of Armagnac and Fézensac, where it apparently originated, or whether it was sent to Martha's court in Valencia.

## Bibliography

Literature: A. RUBIÓ Y LLUCH, *Documents per l'història de la cultura catalana mig-èval*, II (1921), 173. C. SAMARAN, "Un texte historique à retrouver: Les Chronique de la maison d'Armagnac (XIV<sup>e</sup>)", *Recueil de travaux offert à M. Clovis Brunel*, (1955), 501–6. *RepFont* 3, 274.

CRISTIAN BRATU

## Chronicon Hujesburgense

ca 1123–28. Germany. Anonymous Latin prose chronicle covering the first fifty years of existence of the Benedictine monastery of Huysburg (near Halberstadt), written by a monk in Huysburg, presumably not long after the death of bishop Reinhard of Halberstadt (d. 1123).

The chronicle depicts the zealous efforts of the nun Pia of Quedlinburg to become an *inclusa* and her continued urging of the bishop to allow her withdrawal at the chapel on mount Huy. It also narrates the development of a loose community of religious recluses (initially predominantly female) into a regular monastic community as a *Doppelkloster* in 1080. The text ends with a description of the reburial of the bones of the first abbot Ekkehard in front of the altar of the new church. The author mainly trusts his own memory and oral sources. He uses the → *Gesta Episcoporum Halberstadensium* alone in respect of the building of the Huy-chapel (post 1038). The work seems to have been used by the → *Annalista Saxo* (mid 12th century) alone.

In the lost autograph, the text preceded a chartulary as a historical preface. It survives only in handwritten copies by Heinrich Meibom (1555–1625) and his grandson of the same name (1638–1700) in manuscript Hanover, LB, ms. XIX 1098. The *editio princeps* was by the younger Meibom in 1688.

A fragment of a "Younger chronical of Huysburg" written in the last third of the 13th century was found as a single leaf of maculation in London, BL, Add. 10936. This short compilation is an important source for the economic history of the monastery in the 1st half of the 13th century and for the readjustment of the *memoria* for the late abbots under Ekbert I. (ca 1150).

### Bibliography

Text: O. MENZEL, "Das 'Chronicon Hujesburgense'", *Studien und Mitteilungen zur Geschichte*

des Benediktinerordens und seiner Zweige, 52 (1935), 130–45, 260. W. LEVINSON, *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 50 (1935), 690 [corrections to Menzel]. H. HOFFMANN, “Quellen aus Huysburg”, in *Handschriftenfunde*, 1997, 23–50 [“younger chronicle”]. *RepFont* 3, 352.

BRIGITTE PFEIL

## Chronici Hungarici compositio

### saeculi XIV

(Hungarian fourteenth-century chronicle composition) [Hungarian National Chronicle]

14th century. Hungary. An expansive lost national chronicle in Latin, created after 1332/33, and revised and interpolated in 1358, which served as the basis for many later Hungarian compilations. The existence of the chronicle, and its shape and significance, are proved by the accounts in the Hungarian chronicles of the 14th and 15th century, particularly those belonging to two great chronicle families, the → *Chronicon Budense* and → *Chronicon Pictum*, as well as by the information provided by János → Thuróczy.

The content of the *National Chronicle* covers the history of Hungary from its biblical beginnings to the years 1332–34. It is unclear when the annalistic records reaching 1342 were incorporated into the chronicle. Some researchers are inclined to ascribe their authorship to → Anonymus Minorita, others to the author-editor of the primary text of the *Chronicon Pictum*. The chronicle was divided into two parts: the history of the Huns and the history of the Hungarians. A 28-chapter account of the period from 1272 to 1332/34, written in rhythmic prose, is sometimes referred to as the *Franciscan chronicle of Buda*, ascribed to John, a provincial of the Franciscans in Hungary (1323–31), who might have composed it in 1332–33. The part concerning the period to 1272 was based on a *Gesta Stephani V*, identified sometimes as the work of Magister Ákos (→ *Gesta Ungarorum deperdita*).

The text can be reconstructed from the chronicles from the 14th and 15th century which drew from it, which fall into two main textual groups. The so-called *Chronicon Budense* family includes the → *Chronicon Dubnicense* and the → *Chronicon [Hungarorum] Posoniense*, while

the *Chronicon Pictum* family includes → *Chronicon Monacense*. Other texts belonging to the same complex are the → *Chronicon Zagradiense / Varadiense*, and the family of short chronicles based on the register of the Hungarian kings (→ *Chronicon Knauzianum*). It was also used by → Heinrich von Mügeln, János Thuróczy and Jacob → Unrest, and by Tercüman Mahmud, the 16th-century Turkish translator who used the text of the *Chronicon pictum* family as a main source for his *Tarih-i Ungurus*.

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Texts: A. DOMANOVSKY, “Chronici Hungarici compositio saeculi XIV”, in E. Szentpétery, SRH 1, 1937, 1999, 217–505, 750–61. I. BELLUS, Gy. KRISTÓ, D. DERCSÉNYI & K. CSAPODINÉ GÁRDONYI, *A Képes Krónika. Latin eredetijének magyar fordítása*, 1986, 5–145 [translation]. T. KARDOS, I. BERKOVITS & L. MEZEY, *Die ungarische Bilderchronik. Chronica de gestis Hungarorum*, 1961, 5–320 [translation].

Literature: L. HOLTER, “Ki állította össze a Képes Krónikát? Egy új hipotézis”, *Irodalomtörténeti Közlemények*, 107 (2003), 210–42. G. KARSAI, “Névtelenség, névrettés és szerzőnév középkori krónikáinkban”, *Századok*, 97 (1963), 672–76. Gy. KRISTÓ, “Anjou-kori krónikáink”, *Századok*, 101 (1967), 457–504. Gy. KRISTÓ, *História és kortörténet a Képes Krónikában*, 1977, 17–38. Gy. KRISTÓ, “Krónikakompozíció”, in Gy. KRISTÓ, P. ENGEL, F. MAKK, *Korai magyar történeti lexikon* (9.–14. század), 1994, 381–82. Gy. KRISTÓ, *Magyar historiográfia 1. Történetírás a középkori Magyarországon*, 2002, 36, 48, 78–88. C.A. MACARTNEY, *The Medieval Hungarian Historians*, 1953, 111–42. E. MÁLYUSZ, “Krónika-problémák”, *Századok*, 100 (1966), 725–47. E. MÁLYUSZ, *A Thuróczy-krónika és forrásai*, 1967, 59–76. P. RÓKAY, *Krónikatanulmányok*, 1999, 7–114.

LESŁAW SPYCHAŁA

## Chronicon Hungarico-Polonicum

(Hungarian-Polish Chronicle)

13th century. Slavonia (modern Eastern Croatia). Anonymous Latin chronicle of Hungary preserved in five Polish manuscripts. It was written in the 1220s or early 1230s at the Slavonian court of the former king of Halych, Koloman. After 1241

his widow, Salomea, returned to Poland taking the unique manuscript with her. The chronicle tells the history of the Hungarians and their king, “Aquila” (Attila), from their descent out of “Eastern Hungary” until the reign of St. Ladislav, providing an alternative view to the main Hungarian chronicles. The text is known in two redactions, a longer version with a more historical character, and a shorter, more hagiographical one.

The content divides in three parts. The first, preserved only in the longer version, describes the migration of the Hungarians through Europe to Croatia and *Slavonia*, which they called Hungary, where Attila created a state. It is based partly on the lost → *Gesta Ungarorum deperdita*, and partly on oral traditions of Croatian and possibly Great-Moravian (Hungarian?) origin. The second part, common to both versions, tells the history of the conversion of the Hungarian ruler Yesse (Géza) by his (allegedly) Polish wife Athleita and the life of their son, St. Stephen, the first king of Hungary. This part of the chronicle is based on → Hartwich of Győr’s Legend of St. Stephen. The third part, preserved only in the longer version (the shorter version has instead a final section based on Hartwich) and drawing on oral or erroneous written tradition, describes in fabulous manner a story of Stephen’s sons who allegedly escaped to Poland, the subsequent Polish intervention in Hungary, and ultimately their happy reign, finishing with a story of St. Ladislav.

The best manuscript of the longer redaction is the Codex of Zamoyskis (Warsaw, BN, BOZ Cim. 28, 14th century), a copy of which exists in the Codex of Sędziwój of Czechel (Kraków, Biblioteka Czartoryskich, No. 1310, mid-15th century). The shorter redaction survives only in one manuscript: Wrocław, Biblioteka Ossolińskich, no. II 1944, 15th century.

### Bibliography

Text: B. KARÁCSONYI, *Chronica Hungaro-Polonica*, 1969. R. GRZESIK, *Żywot św. Stefana króla Węgier czyli Kronika węgiersko-polska*, 2003 [Polish translation].

Literature: R. GRZESIK, *Kronika węgiersko-polska*, 1999. M. HOMZA, *Mulieres suadentes—preswiedčajuce ženy*, 2002. *RepFont* 3, 353.

RYSZARD GRZESIK

## Chronicon [Hungarorum]

### Posoniense

(Bratislava chronicle of the Hungarians) [Cronica regni Hungarie (chronicle of the reigns of Hungary)]

ca 1350. Southern Hungary. Latin prose chronicle of the national history from the biblical times up to 1330. The author seems to have been connected to the Újlaki family of the Csáks clan, whose member Ugrin was a supporter of Charles Robert. The usual title *Chronicon Posoniense* refers to the location of the sole manuscript: Bratislava, Kapitulska Knižnica, ms. 84 (15th century).

This short chronicle (27 pages) stands firmly in the tradition of Hungarian historiography: in keeping with a schema common since the end of the 13th century, the text is divided into the history of the Huns (chapters 1–22) and the history of Hungary (chapters 23–92). For the years after 1240, and in particular for 1290–1318, the *Chronicon Posoniense* has preserved a wide range of information. The value of the chronicle is reduced by numerous mistakes at the chronological and terminological level, which were probably made during the copying of the text.

The chronicle shows a great affinity with the documents belonging to the → *Chronicon Budense*. There are also concurrences between the *Chronicon Posoniense* and the *Gesta Hungarorum* of → Simon of Kéza.

### Bibliography

Texts: A. DOMANOVSKY, “Chronicon Posoniense”, in E. Szentpétery, SRH 1, 1937, 7–51. P. KULCSÁR, “Magyarország királyságának krónikája”, in P. Kulcsár, *Krónikáink magyarul III/1*, 2006, 13–36 [translation].

Literature: S. DOMANOVSKY, “A Pozsonyi Krónika és a kisebb latin nyelvű prózai szerkesztések”, *Századok*, 39 (1905), 397, 401–19, 518–26. Gy. KRISTÓ, *Magyar historiográfia 1*, 2002, 85, 101. C.A. MACARTNEY, “The Interpolations of the Chronicon Posoniense and the genealogy of Almus on the Chronicon Budense”, in C.A. Macartney, *Studies on the Early Hungarian Historical Sources*, 4–5, 1940, 29–32. C.A. MACARTNEY, *The Medieval Hungarian Historians*, 1953, 142–3. *RepFont* 3, 420f.

LESŁAW SPYCHAŁA

## Chronicle of Huntingdon

[Cronica canonicorum beate Marie Huntingdonie]

13th century. England. A Latin list of Scottish kings, beginning with Kenneth mac Alpin and ending at the beginning of the reign of Alexander III (1249), compiled by the canons at St. Mary's Church, Huntingdon (Cambridgeshire) in the spring of 1291 as a reply to Edward I's demand, with little advance notice, that the monasteries of England compile historical data on relations between English and Scottish kings. The chronicle concludes that the Scots had ruled Scotland for 456 years, from AD 834 to 1290. Based in part upon the → *Chronicle of Melrose Abbey*, it was a source for → John of Fordun. It is preserved in London, Treasury of her Majesty's Exchequer, Scottish Documents 100 (17), listed in London, National Archives, Lists and Indexes, no. 49 (1923), p. 102 (formerly London, Public Record Office, E39/100/170).

## Bibliography

Text: F. PALGRAVE, *Documents and Records Illustrating the History of Scotland*, 1837, item XXX, cix–cx, 98–104 [extracts]. W.F. SKENE, *Chronicles of the Picts, Chronicles of the Scots, and Other Early Memorials of Scottish History*, 1867, 209–13.

Literature: M.O. ANDERSON, *Kings and Kingship in Early Scotland*, rvsd. ed, 1980, 71–72, 213–14, 217–18. *RepFont* 3, 353–54.

EDWARD DONALD KENNEDY

## Cronica lui Huru

19th century, purporting to be 13th century. Romania. Apocryphal chronicle in Romanian vernacular focussing on Moldavia (NE Romania). The *Chronicle of Huru* was allegedly based on an early medieval Latin chronicle written by a certain *campodux* Arbore. The text would have been edited in the late 13th century by Huru, chancellor of Prince Dragoș of Moldavia. Supposedly, the chronicle was later translated into Romanian at the court of Stephen the Great in the 15th century by squire Clănău, and finally published in 1856/7 by Romantic intellectuals Gheorghe Asachi and Ion Heliade Rădulescu. The authorship of the chronicle has been attributed to either Constantin Sion or Gheorghe Săulescu.

Though a forgery, the chronicle is correct about the continuous presence of Roman (and later Romanian) inhabitants in Moldavia since the Roman conquest. Other details, such as the emergence of a Moldavian federal republic after the Roman retreat in 274, are fictitious. The authors of this text intended to prove the specificity of the Principality of Moldavia and thus counter the union project with Wallachia, which eventually took place in 1859. The chronicle was proven to be a forgery by linguist Alexandru Philippide in 1882.

## Bibliography

Literature: M. ANGHELESCU, *Misfictiuni: falsuri, farse, apocrife, pastise, pseudonime și alte mistificații în literatură*, 2008. L. BOIA, *History and Myth in Romanian Consciousness*, 2001, 47–9. I. GHEȚIE, *Introducere în filologia românească: probleme, metode, interpretări*, 1974, 73–9. E. TACCIU, *Romantismul românesc: un studiu al arhetipurilor*, 1982, 312–6. *RepFont* 3, 489.

CRISTIAN BRATU

Chronica Ianuensis  
(Chronicle of Genoa)

13th century. Italy. Anonymous supplement to the twelve books of → Jacob of Voragine's chronicle of Genoese history. It is attached to one manuscript of the latter, which is held in the Archivio di Stato di Torino (ms. Bibliotheca Antica J b V 22). The supplement begins with an account of the burning of the Genoese establishment at Pera (Constantinople) in 1296, and ends with a report of a clash between the Genoese and the Catalans in 1332.

## Bibliography

Texts: V. PROMIS, "Cronica Ianuensis", *Atti della Società Ligure di Storia Patria*, 10 (1876), 495–511 [incomplete, with some errors]. G. MONLEONE, *Jacopo da Varagine e la sua Cronaca di Genova dalle origini al MCCXCVII*, 1941, 434, 477–85. Literature: *RepFont* 3, 354.

JOHN MELVILLE-JONES

Chronicon imperatorum et pontificum Bavaricum  
(Bavarian chronicle of emperors and popes)

13th century. Germany. Short Latin imperial and papal chronicle by an anonymous author of either Slavic or Bavarian origin. The imperial history deals first with the origins and secular history of the Germanic tribes and their rulers, then after Charlemagne's reign focusses on the western Roman empire. The author includes etymologies, German heroic legends and linguistic history. The derivation of *Teutonici* from *Theuto*, god of the Thuringians and *Thon*, god of the Saxons, appears to be unique. Closer to his own time his account becomes more detailed. The chronicle ends with the year 1292. Important sources include → Martin of Opava and for the 11th and 12th century → Jacob of Voragine, although some parts have been freely invented. The shorter second part relates the history of the Popes from St. Peter to a certain "Ieronimus" in 1288. Manuscript: Leipzig, UB, Nr. 1308.

## Bibliography

Text: G. WAITZ, MGH SS 24, 1879, 220–5.

Literature: G. WAITZ, "Ueber kleine Chroniken des dreizehnten Jahrhunderts", *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 3 (1878), 47–76. *RepFont* 3, 354.

MIRIAM WEBER

## Cronica imperfecta

ca 1110–40. England. Universal chronicle written at Christ Church, Canterbury with spaces between annals—sometimes a page in length—to permit additions of new material. Once a long chronicle, it survives in Oxford, Bodleian Library, lat. misc. d. 13/14/30, fragments that were pastedowns in 17th-century books bound at Oxford. The title, appearing in the part beginning with the Christian era, indicates, DUMVILLE suggests, that the scribe knew he was copying an unfinished work and perhaps hoped that someone would complete it. The fragments extend from Creation to AD 516. DUMVILLE believes that it may have once extended to the mid-9th century since a continuation written in the 13th century may have begun with Æthelwulf of Wessex. Sources include → Bede's *De Temporum Ratione*, *De*

*Temporibus*, and *Historia Ecclesiastica*, as well as the → *Historia Brittonum* and a lost Latin version of the → *Anglo-Saxon Chronicle* related to the bilingual F-version.

## Bibliography

Literature: D.N. DUMVILLE, "Some Aspects of Annalistic Writing at Canterbury in the Eleventh and Early Twelfth Centuries", *Peritia*, 2 (1983), 23–57. DUMVILLE, "What Is a Chronicle?", *MC*, 2 (2002), 1–27. N.R. KER, *Fragments of Medieval Manuscripts Used as Pastedowns in Oxford Bindings with a survey of Oxford Binding c. 1515–1620*, 1954, nos. 945, 959, 963, 964, 969, 976. F. MADAN, *A Summary Catalogue of Western Manuscripts in the Bodleian Library*, 5, 1905, 837–41 (nos. 30572, 30573, 30584).

EDWARD DONALD KENNEDY

## Chronicle of Ioannina

[Epirotica; Chronicle of Epirus]

15th century. Greece. A chronicle of the Epirus region in Northern Greece. About five fragments of this work survive, though it must once have been considerably more extensive. The first fragment incorporates the beginning of the chronicle of → Ephraem of Ainus. The second, entitled Ἱστορία Πρελοῦμπου καὶ τῶν ἄλλων Δεσπότην τῶν Ἰωαννίνων, ἀπὸ τῆς ἀλώσεως αὐτῶν παρὰ τῶν Σερβῶν ἕως τῆς παραδόσεως εἰς Τούρκους (The history of Preljubović and of the other Despots of Ioannina from the Serbian capture of the city up to its capitulation in the face of the Ottomans), is the most important.

The text records the most important historical events in Epirus when the Serbian reign of King Stephan IV Dušan (1331–55) became weak and the power of local governors strengthened. From there it continues chronologically from 1350 to 1400 with some additions up to the year 1417/18. In the centre of the first part of the text stands the obnoxious despot Thomas Preljubović (1366/67–84) who is harshly criticized by the anonymous author. The second part deals with the reign of his widow Maria Angelina, who committed her authority to her second husband, a member of the famous Buondelmonti family of Florence. The writer, who presents himself as an oppressed Greek, is more a friend of Maria than of her former husband from Serbia; she is praised for her great piety. The text is known in five

manuscripts, the most important being St. Petersburg, Российская национальная библиотека, cod. gr. 251/1, fol 1–23 (17th century) and Oxford, Aedis Christi, cod. gr. 49 (15th century).

### Bibliography

Text: I. BEKKER, *De rebus Epiri*, 1843, 209–39. S. CIRAC ESTOPAÑAN, *El legado de la basilissa Maria y de los despotas Thomas y Esau de Ioannina*, I–II, 1943. L.I. BRANOUSES, “Τὸ Χρονικὸν τῶν Ἰωαννίνων κατ’ ἀνέκδοτον δημόδη ἐπιτομήν”, *Ἐπετηρίς τοῦ Μεσαιωνικοῦ Ἀρχείου*, 12 (1962), 74–101 [vernacular version].

Literature: L.I. BRANUSE, *Χρονικὰ τῆς μεσαιωνικῆς καὶ τουρκοκρατουμένης Ἡλείου*. Ἐκδόσεις καὶ χειρόγραφα, 1962. D.S. GEORGAKOPOULOS, “Νέα στοιχεία για την παράδοση του Ἰωαννίνων”, in M. Tziatzi-Papagianni, *Πρακτικὰ τῆς Ζ’ Συνάντησης Βυζαντινολόγων Ελλάδος καὶ Κύπρου*, Κομοτηνὴ 20–23 Σεπτεμβρίου 2007, 2010, in press. E.R. MIHALČIĆ, *Kraj Srpskog carstva*, 1975, 1–20. A.M. TALBOT, “Chronicle of Ioannina”, *Oxford Dictionary of Byzantium*, I, 445. R. RADIĆ & D. KORAĆ, *Zanemareni podaci grčkih izvora o bici na Kosovu 15. juna 1389, Sveti knez Lazar. Spomenica o sestoј stogodisnjici Kosovskog boja*, 1989, 237–48. A. RIGO, *La “Cronaca delle Meteore”. La storia dei monastery della Tesaglia tra XIII e XVI secolo*, 1999. G.C. SOULIS, *The Serbs and Byzantium*, 1995.

LARS MARTIN HOFFMANN

### Chronicle of Ireland

8th century and after. Ireland. Over the past few decades it has come to be generally accepted that a chronicle compiled in Iona represents the very earliest stratum of contemporary recording to be found in the Irish annals. A contemporary chronicle appears to have been kept on Iona from ca AD 686 to the year 740, when the → *Iona Chronicle* came to an end. It has been suggested that ca 740 a copy of the Iona annals reached Bangor, while some scholars claim that shortly after this an annalistic record was continued in Armagh and another at Clonard in Meath. The early annalistic record from Iona, thus continued in east Ulster (in Bangor and/or Armagh?) and in Clonard, was later incorporated in varying ways in almost all the early Irish annalistic collections, but most fully in the → *Annals of Ulster* and → *Annals of Tigernach*, and in related collections belonging to the “Clonmacnoise group” of annalistic texts.

That “early annalistic record” is held to be the work known as the *Chronicle of Ireland*; this was believed to extend “from AD 431 to the beginning of the tenth century and [to be] ancestral to all the surviving Irish (and, in some measure, Welsh) annalistic compilations.”

The term “*Chronicle of Ireland*” (avoided by GEARÓID MAC NIOCAILL) was used in particular by KATHLEEN HUGHES who declared: “Both [the *Annals of Ulster*] and [the *Annals of Tigernach*] go back ultimately to the same version. Let us call it the *Chronicle of Ireland*”. She noted that the same work was called by Eoin Mac Neill the *Old-Irish Chronicle* and by T.F. O’RAHILLY the *Ulster Chronicle*. She considered that it was based on “an Iona Chronicle, probably contemporary from the later 7th century, and a Bangor Chronicle”. These, she thought, “were incorporated into an Uí Néill chronicle, which I think started between 740 and 775”. She also asserted that “Lismore had been keeping local annals from at least as early as 700”, while “Clonmacnoise also had a chronicle, probably in the form of contemporary annals” from ca 750. She believed that the Lismore and Clonmacnoise chronicles were “both incorporated into the *Chronicle of Ireland*”, the latter being “prefaced by some notes on the period before 585”.

In the most recent detailed study of the annals, DANIEL MC CARTHY is utterly dismissive of the whole idea of there ever having been a “*Chronicle of Ireland*” and he takes serious issue about such a work with several leading authorities on the early Irish annals, notably, MAC NEILL, O RAHILLY, HUGHES, DUMVILLE and CHARLES-EDWARDS.

### Bibliography

Literature: D.P. MC CARTHY, *The Irish Annals: Their Genesis, Evolution and History*, 2008, 90–109. K. HUGHES, *Early Christian Ireland: Introduction to the Sources*, 1972, 101, 116.

NOLLAIG Ó MURAÍLE

### Chronicon Iriense

12th century. Galicia (Iberia). A short Latin chronicle of the bishops of Iria and Compostela. Linked in most of its manuscripts to the → *Historia Compostellana*, it contains an account of the deeds of the episcopal see of Iria from its legendary origins, relating the history of bishops and their connection with the Visigothic and Astur-Leonese kings. It also offers a version of the

revelation of St. James’s tomb, dating this, as does the *Historia Compostellana*, to the time of Bishop Teodomiro and King Alfonso II “el Casto”.

With regard to place and date of composition, all the evidence points to Santiago de Compostela and to a clerical authorship. Most scholars from FLÓREZ onwards have believed that the work was written after the *Historia Compostellana*, after the middle of the 12th century, but GARCÍA ÁLVAREZ argues for an early date of composition, in the late 11th century. ISLA FREZ suggests that the *Chronicon Iriense* was composed about 1120 by a churchman of the circle of Gelmírez. The principal manuscripts are Madrid, BNE, ms. 1358 & ms. 2805, and Salamanca, BU, ms. 2658.

### Bibliography

Text: FLÓREZ, ES, 1765, 598–608. M.R. GARCÍA ÁLVAREZ, “El Cronicon Iriense”, *Memorial Histórico Español: Real Academia de la Historia*, 50 (1963), 1–240.

Literature: F. LÓPEZ ALSINA, *La ciudad de Santiago de Compostela en la Alta Edad Media*, 1988. J. GIL, “La historiografía”, in *Historia de España Menéndez Pidal*, XI, 1995, 38. A. ISLA FREZ, “Ensayo de historiografía medieval: El Cronicon Iriense”, *En la España medieval*, 4 (1984), 413–32. *RepFont* 3, 355f.

EMMA FALQUE REY

### Chronicon de Jervaulx

12th century. England. This brief Latin chronicle of the Cistercian abbey of Jervaulx (Gervis or Joreval, in Yorkshire), a daughter house of Byland (Bellalanda) is an account of the foundation of the abbey accompanied by the abbey’s charters. The abbey began as a Savigniac house at Fors (Wensleydale) in 1145, but was placed by Savigny under the authority of the Cistercians at Byland in 1150. The monastery was moved from Fors to another site and renamed Jervaulx in 1156. The account of its founding, which stresses the authority of Byland over the abbey, was written at Byland and is preserved in the same manuscript as its foundation history, the → *Historia foundationis Bellalanda*, Oxford, Bodleian Library, Dodsworth ms. 63, fol. 42–56, a 17th-century transcript of now-missing leaves of the Byland cartulary. There are no annals that go beyond the time of the founding. It was first published by William Dugdale in *Monasticon Anglicanum*, vol. 1 (1655), pp. 869–80.

### Bibliography

Text: J. CALEY, H. ELLIS, & B. BANDINEL, *Monasticon Anglianum: A New Edition*, 1846, 5, 568–74. Literature: J. BURTON, “The Abbeys of Byland and Jervaulx and the Problems of the English Savigniacs”, in J. Loades, *Monastic Studies II*, 1991, 119–31. BURTON, *The Monastic Order in Yorkshire, 1069–1215*, 1999, 16 & no. 56 & passim. GRANSDEN, I, 287 & no. 139, 291–92 & no. 175.

EDWARD DONALD KENNEDY

### Chronica Jutensis

[Jyske Krønike] (Chronicle of Jutland)

ca 1342–6. Denmark. A Latin continuation of the → *Compendium Saxonis*, the epitome of → Saxo Grammaticus’s *Gesta Danorum*. As such, it completes an attempt to retell the entire Danish past. The part that updates Saxo, the *Chronicle proper*, covers roughly the years 1185–1342 in a rather short space. It draws on the → *Annales Ryenses* (whose anti-German bias it tones down), but has independent value for the last half century, especially as a testimony to the rise to power of Valdemar IV Atterdag (1340–75). Because of its interests in Jutland and Franciscan affairs it has often, but inconclusively, been ascribed to a Franciscan from the west of Denmark. Its rich manuscript tradition, including transmission in Low German translation, is identical to that of the *Compendium*.

### Bibliography

Texts: E. KROMAN, *Danmarks middelalderlige annaler*, 1980, 284–97. M.C. GERTZ, *Scriptores minores historiae Danicae medii aevi* 1, 1917–8, 440–58.

LARS B. MORTENSEN

### Chronik aus Kaiser Sigmunds

#### Zeit

(Chronicle from the time of Emperor Sigmund)

commissioned ca 1420. Germany. Anonymous prose chronicle of Nuremberg between 1126 and 1438 (additions to 1441) in German. Beginning in the cursory style of monastic annals, the chronicle becomes more detailed from 1420 on, with dates which are unusually precise and reliable:

Item A.D. 1426 am Samstag nach unsers herren auffarttag in der 5 or vor mitten tag (item in the year 1426, on the Saturday after ascension, in the fifth hour before noon). In this part of the work, the incidents presented are most likely eyewitness accounts of the town's and empire's history. Only the first part depends on a source, which obviously was also used by Erhard → Wahraus (with sometimes literal correlations). From the mid-14th century on, the chronicle seems to be based on records of coevals, from about 1420 probably on the author's own observations. This modus is retained in the continuation to 1441. The chronicle was an important source for the later historians of the city; the records are used, among others, by Hartmann → Schedel, Heinrich → Deichsler and in particular by Ulman → Stromer. There are 15 manuscripts with different redactions, some of them incomplete; the most important is Nuremberg, SA, Nürnberger Hss. 159.

#### Bibliography

Text: T.V. KERN, *Die Chroniken der fränkischen Städte: Nürnberg I*, 1862, 344–414.

Literature: H. SCHMIDT, *Die deutschen Städtechroniken als Spiegel des bürgerlichen Selbstverständnisses*, 1958, 38–39, 42. H. UMSCHNEIDER, *VL<sup>2</sup> 1. RepFont 3*, 450.

ANDREAS HAMMER

### Chronik der Kaiser, Könige und Päpste, sowie der Grafen von Württemberg (Chronicle of the emperors, kings and popes, as well as the Dukes of Württemberg)

ca 1480. Germany. Vernacular printed chronicle. This work consists of seven chapters, as follows: chapter 1 focuses on the history of the Upper Rhine region; 2 and 3 outline the history of the emperors; 4 discusses the history of the popes; 5 turns to the origins of the French kings; 6 cycles back to the Upper Rhine; and 7, which is presumably a later addition, deals with the history of Württemberg. The text is a compilation from other works of the time: the first six chapters are apparently based on Jakob → Twinger's *Straßburger Chronik* and Heinrich → Steinhöwel's *Tiutsche Chronica*, and much of chapter 7 comes from the → *Stuttgarter Stiftschronik vom Hause*

Württemberg. There are also possible connections to the work of Konrad → Bollstatter. The text was printed circa 1480 in Augsburg, although exactly who printed it remains a matter of some dispute; some attribute it to Johann Blaubirer, others to Günther Zainer.

#### Bibliography

Text: C.F. SATTLER, *Geschichte des Herzogthums Württemberg unter der Regierung der Graven*, 1, 1773, Beylagen, 1–4 [partial edition].

Literature: K. GRAF, *VL<sup>2</sup> 11*.

MARC PIERCE

### Chronicon Kemperlegiensis abbatiae S. Crucis (Chronicle of the abbey of the Cross at Quimperlé)

14th century. France. This brief Latin universal chronicle, found in the Cartulary of St Croix of Quimperlé, Brittany, contains a Life of St Gurthiern, lists of popes, archbishops of Tours, bishops of Vannes, abbots of Quimperlé, counts of Cornouaille, and a history of the world from its creation up to 1314. The cartulary and the first part of the chronicle were written by the monk Gurheden, who stopped writing in 1208. In his preface he claims to have compiled the work to defend his abbey against any future litigation regarding its possessions, and criticises the abbey of Redon, with which it was in dispute over the ownership of Belle-Ile. The manuscript is London, BL, Egerton ms. 2802.

#### Bibliography

Text: É. BALUZE, *Miscellanea*, I, 1678, 520–7. *RepFont 3*, 360.

RÉGIS RECH

### Chronicle of Kilkenny [Chronicle of Castledermot; Annales Hibernie a anno 1264 ad annum 1330]

14th century. Ireland. Latin chronicle by an Anglo-Irish Franciscan. This manuscript, London, BL, Cotton Vespasian B.XI, fol. 127–37, is a complex entity as it is now clear that the folios were originally in roll form. The text is incomplete because of missing parchment folios, but when the material on these are reconstructed in

the form of a roll (which may have been loose as late as ca 1875), then two separate sets of annals emerge, namely Kilkenny and Castledermot.

The Kilkenny chronicle consists of two separate sections, 202–1264 and 1316–32. The → *Annals of Multyfarnham* were used directly as a source for the early section, as is attested by similar marginalia and a shared error. In the second section, the entry of 1328 concerning the election of the Franciscan anti-pope, Peter de Corbaro determines that the entry was written after 1330. Although there are many similar entries in → Clyn, both scribes were using another chronicle from the Kilkenny area as their source.

The Castledermot chronicle, 1264–1322 was written in one hand to 1316 and from internal evidence was written in 1316. At this point the Bruce invasion disrupted the chronicle (Castledermot friary was attacked and books were destroyed) but some attempt was made (in different hands) to record the traumatic events of the next few years. Apart from local affairs, this Franciscan is interested in the English king, his family and friends and domestic and foreign news and has entries about French royal family, the papacy, the emperor, the king of Sicily, Peter of Aragon and the Sultan; he even has the rumour the emperor, Henry VII, was poisoned by the Dominicans. Perhaps only coincidentally, Otho de Grandison, a Franciscan benefactor who had lands in Tipperary, was present at most of the overseas events mentioned in these annals.

In 1920 the Franciscan historian A.G. LITTLE referred to the manuscript as an anonymous Anglo-Irish Franciscan Chronicle. In 1931 ROBIN FLOWER edited these annals and, based upon entries pertaining to Kilkenny on some of the folios, he gave them the title *The Kilkenny Chronicle*.

#### Bibliography

Texts: E.B. FITZMAURICE & A.G. LITTLE, *Materials for the history of the Franciscan province of Ireland, A.D. 1230–1450*, 1920. R. FLOWER, "Kilkenny chronicle in Cotton MS. Vespasian B XI", *Analecta Hibernica*, 2 (1931), 330–40.

Literature: B. WILLIAMS, "The 'Kilkenny Chronicle'", in T. Barry, R. Frame & K. Simms, *Colony and frontier in medieval Ireland: essays presented to J.F. Lydon*, 1995, 75–95.

BERNADETTE WILLIAMS

### Chronicle of the Kings of Alba [Scottish Chronicle; Pictish Chronicle; Poppleton Annals]

9th–12th century. Scotland. Brief Latin chronicle of Scottish history from mid 9th to late 10th century, preserved in Paris, BnF, lat. 4126 (known as the Poppleton manuscript, or the Colbert manuscript), fols. 28<sup>v</sup>–29<sup>v</sup>, as part of a historical miscellany compiled in the 14th century at the house of Carmelite friars in York by Robert of Poppleton. The chronicle, written much earlier than the manuscript, is important as one of the few surviving annalistic compilations from an early period in Scotland's history, with most of the annals written contemporaneously with events from Kenneth mac Alpin's conquest of the Picts (ca 840) until sometime before the death of Kenneth mac Malcolm, ca 995. It includes early struggles within the combined kingdom of Scots and Picts, their fighting off Scandinavian invaders, and Kenneth mac Malcolm's plundering of England and establishing the monastery at Brechin. Some entries were later modified, with changes made as late as the 12th century. Scholars believe the chronicle was either written in Latin by Gaelic speakers or represents a Latin translation from a Gaelic text. It was probably written primarily in central Scotland but with final entries added at Fife. Thomas INNES published it in his *Critical Essay on the Ancient Inhabitants of the Northern Parts of Britain or Scotland* (1729); and SKENE included it in what he called *The Pictish Chronicle*, which included two other pieces in the same manuscript: an extract from → Isidore of Seville and a list of Pictish kings.

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Texts: W.F. SKENE, *Chronicles of the Picts, Chronicles of the Scots, and Other Early Memorials of Scottish History*, 1867, 8–10. M.O. ANDERSON, *Kings and Kingship in Early Scotland*, 1980, 240–53. B.T. HUDSON, "The Scottish Chronicle", *Scottish Historical Review*, 77 (1998), 129–61 [with translation]. D. HOWLETT, *Caledonian Craftsmanship: The Scottish Latin Tradition*, 2000, 52–63.

Literature: M.O. ANDERSON, "The Scottish Materials in the Paris Manuscript Bib. Nat. latin 4126", *Scottish Historical Review*, 28 (1949), 31–48. E.J. COWAN, "The Scottish Chronicle in the Poppleton Manuscript", *Innes Review*, 32 (1981), 3–21. A. WOOLF, *From Pictland to Alba 789–1070*, 2007.

EDWARD DONALD KENNEDY

**Chronicon Knauzianum**  
[Genealogia ducum et regum  
Hungariae; Series ducum et regum  
Hungariae]

15th/16th century. Hungary. The family of short chronicles based on the register of the Hungarian kings, a group of related Latin texts written in annalistic style and preserved in manuscripts created between the 15th and the 16th century, traditionally known as the *Chronicon Knauzianum* (family) after NÁNDOR KNAUZ (1831–98), who discovered the Zagreb version.

All the texts are to some extent unique, but they could have been based on a common source, considering the number of concurrences between them. This missing source might have been a short chronicle based on a register of the Hungarian kings. Neither the author of this primary text, nor the date of its creation is known, but it was most likely composed by the end of the 15th century. It has been identified as an excerpt of the so-called extensive Hungarian chronicles, which suggests its sources might have been → *Chronicon Budense*, the chronicle of János → Thuróczy, the work of Antonio → Bonfini, or the chronicle of → Heinrich von Mügeln. The text was probably written in response to the needs of the chancery, as a support in controlling the credibility of the documents.

The preserved texts cover the history of Hungary, from the Huns or the times of St. Stephen to 1457 or 1458 in the shortest versions, but in the later ones reaching in some cases even to the 1570s. The focal point of narration is a chronological list of the rulers of Hungary, enriched with information on their rise to power and lengths of reign, family relationships, death and place of burial, and sometimes significant events of the time. The chronicles are written in prose and typically fill several pages. They are thought to have little special value as historical sources for the period before the 14th century. To some extent they are important for the 15th century, but mostly they are valued for their accounts of the 16th, when they enjoyed relatively great popularity. It was then that continuations with a regional character must have appeared, and these are of great interest for local history.

In the 16th century, two versions were created, both based on a shared source version. One of these was integrated into the text of the

*Quadripartitum opus juris consuetudinarii Regni Hungariae* (Four-part work on the custom law of the kingdom of Hungary) as *titulus XLI* and includes the biographies of the Hungarian kings from St. Stephen to 1527. The second was given the title *Origo gentis (H)ungaricae* and attached to the codices with *Quadripartitum* text at their beginning. It was enriched by the author with the so-called short Hun history, most probably taken from the chronicle of Janos Thuróczy, and from the note on the Habsburg rule during the 16th century. The authorship of both of these is ascribed to the bishop of Zagreb and Győr, Pál Gregoriánczi (d. 1565), who was a member (from 1549 to 1553) of the editorial commission established for preparing the new codification of Hungarian law.

At least 12 manuscripts containing different versions of the text have survived. As the oldest ones, written at the turn of the 15th and the 16th century, might be considered: Munich, BSB, cgm 311; Paris, BnF, 5941; Vienna, ÖNB, 3471; Wrocław, BU, XV.F.1116,2, or the manuscript from Budapest, Magyar Országos Levéltár, I/7. Kollár-gyűjtemény. Miscellanea no 32. During the 16th century, perhaps the second half of the century, a group of texts was created, most of which is related to and based on Gregoriánczi's version: Budapest, Egyetemi Könyvtár, G 39; Budapest, Országos Széchényi Könyvtár, fol. lat. 512, fol. lat. 2275; fol. lat. 4126; Budapest, Magyar Országos Levéltár, P 108 Repositorium 71; Munich, BSB, clm 13192; Zagreb, Metropolitanska knjižnica. Hrvatski državni arhiv, Metropolitana 11301. Apart from these, mainly 18th-century copies of these texts are known. The recent identification of new manuscripts will require a re-examination of theories of interrelationships of these texts.

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Texts: E. BARTONIEK, "Chronicon Knauzianum et chronica minora eidem coniuncta", in E. Szentpétery, SRH 2, 1938, reprint 1999, 321–45, 768–9. N. KNAUZ, "Két krónika. 2. A zágrábi krónika", *Századok*, 9 (1875), 684–99. P. KULCSÁR, "Párizsi krónika", in P. Kulcsár, *Krónikáink magyarul III/1*, 2006, 69–73 [translation]. P. KULCSÁR, "Magyarország királyainak és vezéreinek genealógiája és neve", in P. Kulcsár, *Krónikáink magyarul III/1*, 2006, 164–70 [translation]. Literature: S. DOMANOVSKY, "A Pozsonyi Krónika és a kisebb latin nyelvű prózai szerkesztések", *Századok*, 39 (1905), 528–39. M. JÁNOSI, "A Szent István törvényeit tartal-

mazó kódexek", *Magyar Könyvszemle*, 94 (1978), 232–50. M. JÁNOSI, "Gregoriánczi Pál kéziratosa törvénygyűjteménye a XVI. század közepéről", *Magyar Könyvszemle*, 104 (1988), 54–64. C.A. MACARTNEY, *Studies on the Early Hungarian Historical Sources*, 3, 1940, 21–31. C.A. MACARTNEY, *The Medieval Hungarian Historians*, 1953, 147–9. P. RÓKAY, *Krónikatanulmányok*, 1999, 129–79. *RepFont*, 10, 337.

LESŁAW SPYCHAŁA

**Cronica des koninks Sigmundus  
zu Ungern**  
(Chronicle of King Sigismund of  
Hungary)

ca 1425–35. Germany. Prose chronicle of the years 1379–1408, in Low German mixed with High German spellings. Located in a single chronicle manuscript of miscellaneous contents (Copenhagen, Kongelige Bibliotek, GKS 666 2<sup>o</sup>) compiled ca 1435 with the last section devoted to Cologne. The chronicle of Sigismund (37<sup>v</sup>–43<sup>v</sup>) was inserted into another chronicle between the events of 1414. The source was probably in High German and copied by a Low German speaker (of Cologne?). Nothing else is known about the author. The chronicle covers the years 1379–1408, mentions Sigismund's arrival in Hungary for his betrothal to Maria, Queen of Hungary (1382–95) before Louis I's death, then relates selected highlights of his reign as king of Hungary (1387–1437). Skipping from episode to episode and always presenting Sigismund favourably, it recounts his marriage to Maria, his coronation, two attempted rebellions by Hungarian barons, an attack on his life during which Maria is imprisoned, his love for her and her rescue, his Turkish campaign in Bosnia, the defeat at Nicopolis (1396), and his marriage to Barbara von Cilli (1408). Most of the events, often told out of chronological sequence, are presented in anecdotal fashion; yet others like Horvath's attempt to depose Sigismund and the king's narrow escape from the assassin's knife, offer dramatic entertainment. A final heading knows of Sigismund's election to German king (1411), but the text stops abruptly, giving the distinct impression that this account was lifted from a longer source not yet identified. The chronicle deserves to be recognized independently of its manuscript because it appears to have been composed during Sigismund's lifetime.

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Text: H. CARDAUNS, "Chronik über Sigmund König von Ungarn", *Forschungen zur deutschen Geschichte*, 16 (1876) 335–50.  
Literature: C. BORCHLING, "Mittelniederdeutsche Handschriften in Skandinavien, Schleswig-Holstein, Mecklenburg und Vorpommern. Zweiter Reisebericht", *Nachrichten von der Königl. Gesellschaft der Wissenschaften zu Göttingen, Philol.-hist. Klasse (Beiheft)*, 1900, 83. W. STELZER, *VL<sup>2</sup> 1. RepFont* 3, 563.

MARIA DOBOZY

**Chronicon Laetiense**  
(Chronicle of Liessies)

1203–4. Northern France. The *Chronicon Laetiense* was written by an anonymous monk of the Benedictine abbey of Liessies in Hainault. In 1147, when he was three years old, the author was offered as an oblate to the abbey of Liessies. He was educated at the abbey of Sart and later returned to Liessies. The *Chronicon* is written on the basis of cartularies, an obituary, the *Vita Hiltrudis, De miraculis S. Marie Laudunensis* and the eyewitness accounts of his older fellow monks. It gives a detailed and interesting account of monastic life in the 12th century.

The *Chronicon* has survived in one manuscript, a 13th-century cartulary of Liessies (Mons, Archives de l'État, Collection des cartulaires, 93, fol. 161–171), but large excerpts are also reproduced in → Jacobus de Guisia's *Annales Hannoniae*. In the Mons manuscript, the *Chronicon* is followed by a list of abbots of Liessies over the years 1096–1331. The 1883 edition is based on the De Guise-version, and must be complemented with the excerpts published by JACQUIN.

#### Bibliography

Texts: J. HELLER, in MGH SS 14, 1883, 492–501. M. JACQUIN, "Etude sur l'abbaye de Liessies (1095–1147)", *Bulletin de la Commission Royale d'Histoire*, 71 (1902), 283–400, here 360–9 [excerpts]. Literature: *Narrative sources* C018. *RepFont* 3, 363.

ROBERT STEIN

**Chronicon de Lanercost**

ca 1350. England. Multiple monastic authorship over time. This anonymous Latin prose chronicle of northern English provenance, which covers 1201–1346, is usually attributed to the

Augustinian priory of Lanercost, but arguments have also been advanced for Franciscan authorship in Carlisle. The chronicle appears to share with the → *Anonimale Chronicle* a common source identified as a now-lost northern Franciscan chronicle, partly attributable to the friar → Richard of Durham. The Lanercost chronicle therefore possibly represents an adaptation of earlier Franciscan material by Lanercost canons, with interpolations of local and institutional interest. The chronicle covers political events, notably the Barons' Wars and the Anglo-Scottish wars, and frequently reproduces government documents. However, its purpose is more moral edification than political history and in places it reads like a collection of sermon exempla. Later parts of the chronicle have a virulently anti-Scottish tone, including several abusive poems. The chronicle's northern perspective is reflected in its condemnation of Edward II's failure to defend the north, and a marked sympathy for Andrew Harclay's ill-fated peace negotiations with the Scots. Nonetheless, graphic passages are not necessarily direct eyewitness records; the vivid account of the destruction of Hexham in 1296 is lifted almost *verbatim* from Edward I's correspondence with Boniface VIII in 1301, and also appears in → Walter of Guisborough. The chronicle survives in one 14th or early-15th century manuscript (London, BL, Cotton Claudius ms. D.vii).

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Text: J. STEVENSON, *Chronicon de Lanercost, 1201–1346*, 1839. H. MAXWELL, *The Chronicle of Lanercost, 1272–1346*, 1913 [partial translation]. Literature: A.G. LITTLE, "The Authorship of the Lanercost Chronicle", *EHR*, 31 (1916), 269–79. H.S. OFFLER, "A Note of the Northern Franciscan Chronicle", *Nottingham Medieval Studies*, 28 (1984), 45–56. *RepFont* 3, 363f.

ANDREA RUDDICK

### Chronique en languedocien tirée du cartulaire de Raymond VII le Jeune, comte de Toulouse

13th century. France. A brief annalistic cartulary chronicle in Occitan, recording largely births and deaths of counts of Toulouse and other nobles and kings, together with a handful of military events, over the years 1099–1249. It begins with the capture of Jerusalem by Raymond IV, count

of Toulouse, and ends with the death of Raymond VII. The annals are frequently very brief: a not untypical entry reads *Anno M.CC.VII. Fo naz Trencavels vescoms de Beziers* (Year 1207. Trencavels the Viscount of Beziers was born). Despite this extreme terseness, the chronicle is valuable for the otherwise unrecorded details it provides about events in Languedoc.

A large portion of the *Chronicon sancti Saturnini Tolosæ* is essentially a Latin translation of this chronicle, and it may also have been used as a source by → William of Puylaurens for his *Cronica* of the Albigensian Crusade, though the information it gives about the crusade is sketchy. At the end of the chronicle are several additional entries in Latin, written in three different hands and covering the years 1204–73, 1270–71, and 1285. Several copies of the cartulary are known; the original (Paris, Archives nationales, JJ 19) was rediscovered in the 19th century.

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Text: C. DEVIC & J. VAISSETE, *Histoire générale de Languedoc*, II, 1733, no. 7, 13–15; V, <sup>3</sup>1875, 33–35. A. MOLINIER, *Histoire générale de Languedoc*, V, <sup>3</sup>1875, 2209–12. M. BOUQUET et al., *Rerum Gallicarum et Francicarum Scriptores—Recueil des Historiens des Gaules et de la France*, XIX, 1833, 235 (partial). Literature: P. CABAU, "Deux chroniques composées à Toulouse dans la seconde moitié du XIII<sup>e</sup> siècle", in *Mémoires de la Société Archéologique du Midi de la France*, 56 (1996), 75–120. *RepFont* 3, 364.

PETER DAMIAN-GRINT

### Chronicles of Lanthony Priory [Llanthony]

13th century. England. Two Latin chronicles of the founding of the two Augustinian abbeys, Lanthonia Prima and Lanthonia Secunda.

The *Historia prioratus Lanthoniae* (*Historia Abbatiae de Lanthony* [sic]) is a Latin history of the founding of the two abbeys, running from 1103 to ca 1203. Lanthonia Prima was established in 1108 with the support of Hugh de Lacy in Monmouthshire, Wales, but since it was located *medio nationis pravae et perversae* (among a vicious and perverse people), most of the monks fled for safety in 1134 to the palace of the bishop of Hereford. In 1136 they were given a new monastery near Gloucester, which became known

as Lanthonia Secunda. Although intended as a daughter cell, it would become the primary monastery since few wished to remain in Wales. One source was the *Speculum Ecclesiae* of → Gerald of Wales. It is preserved in a mid-13th century manuscript, London, BL, Cotton Julius D.x. Extracts were published by William Dugdale, *Monasticon Anglicanum*, vol. 2 (1661), 58–73, with English summaries in the editions of 1693 and 1718. See also → *Genealogy of the Earls of Brecknock*.

A second chronicle that tells of the founding of Lanthonia Secunda in 1136 includes genealogical information also in the Anglo-Norman *Genealogy of the Earls of Brecknock*. This chronicle survived in an unidentified 16th-century transcript by the Somerset herald Robert Glover and was published in the 1846 edition of Dugdale's *Monasticon*, vol. 6, pt. 1, 134–36.

#### Bibliography

Text: J. CALEY, H. ELLIS & B. BANDINEL, *Monasticon Anglicanum: A New Edition*, 1846, 1, 128–36. Literature: R.W. HUNT, "The Preface to the 'Speculum Ecclesiae' of Geraldus Cambrensis", *Viator*, 8 (1977), 1889–213. G. ROBERTS, "Llanthony Priory, Monmouthshire", *Archaeologia Cambrensis*, ser. 1, vol. 1, no. 3 (1846), 201–45. J. SPENCE, "Genealogies of Noble Families in Anglo Norman", in R.L. Radulescu & E.D. Kennedy, *Broken Lines*, 2008, 65–69.

EDWARD DONALD KENNEDY

### Crónica Latina de los reyes de

#### Castilla

(Latin Chronicle of the Monarchs of Castile)

1223/39. Castile (Iberia). Chronicle of the kings of Castile apparently written by Juan de Soria (d. 1246), bishop of Osma and Chancellor to Fernando III. Written in basic Latin, alongside its contemporaries → Lucas de Túy's *Chronicon mundi* (1236–38) and Rodrigo → Jiménez de Rada's *Historia gothica* (1243–46) it is one of the last such Latin chronicles before the explosion in vernacular chronicles in the late 13th century.

The *Crónica* differs from these two and from → Alfonso X's chronicles as it does not mention either the author or the reason for its composition. In common with the latter, but not the former, it intercalates mention of international

events into the narration of Castilian history. The *Crónica* has no formal divisions, and its author shows little interest in chronological markers (see → Chronology and chronometry). When used, such markers take a variety of forms: year of reign, Hispanic era, year of the Christian era.

The *Crónica* begins with Fernán González and briefly traces the history of the Castilian kingdom up to the reigns of Alfonso VIII and Fernando III, which form the nucleus of the work. It ends with the capture of Córdoba in 1236. The reign of Fernando III is of most interest to the *Crónica*. It is noticeable how the chronicler constructs royal power in the person of the king and ratifies it through the canonical legitimacy of his marriages, his age and maturity for governing and the display of a series of virtues. In the case of Fernando III in particular the crusade becomes one of the fundamental elements of legitimation. The author is presented both as a witness to the events recounted, and a knowledgeable reader of Classical and Biblical works. The text undoubtedly influenced Rodrigo → Jiménez de Rada.

There are two extant manuscripts: Madrid, BRAH, G-1, and London: BL, Egerton ms. 1125, this latter being a copy made by Manuel Abella. The usual division into 75 chapters was added by the first editor, CIROT.

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Text: L. CHARLO BREA, *Crónica latina de los reyes de castilla*, 1999 [Spanish translation]. G. CIROT, "Une chronique léonnaise inédite", *Bulletin Hispanique*, XIII (1911), 133–56, 381–439. Literature: A. ARIZALETA "La CRC: aledaños de la ficción", *e-Spania*, 2006, 2. D.W. LOMAX, "The authorship of the Chronique latine des rois de Castille", *BHS*, 1963, 205–11. A. RODRÍGUEZ, "Modelos de legitimidad política en la CRC de Juan de Osma", *e-Spania*, 2006, 2. *RepFont* 3, 308.

JOSÉ MANUEL HIDALGO

### Chronica latina Sabaudiae

(Latin Chronicle of Savoy)

ca 1487. France. History of the House of Savoy from its origins to 1487, by a clerical author. The first part is a résumé of → Cabaret d'Orville's *Chronique de Savoye* covering the period from the legendary founder of the dynasty Bérolde to Duke Amédée VII (1391–1451). The period 1451–87, the rule of Amédée VIII, is written in greater detail, following the annalistic pattern,

but extending its subject matter to the kingdom of France, Burgundy, Switzerland and Rome. One manuscript appends a genealogy of the Dauphins of the Viennois. There are two manuscripts, both in Turin: Archivio di Stato, storia della real casa, 3. 2, fols. 268–304, and Biblioteca Reale, storia patria 514, fols. 12–49.

### Bibliography

Text: D. PROMIS, *Historiae patriae monumenta*, III, 1840, 599–666.

Literature: *RepFont* 3, 432.

RÉGIS RECH

## Chronicon Laureshamense

ca 1170–75. Germany. Latin annals written at the Benedictine monastery of Lorsch (Hessen). The anonymous author, perhaps the custos Gerung, provides a history of his monastery from its foundation in 764 to 1167. There are negligible additions from the late 12th and 13th century. For the most part, the text merely strings together selected charters by prominent benefactors of Lorsch. Other sources were used only very sparingly, among them hagiographic texts on the monastery's saint, Nazarius, historical works by → Regino of Prüm and → Lambert of Hersfeld and a list of abbots. The narrative becomes more detailed from around the middle of the 11th century, especially when defending Lorsch's resistance to the reform movement of Hirsau. In the autograph (Würzburg, Staatsarchiv, Mainzer Bücher verschiedenen Inhalts 72, fols 1–35) the chronicle serves as a historical introduction to a vast cartulary, compiled ca 1183–95. It was first printed by Marquard Freher in his *Rerum Germanicarum Scriptores* 1 (Frankfurt 1600).

### Bibliography

Texts: K. GLÖCKNER, *Codex Laureshamensis*, vol. 1, 1929, 263–452. K.J. MINST, *Lorscher Codex*, 1966 [translation]. *CODEX LAURESHAMENSIS*, 2002 [facsimile, with *Begleitband* 2008].

Literature: M.-A. ARIS et al., "Lorsch", *Germania Benedictina* 7, 2004, 768–853. *RepFont* 3, 365.

SÖREN KASCHKE

## Chronicon Laurissense Breve

(Short chronicle of Lorsch)

ca 806/807. Germany. Also known as the *Annales Laurissenses minores* or the *Kleine Lorscher Fran-*

*kenchronik*, this anonymous Benedictine compilation from Lorsch monastery (Hessen), centres on the Carolingian rulers from 687 with Pippin II to Charlemagne, with additional information on the monastery, its Austrasian hinterland and the missionary work of St. Boniface. While propagating the divinely approved rule of the Carolingian dynasty, the compiler also stressed the close cooperation between each ruler and the Frankish aristocracy. Brief continuations emerged at the monasteries of Lorsch and Fulda respectively, both up to 817. The structure, with sections for each of the four Carolingian generations (Pippin II, Charles Martel, Pippin III, Charlemagne), subdivided into chapters, was influenced by → Bede's *Chronica maiora*, with which it is often joined in transmission. The compiler relied mainly on the continuations of → Fredegar, the local → *Annales Laureshamenses* and the → *Annales regni Francorum*. In turn, the continuation at Fulda influenced important later works, especially via the → *Annales Fuldenses*. Eight extant manuscripts, especially Vatican, BAV, pal. lat. 243 (9th/10th century, from Lorsch), and the autograph of the last Fulda continuation Vienna, ÖNB, cod. lat. 430\*.

### Bibliography

Text: H. SCHNORR VON CAROLSFELD, "Das Chronicon Laurissense breve", *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 36 (1911), 13–39.

Literature: R. CORRADINI, *Die Wiener Handschrift Cyp 430\**, 2000. S. KASCHKE, *Die karolingischen Reichsteilungen bis 831*, 2006, 249–76. *RepFont* 3, 366.

SÖREN KASCHKE

## Chronicon Leodiense de regno

Johannis ab Horne

ca 1505. Low Countries. Anonymous Latin prose chronicle of the reign of John of Hornes, prince-bishop of Liège (1483–1505). Nothing is known about the author, except that he was a secular cleric living in the city of Liège. He probably wrote down the events as and when they happened. Although he had access to the episcopal correspondence, most of his information comes from oral sources and from his own experience. The *Chronicon* evidences a great critical sense and accuracy and is by far the most detailed account of the political history of the city and diocese of Liège

in the late 15th and early 16th century. However its textual tradition is rather problematic. The original text has been lost since the 17th century. The edition is based on three partial copies in compilations: Brussels, KBR, 14365–7 by Herman de Wachtendonck; Brussels, KBR, 21822 by Johannes de Brusthem; Liège, BU, ms. 1968; and one incomplete French translation (Liège, BU, ms. 1966).

### Bibliography

Text: S. BALAU, *Chroniques liégeoises*, I, 1913, 339–569.

Literature: P. HARSIN, *Études critiques sur l'histoire de la principauté de Liège 1477–1795*, I, 1957, 10–14. *Narrative Sources*, C019. *RepFont* 3, 367f.

PIETER-JAN DE GRIECK

## Chronicon Leodiense usque ad annum 1402

(Chronicle of Liège to the year 1402)

[Chronique liégeoise]

13th–15th centuries. Low Countries. Anonymous Latin prose compilation from Liège, dealing mainly with the history of the prince-bishopric of Liège, and ending abruptly in 1402/3. There are two versions. The better known text, ending in 1402, is transmitted in Brussels, KBR, 3802–7 (16th century), but a more elaborate version running to 1403 survives in London, BL, Egerton 275 (15th century). The chronicle falls into three or more distinct parts, posing difficult problems of authorship, date, and use of sources. As research to date has been based almost entirely on the Brussels manuscript, it is likely that further investigation in London may shed more light on these questions.

The first part, from the incarnation to 1247, was written sometime after 1271, and is mainly based on → Giles of Orval (*Gesta episcoporum Leodiensium*), → Sigebert of Gembloux and → Martin of Opava.

The second part, from 1247 to at least 1313, was written by a canon of Liège, perhaps Peter of Huy, who was active around 1313. He inserted into his text a detailed account of the first decade of the reign of bishop Henry of Gueldres (1247–57), which had been written around 1260, possibly by Elbert, master of the cathedral school. Thus the whole second part of the *Chronicon Leodiense* is

a first-hand source for the history of the prince-bishopric in the later 13th and early 14th centuries. Later chroniclers such as → John of Hocsem and John of Warnant (author of a lost *Gesta pontificum Leodiensium*) used it as a source.

The third part runs from ca 1313 to 1402. At least the last section of this originated in the Benedictine abbey of St. Jacques in Liège, and contains several references to events in this abbey. The arrival of the Flagellants in Liège in 1374 is described in a particularly vivid manner. The account of the Western Schism (1378–87), and perhaps also other passages, are based on a now lost chronicle by the prior of St. Jacques, William of Vottem (d. 1403); while it is possible that this last section of the *Chronicon Leodiense* is itself Vottem's lost text, most scholars have discounted this hypothesis.

The chronicle was printed in part by Chapeavillus in 1613.

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Text: E. BACHA, *La Chronique liégeoise de 1402*, 1900.

Literature: G. VAN ASSELDONK, *De Nederlanden en het westers Schisma*, 1955, 221–34. J. LEJEUNE, "La chronique liégeoise de 1402" in *Mélanges Félix Rousseau*, 1958, 413–32. M. MÜLLER, *Die spätmittelalterliche Bistumsgeschichtsschreibung*, 1998, 131–2. *Narrative Sources* C020. *RepFont* 3, 367.

PIETER-JAN DE GRIECK

CHRISTIAN DURY

## Chronicon Lethrense

(Chronicle of Lejre)

late 12th century. Denmark. This brief Latin chronicle is probably the earliest known treatment of pre-Christian Danish history. The chronicler tells a number of etiological anecdotes, for example about Ro and Roskilde, and demonstrates a clear interest in Lejre, the ancient seat of power close to Roskilde on Sealand (Denmark). Because of this and of the texts' reliance on the → *Chronicon Roskildense*, the author is generally thought to have been a canon or other ecclesiastic at the episcopal centre there. The chronicle is usually dated to around 1170, but only on the grounds of its somewhat tentative handling of pagan history, which appears to predate the more elaborate versions by → Sven Aggesen and → Saxo Grammaticus from the 1180s and 1190s. It tells stories



(sometimes with lively dialogue) about heroes known from Saxo, but also introduces figures not mentioned by him. Its anti-German bias tallies well with the conflict between Denmark and the Empire around 1170, though it has been pointed out that this bias would be equally commensurate with composition in certain periods of the early 13th century. It is assumed that the work was originally an independent text, but it is only transmitted to us as an insertion in the manuscripts of the → *Annales Lundenses*.

#### Bibliography

Text: M.C. GERTZ, *Scriptores minores historiae Danicae medii aevi* 1, 1917–8, 43–53.  
Literature: *RepFont* 3, 368f.

LARS B. MORTENSEN

### Chronicon Lippoldsbergense

1151. Germany. This anonymous Latin chronicle which, according to its prologue, was commissioned by the prioress Maragrethe in 1151, describes the first hundred years in the history of the Benedictine convent at Lippoldsberg an der Weser (diocese of Mainz). It begins with an account of the building of a wooden church under archbishop Lippold of Mainz (1051–59), the life of archbishop Siegfried and the alleged petition of the Hildesheim cleric Betto to archbishop Ruthard (1089–1109) to establish a convent on the Lippoldsberg. Included in the chronicle are several documents pertaining to the endowment of the convent. The latter have, however, been discovered to be at least partially forged. While the focus of the chronicle is largely on the personalities of the archbishops of Mainz and their relations with the convent, the merits of the Augustinian canon Gunther, who was elected provost of the convent in 1137 are also treated at length. The chronicle survives in its 12th-century original (Marburg, Hessisches SA, H. 77) as well as various later copies.

#### Bibliography

Texts: G.W. LEDDERHOSE, *Kleine Schriften*, 1 (1787), 195–226. W. ARNDT, *MGH SS* 20, 1868, 546–58. H. SCHMIDT & E. GOVAERTS, *Die Lippoldsberger Chronik von 1151 und ein Beitrag zu ihrer Deutung*, 1961 [German translation].  
Literature: J. DESEL, "Lippoldsberg" in R. Schwerdtfeger, *Die benediktinischen Mönchs- und Nonnenklöster in Hessen*, 2004, 741–44, 758.

W. HEINEMEYER, "Die Urkundenfälschungen d. Klosters Lippoldsberg", *Archiv für Diplomatik*, 7 (1961), 69–203; 8 (1962), 68–146. *RepFont* 3, 370.

KERSTIN PFEIFFER

### Chronica longa seu magna Polonorum seu Lechitarum (Long or large chronicle of the Poles or Lechites)

14th century. Poland. A collection of Latin historical sources, the largest and best known such collection from medieval Poland. It was compiled mainly during the years 1375–87 in Gniezno by → Janko of Czarnków, himself the author of some of the texts it contains. Janko began to gather material on his return to Poland from Mecklenburg in 1356, and continued with several breaks until his death in 1387, but worked intensively on the corpus only after his political career ended. Soon after 1395 the materials collected by him were supplemented by another hand with sources from Lesser Poland, and copied in subject order for the needs of the royal chancellery in Kraków.

The collection comprises the following works: the → *Chronica Poloniae maioris* (possibly written by Janko), the *Annales capituli Cracoviensis dicti breves* for 965–1135, the *Chronicle of Janko*, Janko's *Calendario et Memorabilia vladislaviensis*, the *Annales capituli Poznaniensis* 965–1309, the *Annales capituli Gneznensis* 1192–1247, the *Notis Gneznensibus* n° 1–38, *Annales quod dicuntur Maioris Poloniae* 735–1191, notes of the years 1266, 1266, 967, *Notis Gneznensibus* n° 39–40, the → *Chronicon Cracoviensis*, *Annales capituli Cracoviensis dicti breves* for 1142–1283, and Janko's own *Chronicle of the years 1333–1343*.

Two versions exist. The so-called A-edition, which contains the texts in the above order, is known from four 15th-century manuscripts, the best being Vatican, BAV, ottob. lat. 2068, fol. 120–213. The B-edition is a re-arrangement of the texts in chronological order, known from five 15th-century manuscripts, most importantly Wrocław, BU, R 290, k. 113–256. Janko's autograph has not survived.

#### Bibliography

Texts: F.W. DE SOMMERSBERG, "Boguphali Episcopi Posnaniensis Chronicon Polonicum cum continuatione Joannis Basconis custo-

*dis Poloniae*", in *Silesiacarum rerum scriptores* 2, 1730, 18–155. A. BIEŁOWSKI, *MPH* 2, 1872, 809, 828 [notes of the years 1266, 1266, 967]. Z. KOZŁOWSKA-BUDKOWA, "Annales breves" *MPH* s.n. 5, 1978, 231–6. B. KÜRBIŚ, *MPH* s.n. 6, 1962 [Annales capituli Poznaniensis, Annales capituli Gneznensis, Notis Gneznensibus]. Z. KOZŁOWSKA-BUDKOWA, "Annales q.d. Maioris Poloniae" *MPH* s.n. 5, 1978, 225–7.  
Literature: M. BŁAZIAK, "Rocznik świętokrzyski nowy—rocznikiem mansjonarzy czy andega-weńsko-jagiellońskim?", in *Studia Źródłoznawcze* 37, 2000, 55–61. M. PERLBACH, "Die grosspolnischen Annalen", in M. Perlach, *Preussisch-polnischen Studien zur Geschichte des Mittelalters*, H. 2, 1886, 41–70. J. WIESIOŁOWSKI, *Kolekcje historyczne w Polsce średniowiecznej XIII–XV wieku*, 1967, 33–57. *RepFont* 3, 415.

MAREK DERWICH

### Chronicle of Louth Park Abbey (Chronicon abbatiae de Parco Lude)

15th century. England. Chronicle of the Cistercian abbey of Louth Park, near Louth in Lincolnshire, from Brutus to 1413, though the modern edition covers only the years from 1066. Sometimes inaccurate and sketchy (the period from 1382 to 1395 is not covered), it offers a catalogue of Cistercian abbeys in England, and information about events overseas. The oldest manuscript (incomplete) is Cambridge, UL, Ff. 6.15.

#### Bibliography

Texts: E. VENABLES & A.R. MADDISON, *The Chronicle of Louth Park Abbey*, 1891. A. OWEN, "An Early Version of the Louth Park Chronicle", *Cîteaux. Commentarii Cistercienses*, 30 (1979) 272–75.  
Literature: GRANSDEN, *HWE* 2, 412, n. 146. *RepFont* 3, 404.

LUCIA SINISI

### Cronichetta Lucchese (Short Chronicle of Lucca)

late 13th or early 14th century. Italy. Anonymous Italian-language prose chronicle of Lucca from 752 to 1304, with an emphasis on events in Lucca and its struggles against other towns within its immediate geographical sphere. It is the first town history of Lucca written in the local dialect,

and the unique testimony of details of certain conflicts between Lucca and neighbouring towns from the 8th to the early 14th century. The author used a year-by-year list of podestà as his organizing construct, but added information on events in Northern Italy and Lucca after the date headings. Details about earthquakes, fires, and armed conflicts with neighbouring towns reveal an intimate knowledge of the town's neighbourhoods, family geography, and longstanding rivalry with Pisa. The tone of the *Cronichetta* is neutral, but consistently portrays the inhabitants of Lucca as unified, an image which contrasts sharply with the ever-intensifying factionalism between Blacks and Whites that characterized the city's internal politics at the time of writing. Two 16th-century manuscripts were destroyed in a fire at the Biblioteca di Lucca in 1822, but an 18th-century transcription of these survives in Lucca, Biblioteca Statale, ms. 927.

#### Bibliography

Text: S. BONGI, "Antica cronichetta volgare lucchese già della biblioteca di M.F. Fiorentini", *Atti della Reale Accademia lucchese di scienze, letteratura e arti*, 26 (1889–93), 223–53.  
Literature: *RepFont* 3, 374.

LAURA MORREALE

### Chronijk van Luyk (Chronicle of Liège)

early 16th century. Southern Low Countries. Middle Dutch chronicle written in or near Maastricht, in the diocese of Liège. The author may have been a member of the Franciscan community of Lichtenberg near Maastricht, or perhaps a city clerk.

The chronicle, conceived as a *gesta episcoporum* of the bishops of Liège, was written in the first years of the 16th century. Although the text in the only preserved manuscript (a 17th-century copy with many linguistic problems; Scherpenheuvel-Zichem, Abdij der Norbertijnen van Averbode, Archief, IV, 14, 167<sup>r</sup>–203<sup>r</sup>) is incomplete at the beginning (the first entry concerns the 4th-century bishop Valentinus), it probably aimed to cover the government of all successive bishops of Tongeren, Maastricht and Liège. Up to the early 13th century it is little more than an annotated list of bishops. From the early 13th century up to the beginning of the 14th, the still-brief entries are largely based on the → *Alderexcellenste Cronijcke*

van Brabant (printed 1498). The next hundred years are covered in more detail, and contain more explicit references to the author's own region. From the middle of the 15th century, the chronicle contains original information on the incessant wars in the bishopric, with close attention to their repercussions on the region around Maastricht–Hasselt–Sittard. It stops abruptly in June of 1506.

The *Chronijk van Luyk* is among the most important examples of the poorly-studied Middle Dutch historiography of the bishopric of Liège, and carries great relevance to the study of regional history in the current Belgian and Dutch provinces of Limburg. It has been suggested that Petrus → Treckpoel wrote the chronicle, but it now appears that the author was merely very familiar with his work and used at least some of it to compile his text.

#### Bibliography

Text: S. VANDERPUTTEN, "Het turbulente verleden van de Luikse prinsbisschoppen door de ogen van een inwoner van het oude graafschap Loon: de Chronijk van Luyk, toegeschreven aan Petrus Treckpoel (1442–circa 1507–8)", *Bulletin de la Commission Royale d'Histoire—Bulletin van de Koninklijke Commissie voor Geschiedenis*, 174 (2008), 5–88.

STEVEN VANDERPUTTEN

### Chronicon Magalonense vetus (Old chronicle of Maguelone)

12th century. France. A short Latin history of the church at Maguelone (Hérault) by a canon working under bishop Jean de Montlaur (1158–90), which covers the years from 1030 to the final stage of reconstruction of the cathedral in Jean's time. It is not clear whether it was originally intended as a cartulary chronicle, but it was copied into the cartulary of the monastery in 1343 (Montpellier, Archives départementales de l'Hérault, G1124, reg. B, fol. 257<sup>ff</sup>). It was used as a source by → Arnaldus de Verdala.

#### Bibliography

Texts: A.C. GERMAIN, *Chronique de Maguelone, publiée pour la première fois, avec une notice*, 1853. J. BERTHELÉ, "La vieille chronique de Maguelone: Chronicon magalonense vetus", *Mémoires de la Société archéologique de Mont-*

*pellier*, ser. 2, 4 (1911), 123–41. J.B. ROUQUETTE & A. VILLEMAGNE, *Cartulaire de Maguelone*, I, 1912, 41–49.

Literature: A. GERMAIN, *Maguelone sous ses évêques et ses chanoines*, 1869. *RepFont* 3, 376f.

GRAEME DUNPHY

### Cronaca Malatestiana [Chronicon Ariminense]

14th–15th century. Italy. Anonymous late medieval chronicle in Italian. The first part of the chronicle (sometimes listed separately as *Cronaca Malatestiana del secolo XIV*) narrates the history of the house of Malatesta, the ruling family of Rimini and various other areas of Romagna and the Marche, between 1295 and 1385. The 15th-century sequel (*Cronaca Malatestiana del secolo XV*), most probably written by a different scribe, covers the years 1416–52.

The chronicle emphasizes some seminal figures in the Malatesta family, from the founding condottiere Malatesta da Verucchio to Malatesta Ungaro, Galeotto I Malatesta, Pandolfo Malatesta, and Sigismondo Pandolfo Malatesta. However, the chronicle never loses sight of the family as a whole, as various other Malatestas are often mentioned in passing. The first part of the chronicle emphasizes the Malatestas' involvement with the Guelph party and its pro-papal activities, as well as their conflicts with Ghibelline (pro-imperial) families, such as the Parcitati and the Bertuni. The 15th-century continuation focuses primarily on Sigismondo Malatesta's ambivalent relations with condottieri Francesco Sforza and Niccolò Piccinino. Later, Sigismondo allied himself successively with Venice, Florence, and Siena. The chronicle ends in 1452, two years before the peace agreement of Lodi, which ended the wars in Lombardy. In addition, the chronicle also records local events from Romagna and the surrounding areas, such as births, marriages, and deaths in the families of local public figures, visits of major political, military, and ecclesiastical dignitaries, and extreme weather phenomena. Different versions of this chronicle were preserved in eight manuscripts. The most reliable is in Rimini, Biblioteca Gambalunga, Sc-Ms.3 (*olim* D III 42), which dates back to the second half of the 15th century. The other manuscripts can be found in Rimini, Pesaro and Siena. Several other

"Malatestian" chronicles were written during the 15th century by Tobia Borghi, Gaspare Broglio Tartaglia di Lavello and Baldo Branchi.

#### Bibliography

Texts: F. ZAMBRINI, *Cronichetta dei Malatesti*, 1846, 1–122. A.F. MASSERA, *Cronache Malatestiane dei secoli XIV e XV* (AA. 1295–1385 e 1416–1452), *RIS* 15, 2, 1966.

Literature: B. ANDREOLLI et al., *Repertorio della cronachistica emiliano-romagnola (secc. IX–XV)*, 1991. V. FIORINI, "Comunicazione al congresso internazionale di scienze storiche", *Archivio Muratoriano*, 1.1 (1904), 18–19. P.J. JONES, *The Malatesta of Rimini and the Papal State: A Political History*, 1974. *RepFont* 3, 378.

CRISTIAN BRATU

### Chronicle of Man and the Isles [Chronicon regum Manniae et Insularum; Manx Chronicle; Chronicon Manniae; Chronicle of Man and the Sudreys]

13th–14th century. England/Scotland. Written at the Cistercian abbey of Rushen (Rissin) on the Isle of Man, this is the only early chronicle of Man and other isles of the region. It runs from the beginning of the reign of Cnut in England in 1015 (1000 according to the chronicle) to 1257, with a continuation to 1316 followed by a short account of bishops until 1376. Most of the chronicle was probably written ca 1261–62, with annals prior to 1047 derived from the Scottish → *Chronicle of Melrose Abbey*.

The chronicler shows sympathies to Norway's King Olaf, who gave land on which the abbey of Rushen could be built in 1134, and remarks that because Olaf was "devout and fervent" in his service to God, the churches on the isles were "lenient toward his domestic vices." Although some entries concern politics of Scotland and England with occasional references to events abroad (e.g., AD 1187, "Jerusalem was taken by the infidels") as well as to the founding of abbeys in the two countries, the chronicle emphasizes in detailed accounts the acts and particularly the feuds of the Norwegians who controlled the kingdom of Man and the other islands until, as noted in the chronicle, its sovereignty was turned over to Scotland in 1266. (Man then passed into the suzerainty of England in 1334.)

The chronicle survives in one manuscript, London, BL, Cotton Julius A.vii. A partial *editio princeps* was made in William Camden's *Britannia* (1587).

#### Bibliography

Texts: J. JOHNSTONE, *Antiquitates Celto-Normannicae containing the Chronicle of Man and the Isles*, 1786. P.A. MUNCH, *The Chronicle of Man and the Sudreys*, 1874. G. BRODERICK, *Chronicle of the Kings of Mann and the Isles*, 1973. J. STEVENSON, "The Chronicle of the Isle of Man", in *The Church Historians of England*, 5/1, 1858, 385–405 [translation].

Literature: GRANSDEN, *HWE* 1, 439 and no. 3. *RepFont* 3, 379.

EDWARD DONALD KENNEDY

### Chronicon Marchiae Tarvisinae et Lombardiae [Annales Sanctae Iustinae patavini]

late 13th century. Italy. Anonymous prose chronicle of the political events in northeast Italy 1207–70. Composed between 1289 and 1293, perhaps as often asserted by a monk at the Benedictine monastery of Santa Giustina in Padua, but more likely by a Veronese author; BOTTEGHI argues for a partisan of the Este house and the Guelf party.

The work provides a narrative of the political events of the cities of northeast Italy, especially Padua, Verona, Vicenza and Ferrara, from the point of view of a partisan to the Guelf cause. It begins with events in northeast Italy during the heyday of these communes, with some treatment of European politics. The bulk of the narrative describes the rise and the tyranny of Ezzelino da Romano, and its disastrous effects on the Paduan people. Portrayed as a diabolical heretic, Ezzelino is finally banished by Este family, leaders of the forces of the Roman Church in Italy. The final sections treat the conflict between Church and Empire in Italy in the 1260s against the panorama of international politics.

The *editio princeps*, which attributed authorship to a Monachus Patavinus, was published by Christian Wursteisen (Christianus Urstisius) in his *Germaniae historicorum illustrium... ab Henrico IV usque ad a. Chr. 1400*, Frankfurt 1585, and the text was reprinted by Muratori in 1726. Noteworthy among the extant manuscripts is Madrid, BNE, 6013 (14th century)

## Bibliography

Texts: P. JAFFÉ, *Annales Sanctae Iustinae patavini*, MGH SS 19, 1866, 149–93. L.A. BOTTEGHI, RIS<sup>2</sup> 8, 3, 1914–16, 3–61.

Literature: G. ARNALDI & G. CAPO, “Cronisti di Venezia e della Marca Trevigiana dalle origini alla fine del secolo XIII”, in *Storia della cultura veneta*, 1976, 418–23. G. ARNALDI & G. CAPO, “I cronisti di Venezia e della Marca Trevigiana,” in *Storia della cultura veneta*, II, *Il Trecento* 1976, 311–13. *RepFont* 2, 329f.

BENJAMIN G. KOHL

## Chronicon Mediani monasterii

[Liber de s. Hidulphi successoribus in Mediano monasterio (Book of the successors of St. Hidulph in Moyenmoutier)]

11th century. France. Latin monastic chronicle, written probably ca 1019–31. It contains a history of the Benedictine monastery of Moyenmoutier in the Vosges (chapters 1–12) and an account of the miracles performed by its founder Hidulph, Bishop of Trier (13–18). Though 1014 is the last year specifically mentioned, the troubles that afflicted the abbey around 1020 are described. Strangely, the death of the abbot Encibold (1018), and the return of Hardulph in 1019 (after his deposition in 1016) are omitted, yet the compiler criticises Bishop Berthold of Toul (died 1019) who was responsible for Hardulph’s destitution. Mention is made of the death of the emperor Henry II (1024). The second deposition of Hardulph, by Bishop Bruno of Toul, in 1026, is not mentioned. It is obvious from the contents that the author was a monk of the abbey, but an often-cited 17th-century opinion that he was called Valcandus has no authority. He also wrote a *Vita tertia* (life of St Hidulph) on the occasion of the restoration of the monastery in 1030–1 by Bruno, which may explain certain omissions in the chronicle.

The earliest manuscript, Paris, BnF, lat. 9738, contains certain datable interpolations which are not the work of the main compiler and are not present in other manuscripts. These concern the prosperity of the abbey in the era of Bishop Bruno of Toul (1026–1049) and the discovery of the relics of St Boniface (1043), but their poor style, different from the rest, argues against an ascription to Humbert of Moyenmoutier as author.

## Bibliography

Text: G. Waitz, MGH SS 4, 1841, 86–92 [chapters 1–12].

Literature: M. GOULLET, “Les Saints du diocèse de Toul”, in M. Heinzelmänn, *L’hagiographie du haut moyen-âge en Gaule du Nord: manuscrits, textes et centres de production*, 2001, 69–81. A. MICHEL, “Die Frühwerke des Kardinals Humbert über Hidulf, Deodat und Moyenmoutier (Vogesen)”, *Zeitschrift für Kirchengeschichte*, 64 (1952–3), 225–59. C. PFISTER, “Les légendes de saint Dié et de saint Hidulph”, *Annales de l’Est*, 3, 1889, 536–9. *RepFont* 7, 255.

JEAN-PIERRE GERZAGUET

## Chronicon Mediolani appellato el Valison

(Chronicle of Milan called el Valison)  
[*Annales Mediolanenses* 1230–1402]

15th century. Italy. Anonymous Latin town chronicle. The text was first published as the “Annals” of Milan. In fact the title *Annales Mediolanenses* refers to three separate works, each dealing with a different historical period: the *Annales Mediolanenses maiores* (Greater annals of Milan), known also as *Gesta Friderici I Imperatoris in Lombardia* (Deeds of Emperor Frederick I in Lombardy), covering 1154–77, 1201–2 and 1230; the *Annales Mediolanenses minores* (Lesser annals of Milan) for 931–1253, which is actually a collection of several fragments of chronicles and annals; and the work now better known as *Chronicon Mediolani* or *Cronaca Valison*, which was edited by MURATORI from the late 15th-century codex Novara, Archivio capitolare, ms. 123.

This chronicle deals with a very important century and a half of Milanese history. Probably the author was from Novara, though RAULICH identifies him as Bishop Fabrizio Marliani from Piacenza. Until the early 20th century the work was held in high renown, but its fame declined when it was demonstrated to be no more than a *cento*, with passages from Galvaneus Flamma’s *Galvagnana*, the → *Chronicon Placentinum* and the *Cronaca* of Pietro → Azario. The compiler more or less faithfully transcribes from good manuscripts of these works, adapting in annalistic form texts which had no such specific chronological aspect. The result is an uneven style, ranging from an elegant and lively prose to a barren and

colourless writing, from rhetorically built descriptions to simple notes and glosses. It is interesting to note that the compiler was aware of the *cento* nature of its redaction: in the manuscripts it is named *El Valison*, which means “meat-loaf, or hotchpotch”.

## Bibliography

Texts: L.A. MURATORI, *Annales Mediolanenses*, RIS 16, 1730, 641–840. L.A. FERRAI, “Gli ‘Annales Mediolanenses’ e i cronisti lombardi del secolo XIV”, *Archivio Storico Lombardo*, 17 (1890), 277–313.

Literature: O. KNOLL, *Beiträge zur italienischen Historiographie in vierzehnten Jahrhundert*, 1876, 8, 61–73. I. RAULICH, “La cronaca Valison e il suo autore”, *Rivista Storica Italiana*, VIII (1891), 1–11. *RepFont* 2, 303

VALENTINA DELL’APROVITOLA

Chronicle of Melrose Abbey  
[*Chronica de Mailros*]

12th / 13th century. Scotland. The chronicle written at the Cistercian abbey of Melrose is one of only two monastic chronicles from what is now Scotland from the 12th and 13th century to survive as an independent work. (The other is London, Lambeth Palace, 440, fols. 122–32, a manuscript of the → *Chronicle of Holyrood*.) It was originally created in 1173/74 and was expanded from ca 1200 to ca 1290 by more than 40 scribes in 53 additional folios, making it a rich example of the process of annalistic chronicling. The extant text begins with the Chronicle of → Hugh of St. Victor followed by annals from AD 1–249 and 731–1270 (with a few later annals inserted in blank spaces). The lacuna between 249 and 731 was already noted by a scribe active in 1208. The original text of 1173/74 ran up to the killing of Becket in 1170, and belongs chiefly to the family of northern English chronicles that includes → Symeon of Durham’s *Historia Regum* and the → *Historia Saxonum sive Anglorum post obitum Bedae*. Although the chronicle is the chief source for Scottish events in this period, there was also interest in English affairs, such as the inclusion of a “little work” on Simon de Montfort (d. 1265). The lack of Scottish events before the 12th century was rectified chiefly by the piecemeal addition of the “Verse Chronicle” (or → *Chronicon Elegiacum*). In the 1290s (or soon thereafter) the

chronicle manuscript was removed to England and was found in the 16th century in Deeping St. James by antiquarian John Leland who divided it in two. It survives as BL, Cotton Julius B.xiii, fols. 2–47 and Cotton Faustina B.ix, fols. 2–75.

## Bibliography

Texts: J. STEVENSON, *Chronica de Mailros, e codice unico in Bibliotheca Cottoniana servato*, 1835. A.O. ANDERSON & M.O. ANDERSON, *The Chronicle of Melrose from the Cottonian Manuscript, Faustina B. IX in the British Museum, Studies in Economics and Political Science*, vol. 100, 1936. D. BROWN & J. HARRISON, *The Chronicle of Melrose Abbey: a Stratigraphic Edition*. J. STEVENSON, “Chronicle of Melrose (from 1136–1274)”, in Stevenson, *Church Historians of England*, 4/1, 77–242, reprint, *Medieval Chronicles of Scotland*, 1988, 7–124 [translation].

Literature: D. BROWN, “Creating and Maintaining a Year-by-Year Chronicle: The Evidence of the Chronicle of Melrose”, *MC*, 6 (2009), 141–52. *RepFont* 3, 381 [s.v. *Chronicle of Melrose*].

DAUVIT BROWN

## Chronica metrica ecclesiae

## Eboracensis

(Metrical chronicles of the Church at York)

14th and 15th century. England. The title *Chronicon metricum* refers to two different Latin cathedral chronicles in verse from York Minster.

The earlier, internally datable to the pontificate of Thomas Arundel (1388–97), is made up of 512 lines of verse, mostly elegiac couplets, interspersed with occasional headings in prose. The poem recounts the most important events in the history of York, including its mythical foundation by Ebraucus some 1200 years before Christ, the arrival of the English, the Gregorian mission, the conversion of Northumbria under Paulinus, the career of Wilfrid, and the arrival of the Normans. It ends with the pontificate of Thurstan (1119–40) and an enumeration of York’s suffragan bishops.

The later of the two chronicles, internally datable to the pontificate of William Booth (1453–64), consists of a prose preface relating the early history of York from its mythical origins through the mission of Paulinus, followed by 304 rhyming couplets in Goliardic meter recounting a

virtually complete succession of fifty-two bishops from Paulinus to William Booth. The anonymous priest who wrote this chronicle credits a certain John of Allhallowgate with having composed the verses up to the life of Wilfrid II.

Both works seem to have been composed for public display in churches. Both works refer to *tabulae*, and a number of such *tabulae*—wooden panels that were hung in churches for the display of historical information—have survived from late medieval England. These include one from York Minster (York, Minster Library, add. 533) that, though it is now poorly legible, clearly contains a copy of the earlier chronicle. (For another chronicle from a *tabula* at York, see → John de Foxton.)

In addition to the *tabula*, the first poem is preserved in two manuscripts: London, BL, Cotton Titus A.xix & Cotton Cleopatra C.iv (both 15th/16th century); the second is likewise found in Cleopatra C.iv and also in the 15th-century Oxford, Bodleian Library, Rawlinson B. 446.

#### Bibliography

Text: J. RAINE, *Historians of the Church of York*, RS 71, 2, 1886, 446–63, 464–87.

Literature: A. GRANSDEN, *HWE* 2, 495. N.R. KER & A.J. PIPER, *Medieval Manuscripts in British Libraries*, 4, 1992, 824–25. J.S. PURVIS, "The Tables of the York Vicars Choral", *The Yorkshire Archaeological Journal*, 41 (1967), 741–48 [includes a partial translation of the earlier chronicle]. R. SHARPE, *Handlist*, s.v. "John of Allhallowgate". *RepFont* 3, 324.

JOSHUA A. WESTGARD

#### Cronica di Milano

post-1476. Northern Italy. Italian vernacular history of Milan. The *Cronica* was written by an anonymous friar in the Minor Friary at Monza near Milan. It reports in Italian prose, with short Latin quotations the history of Milan from its foundation up to the Battle of Crevola (28th April 1487). As parts of it derive from the *Historiae Florentini populi* by Poggio → Bracciolini, the *Cronica* was probably written after the edition of Bracciolini's work in 1476. Other sources are the *Historia Florentina* by Leonardo → Bruni and the *Manipulus florum* by Galvaneus Flamma. The 15th-century manuscript (Milan, Biblioteca Ambrosiana, H 83) is missing. It belonged to the friary, which gave it to Count Ercole Silva. He sold

it to Count G. Porro Lambertenghi, who donated it to the Biblioteca Ambrosiana. The manuscript, Milan, Biblioteca Ambrosiana, i 93 suss., a 407–page 19th-century copy, contains hand notations by PORRO LAMBERTENGHI, who used it for his edition of the chronicle.

#### Bibliography

Text: G. PORRO LAMBERTENGHI, *Chronica di Milano dal 948 al 1487*, 1869 [abridged].

Literature: G. ROMANO, "La Cronica di Milano dal 948 al 1487", in *Archivio storico lombardo* ser. 2, 9 (1892), 245–60. *RepFont* 3, 383.

ELENA DI VENOSA

#### Chronica minor Minoritae

##### Erphordensis

(Small chronicle of an Erfurt Franciscan)

13th century. Germany. This Latin chronicle was written around 1261 by an anonymous friar of the Franciscan priory, who had settled in Erfurt (Thürigen) in 1224. In the opening passage the author enumerates his sources, including → Orosius, → Eusebius and → Jerome, but also such liturgical texts as the *Ordo Romanus* and the *Gemma animae*, an explanation of the liturgy by → Honorius Augustodunensis. As the author's main concern is to provide material for preaching, he narrates many *exempla* and miracle stories. His text is structured as a world chronicle, and therefore regional history occurs only marginally, but especially for the 13th century the chronicle contains useful information about the Franciscan movement and their settlement in Thuringia, and about the social and religious life of the region, including pogroms against the Jews and the flagellant movement.

The rich manuscript tradition offers seven continuations reaching to 1330, as well as three appendices. As the regional focus is limited, the chronicle was widely read. Among the numerous manuscripts, the codex Leipzig, UB, ms. 1314 (from the Cistercian monastery of Alzelle) is the oldest; together with the "Prague" manuscript (Leipzig, UB, H 25) it represents the oldest *recensio* (A).

#### Bibliography

Text: O. HOLDER-EGGER, *Monumenta Erphesfurtensia saec. XII. XIII. XIV.*, MGH SRG in usum schol. 42, 1899, 486–723.

Literature: H. PATZE, "Landesgeschichtsschreibung in Thüringen", *Jahrbuch für die Geschichte Mittel- und Ostdeutschlands*, 16/17 (1968), 95–168. A. POTTHAST, *Wegweiser durch die Geschichtswerke des europäischen Mittelalters bis 1500*, 1, 1896, 235f. *RepFont* 3, 329.

MATTHIAS EIFLER

#### Chronica minor Sancti Benedicti de

##### Hulmo

[Chronica Hulmensis; Annals of Hickling]

late 13th to early 16th century. England. Latin monastic chronicle covering the years 1–1503; no entries between 1446 and 1503. Originally a chronicle of the Benedictine monastery of St Benet at Holme (or Hulme) in Norfolk, but continued and interpolated after 1294 by the Augustinian canons at the nearby priory of Hickling. The chronicle begins at the Incarnation with short annals copied (and occasionally garbled) from → Martin of Opava, the → *Anglo-Saxon Chronicle*, and other standard sources, but beginning in the 11th century it focuses increasingly on East Anglian and ecclesiastical events. It is useful for a few short vignettes in the life of Hickling Priory, such as the election of a prior from among two surviving novices in the plague of 1349 and a raid by Flemish pirates in 1437. The annals for the first century are prefaced by the dominical letters (A–G) indicating which day of the first week of that year was a Sunday, thus allowing tables to be used for determining Easter and other festivals. (The *Repertorium Fontium* mistakenly lists this as two separate chronicles, one called *Chronica Hulmensis*.) Its manuscript (London, BL, Egerton ms. 3142, 14th century) is also one of the two surviving manuscripts of the chronicle of → John of Oxnead.

See also: → *St. Benet at Holme Annals*.

#### Bibliography

Texts: H. ELLIS, *Chronica Johannis de Oxenedes*, RS 13, 1859, 412–39. F. LIEBERMANN, MGH SS 28, 1888, 598–600 [excerpts].

Literature: *RepFont* 3.352.

DAN EMBREE

#### Chronicon Misnensis terrae

[Chronicon Thomanum Lipsicum]

later 15th century. Northern Germany. Anonymous Latin prose world chronicle, from Noah to 1486, from a Thuringian and Saxonian point of view. This is the first chronicle to combine Thuringian and Saxonian sources, making allowance for the federation of both territories under the margraves of Meissen. Up to 1405 the narration is mainly based on the Thuringian *Historia Pistoriana* and on the lost annals of the canons of St. Thomas at Leipzig. The latter apparently provided information about the political history of the Missnean countries as well as of the canons and the city of Leipzig. As the information from both sources is simply compiled, the narration jumps between main events of Thuringian and Saxonian history from the 11th century onwards.

Three versions have been distinguished (WENCK), I: from Noah to 1431; II: with a continuation for 1438, 1448–51 & 1454 on imperial history including a probably unique description of the conflicts between the Teutonic Knights and the Prussians at the beginning of the Thirteen Years' War; III: continuation from 1431–86, written 1483/6 (not identical with the *Chronicon terrae Misnensis seu Buchense*, covering 1438–89). Version I, II, III (continuations incomplete) in Jena, UB & LB, ms. Bud. f. 67 (15th/16th century). Version I, II: Halle, UB & LB, ThSGV 3147 (1492), probably source of Göttingen, SB & UB, 4° cod. ms. hist. 88 (1506?). Version III: Leipzig, UB, ms. 1319.

#### Bibliography

Texts: G. STRUVE, *Acta litteraria ex manuscriptis eruta atque collecta*, 2/7, 1720, 585–650 [628ff from MS Jena]. J.B. MENCCKE, *Scriptores rerum Germanicarum*, 2, 1728, 315–57 [reprint of Struve], 357–76 [from MS Leipzig]. J.B. MENCCKE, *Scriptores rerum Germanicarum*, 3, 1730, 165–8 [additions from MS Halle].

Literature: B. MARQUIS, *Meißnische Geschichtsschreibung*, 1998, 140–9. C. WENCK, *Reinhardtsbrunner Geschichtsbücher*, 1878, 66–8. *RepFont* 3, 384.

BRIGITTE PFEIL

#### Chronicon Moissiacense

9th century. France. Latin annalistic chronicle probably written at Narbonne just after 818

and brought to Moissac several centuries later. Belonging to the Merovingian/Carolingian genre of Bede continuations, it follows → Bede in both of the two extant partial manuscripts. The more important, Paris, BnF, lat. 4886 (11th century) once contained the whole text with the name of Bede in the superscript, while the second (Besançon, BM, 187) has only the chronicle's account of the Synod of Frankfurt (794) inserted into Bede's history. It covers the period from the beginning of Frankish rule, using Bede, the → *Liber historiae Francorum*, the → *Annales Laureshamenses* and a lost Southern chronicle as sources, just like its sister text the → *Chronicon Anianense*, but without recourse to the *Vita Karoli* of Einhard. From 803 to 818 it is more original, concentrating on Danish and Slav affairs, unlike the *Anianense* which is more parochial. The years 716–77 have been lost and need to be supplied from the *Anianense*. The use of a lost southern chronicle makes it important for the history of the Midi in the early Carolingian period.

#### Bibliography

Text: G. PERTZ, MGH SS I, 1826, 280–313 [a composite text using *Moissiacense* and *Anianense*]. Literature: P. BUC, "Ritual and Interpretation: the early medieval case", *Early Medieval Europe*, 9 (2000), 183–210 [with diplomatic transcription of the years 803–18]. P.J. GEARY, "Un fragment récemment découvert du *Chronicon Moissiacense*", *Bibliothèque de l'École des Chartes*, 136 (1978), 69–73 [with edition of entry for 794]. *RepFont* 3, 384f.

KEITH BATE  
RÉGIS RECH

#### Chronicon Moldo-Germanicum

[*Cronica breuiter scripta Stephanus Dei Gracia Voyvoda Terrarum Moldannensis necnon Valachyense*]

1502. Germany. A chronicle of Moldavia in Early Modern German, written in Nuremberg, probably in connection with the presence of the Moldavian legation in the city. It contains a short history of the Moldavian principality during the times of Stephan the Great, from 1457 to 1499. The manuscript was found in 1911 by OLGIERD GÓRKA and is now housed in Munich, BSB, clm 952. GÓRKA suggested that the author of the chronicle was a *párcalab* (prefect) of Bilhorod-Dnistrovskiy, Her-

man, who was wrongly identified as a German. The discussion about the authorship of the chronicle continues to the present day. The prototype of the chronicle was probably written in Slavonic, which is emphasized by the use of various Slavic place names and the Byzantine calendar, and the resemblances to the → *Letopisețul de la Bistrița*.

#### Bibliography

Text: O. GÓRKA, "Kronika czasów Stefana Wielkiego moldawskiego", *Archiwum Komisji Historycznej PAU*, ser. 2, 3 (1931). I.C. CHIȚIMIA, "Cronica lui Ștefan cel Mare. Versiunea germană a lui Schedel", in *Texte de literatură veche românească*, 1942. F.A. GRECU & V.I. BUGANOV, *Slaviano-moldavskie letopisi XV–XVI vv.*, 1976, 36–46.

Literature: I.C. CHIȚIMIA, "Cronica lui Ștefan cel Mare" in *Probleme de bază ale literaturii române vechi*, 1972. *RepFont* 3, 386.

ILONA CZAMAŃSKA

#### Chronicon Monacense

[*Cronica Ungarorum*]

15th century. Hungary. Latin chronicle based on Hungarian material, though it is believed that the author was not Hungarian. The title *Chronicon Monacense* refers to the location of the manuscript: Munich, BSB, clm 5309. This prose text of 39 manuscript pages is divided into 73 chapters, not always provided with headings. It describes the history of the Hungarians from the arrival of the Huns (373) up to the expedition to Wallachia of Charles Robert (1330). The text of the chronicle is followed by a list of Hungarian rulers, from Attila to Vladislaus I Jagellone. There is no evidence of any particular agenda.

The Munich chronicle is regarded as an excerpt, probably unfinished, of a text recognized as belonging to the → *Chronicon pictum* family. It consciously omits the prologue with the biblical history of the Hungarians which must have been included in its source, noting: *Obmisso prologo in cronicam Hungarorum*. The chronicle may be related to an unknown Hungarian chronicle text version, which in a stemma might be placed between the texts of the *Chronicon pictum* family and the chronicle of → Heinrich von Mügeln. It is considered to have no great value as a historical document, since it is only an imitative excerpt. It lacks interpolation and fundamental error

corrections; its mistakes are the result of reductions and incorrect readings of the source.

#### Bibliography

Texts: S. DOMANOVSKY, "Chronicon Monacense", in E. Szentpétery, SRH 2, 1938, 53–86, 763 [updated reprint 1999]. P. KULCSÁR, "A magyarok krónikája" & "Magyarország királyainak nevei", in P. Kulcsár, *Krónikáink magyarul III/1*, 2006, 45–68, 74–5 [translation].

Literature: S. DOMANOVSKY, "A Pozsonyi Krónika és a kisebb latin nyelvű prózai szerkesztések", *Századok*, 39 (1905), 526–8. P. RÓKAY, *Krónikatanulmányok*, 1999, 116–28, 154, 180. *RepFont* 3, 386.

LESŁAW SPYCHAŁA

#### Chronicon monachi Sazaviensis

(Chronicle of the monk of Sázava)

1173/8. Bohemia. Latin state and monastic chronicle compiled by an unnamed monk of the Benedictine monastery of Sázava (Central Bohemia), based on the *Chronica Bohemorum* of → Cosmas of Prague, which he expanded and continued. He interpolated into Cosmas' chronicle the history of the Sázava monastery, where the old Slavonic liturgy had been practiced until 1097, and attached a supplement of his own describing the history of Czech state and Sázava monastery 1126–62. Dating is complicated as the various stages of composition are subject to different interpretations, but the information about the long incarceration of Soběslav I recorded at the very end of the text presupposes his liberation in 1173, which gives a *terminus a quo* for the final redaction.

The monastic history inserted into the Cosmas-chronicle drew on information from an older *historia foundationis* of the late 1140s, which contained the legend about one of the monastery's founders and first abbot, Prokop (d. 1053), including one of the standard motifs in the foundation histories: the hunting prince pursuing a stag and straying into a cave in which a holy hermit lives, whereupon the prince founds the monastery on the site and appoints the hermit abbot. The Chronicle recounts the history of the monastery, treating each abbot in turn. Until the end of the Slavonic era, it is based on legends and oral tradition. With the exception of the death of Prokop, no dates are given: only after the definitive adop-

tion of the Latin rite in 1097 does the chronicler cite exact chronology.

The supplement added at the end of the Cosmas-chronicle presents an annalistic account of state and monastic history, drawing on annals and obituary and memory books, and probably also a *gesta abbatum*, all of which are lost, as well as the author's own experience. The Monk of Sázava presents not only the historical events, but he also reacts to the political situation of his time, particularly to the intervention by Frederick Barbarossa in the succession to the Bohemian throne. The Chronicle is a good source not only for the description of the historical events, but also for the history of mentalities and political theories.

The text is known from two manuscripts, Dresden, LB, J 43 (at the break of 12th and 13th century; seriously damaged during World War II), and its copy, Vienna, ÖNB, 508 (13th century). *Editio Princeps* J.B. Mencke, 1730. The influence of the Chronicle of the Monk of Sázava on later writers was not extensive, but some of his information was used by the so-called → Dalimil, Přebík → Pulkava of Radenín and others.

#### Bibliography

Text: R. KÖPKE, *Monachi Sazavensis continuatio a. 932–1162*, MGH SS 9, 1851, 148–63. J. EMLER & V.V. TOMEK, *Mnich Sázavský*, FRB 2, 1874, 238–69 [with Czech translation]. K. HRDINA & M. BLÁHOVÁ, *Pokračovatelé Kosmovi*, 1974, 11–31 [translation]. G. GRANDAUR, *Die Fortsetzungen des Cosmas von Prag*, 1885, 48–87 [German translation]. M. WOJCIECHOWSKA, *Kronikarze czeszy Kanonik Wyszehradzki, Mnich Sazawski*, 1978, 113–215 [Polish translation].

Literature: M. BLÁHOVÁ, "Kronika Mnicha Sázavského", in *Pokračovatelé Kosmovi*, 1974, 192–6, 220ff. M. BLÁHOVÁ, "Sázaver Geschichtsschreibung", in P. Sommer, *Der heilige Prokop, Böhmen und Mitteleuropa*, 2005, 185–204. M. BLÁHOVÁ, "The Function of the Saints in Early Bohemian Historical Writing", in B. Mortensen, *The Making of Christian Myths in the Periphery of Latin Christendom (c. 1000–1300)*, 2006, 105–8. V. NOVOTNÝ, "Studien zur Quellenkunde Böhmens II: Der Mönch von Sazava", *MIÖG*, 24 (1903), 552–79. NOVOTNÝ, "Zur böhmischen Quellenkunde II: Der Mönch von Sazava", *Sitzungsberichte der königlichen böhmischen Akademie der Wissenschaften* 1910, phil.-hist. Kl. 1910, H. V, 1–124. E. PRAŽÁK, "Kosmas a Sázavský letopis", *Slavia*, 55 (1986), 19–38. W. WEGENER, "Böhmen

und das Reich im Bericht des sogen. Mönchs v. Sazawa zum Jahre 1126", in W. Wegener, *Festschrift für Karl Gottfried Hugelmann zum 80. Geburtstag*, 1959, 787–813. M. WOJCIECHOWSKA, *Kronikarze czeszy*, 22–34. *RepFont* 3, 657f.

MARIE BLÁHOVÁ

### Chronica monasterii Casinensis (Chronicle of Montecassino)

11th–12th century. Italy. Latin chronicle of the Benedictine Abbey at Montecassino. In its most complete version in four books, it describes the history of Montecassino from its foundation by St. Benedict of Nursia ca 529 until 1138.

The authorship and development of this massive chronicle are complex. The principal author, → Leo of Ostia (Leo Marsicanus), was commissioned to write an account of the monastery's history by Abbot Oderisius I (abbot 1087–1105). Leo had completed the chronicle up to 1072 when he was appointed as cardinal bishop of Ostia in 1102/7. He died in 1115. Subsequently, the work was revised and extended up to 1127 by a monk called Guido Casinensis, although at least one other author may have been involved in the section covering the years 1072–87. → Peter the Deacon subsequently added a lengthy account of the abbey's history in 1136–8, emphasising his own role as the abbey's spokesman in its dealings with Pope Innocent II and the Emperor Lothar during the latter's invasion of southern Italy in 1137. He also dishonestly claimed, in the preface to Book IV, to have written the whole of the continuation, ignoring Guido's role, which however he revealed in another of his works.

The chronicle survives in three different recensions. The most important manuscript is Munich, BSB, clm 4623, Leo's autograph, which unfortunately is incomplete, ending with Book II, ch. 92 (1057). The continuations of Guido and Peter survive in the only manuscript of the second recension, Montecassino, Archivio dell'Abbazia, cod. cas. 202, the fullest version of the chronicle. The third recension, to 1072, containing Leo's original work and later additions, survives in fragments of one 12th-century manuscript and in two 15th-century copies.

#### Bibliography

Text: H. HOFFMANN, *Chronica Monasterii Casinensis*, MGH SS 34, 1980.

Literature: H. BLOCH, *Monte Cassino in the Middle Ages*, 1986, i.113–17. H. HOFFMANN, "Studien zur Chronik von Montecassino", *Deutsches Archiv für Erforschung des Mittelalters*, 29 (1973), 59–162. *RepFont* 5, 280; 7, 177; 9, 123.

GRAHAM A. LOUD

### Chronicon monasterii Claratumbensis

16th century. Poland. Latin monastic chronicle of the Cistercian Abbey of Clara Tumba (now Mogiła) in Kraków from its foundation in 1222 to 1505. It presents the history of the monastery in the form of the lives of 27 consecutive abbots, interwoven with copies of selected abbey documents: papal bulls, bishops' privileges and confraternities. In an orderly manner the author charts the foundation of the monastery and the growth of its possessions from the 13th to the beginning of the 16th century. On a marginal basis, he includes information on the internal history of the house, and on medieval Poland generally. Sources include documents that had been gathered in the monastery archives, and now lost catalogues of abbots and obituaries. The chronicle was written for the internal purposes of the monastery, to commemorate its history.

The 128-page autograph manuscript, illustrated with whole-page drawings of consecutive abbots, some with humorous elements (some are slim, others overweight, not infrequently smiling and pensive, etc.), was probably drawn by the Mogiła monk Stanisław Samostrzelnik, the most eminent Polish illustrator of the first half of the 16th-century. Removed from the Mogiła library under unclear circumstances, the chronicle was purchased in 1870 for the library of the Czartoryski family, where it now bears the shelfmark Kraków, Biblioteka Czartoryskich, ms. 3061 IV.

#### Bibliography

Text: W. KĘTRZYŃSKI, "Chronicon monasterii Claratumbensis ordinis Cisterciensis auctore fratre Nicolao de Cracovia", MPH 6, 1893, 429–80. Literature: M. STARZYŃSKI, "Nieznany dokument konfraterni dla klasztoru Cystersów w Mogile z roku 1481. Ze studiów nad najstarszą malopolską kroniką klasztorną", *RPAU*, 51 (2006), 15–26.

MARCIN STARZYŃSKI

### Chronicon monasterii de Abingdon 1218–1304

early 14th century. England. Short chronicle of the Benedictine abbey of Abingdon for 1218–1304, written in Latin and French, preserved in Cambridge, UL, Dd.2.5 (14th century). The entries are written as notes to supplement a manuscript of → Walter of Guisborough's chronicle that was once owned by Abingdon. They focus on national events in church and state, although some show interest in such local events as Henry III's visit to the abbey in 1258 and rage when the pope appointed, at about that time, an Italian to head a local church instead of the brother of the abbot of Abingdon. The concluding entry is a lament (in French) about the current evil times. LE CLERC suggests that concern with the abbey's relations with the court might account for the use of French. For better-known chronicles of Abingdon, see → *Historia ecclesie Abendonensis* and → *Anglo-Saxon Chronicle*.

#### Bibliography

Text: J.O. HALLIWELL, *Chronicle of the Monastery of Abingdon from 1218–1304*, Berkshire Ashmolean Soc., vol. 2, 1844 [with translation]. Literature: V. LE CLERC, "Chronique de l'abbaye d'Abingdon", *Histoire littéraire de la France*, vol. 25, 1869, 232–35. P.H. DITCHFIELD & W. PAGE, "The Abbey of Abingdon", in *History of the County of Berkshire*, vol. 2, 1907, 51–62. *RepFont* 3, 259.

EDWARD DONALD KENNEDY

### Chronica monasterii de Alnewyke

14th century? England. Anonymous chronicle of the Premonstratensian abbey of Alnwick (Northumberland, founded 1147), which covers the period from 1066 to 1377. It mainly recounts the genealogy of the founders, Eustace FitzJohn and his wife, patrons and abbots of the abbey, but not without anachronisms and erroneous statements. The original manuscript, which once belonged to King's College Library, Cambridge, is now lost, and it is therefore difficult to determine the date of composition, but the chronicle is probably 14th century. DICKSON's edition is based on BL, Harley 692, art. 12, fols. 195–203, which was copied from a manuscript of ca 1600, BL, Cotton Vitellius E.xiv.

#### Bibliography

Text: W. DICKSON, "Chronica monasterii de Alnewyke", *Archaeologia Aeliana*, 3 (1844), 33–46. Literature: N. BACKMUND, *Monasticon Praemonstratense*, II, 1, 1952. G. TATE, *History of Alnwick*, I, 1866, 32–34. *RepFont* 3, 265.

LUCIA SINISI

### Chronicon monasterii de Hailes

14th century. England. Chronicle of the Cistercian abbey of Hailes (Hales) near Winchcombe in Gloucestershire, from Brutus to 1301, with additional entries in different hands to 1314, preserved in BL, Cotton Cleopatra D.iii, fols. 1–56. Distinct from the → *Annals of Hailes*, which follow it in the manuscript. Sources for its account of the kings of Britain include → Geoffrey of Monmouth, → Henry of Huntingdon, → William of Malmesbury and probably the *Compilatio* ascribed to → Peter of Ickham. The *Chronicon's* account of the years 1100–1232 appear to have been drawn from the same source used by the author of some of the → *Later Winchcombe Annals*. Like the *Annals of Hailes*, the *Chronicon* tells of the gift of a relic of the Holy Blood in 1270.

The chronicle also includes an abbreviated version of death of Arthur, the *Vera historia de Morte Arthvri* (The True History of the Death of Arthur), which differs from that in most chronicles but which has been preserved in several manuscripts. The *Vera historia* has several unique elements: the wounded Arthur receives his death blow from a poisoned spear thrown by a youth on horseback; Arthur's body mysteriously disappears as bishops are performing the last rites; and this version concludes with Latin verses on the death of Arthur beginning *Rex fuit arthurus. rex est post regna futurus*.

#### Bibliography

Texts: R.H. FLETCHER, "Some Arthurian Fragments from Fourteenth-Century Chronicles", *PMLA*, 18 (1903), 84–89 [fragment]. M. LAPIDGE, "The *Vera Historia de Morte Arthuri*: A New Edition" in J. Carley, *Glastonbury Abbey and the Arthurian Tradition*, 2001, 115–41. Literature: R.M. FLETCHER, *Arthurian Material in the Chronicles*, 1906, 175, 182–83, 185, 187, 191. T.D. HARDY, *Descriptive Catalogue of Materials relating to the History of Great Britain*, 3 vols., RS 26, 1862–71, 3, 352.

EDWARD DONALD KENNEDY

### Chronica monasterii Villariensis (Chronicle of the monastery of Villers)

14th century. Low Countries. Anonymous Latin history of the Cistercian Abbey of Villers (Duchy of Brabant), known in three recensions. The original (mid-13th century?) text, now lost, ran from the abbey's foundation in 1146 to 1250. The first surviving recension, with two continuations (for 1250–76 and 1276–1333), is known in a fragment dated 1320 (Brussels, KBR, 4459–4470) and in the 15th-century Bruges, Openbare bibliotheek, 425. A second recension of the late 15th century has continuations by Franco Calabers (for 1333–1459) and Joes van Dormael (covering the abbacy of Calabers, who died in 1485). Four manuscripts of this edition have been preserved, including Paris, Arsenal, 1067 and Vienna, ÖNB, cod. ser. n. 12708–9, both 15th century. Three other late manuscripts contain a third recension with continuations from the 16th and 17th century.

#### Bibliography

Text: G. WAITZ, MGH SS 25, 1880, 195–219 [second recension].

Literature: S. BALAU, *Les sources de l'histoire de Liège au Moyen Age, Etude critique*, 1903, 478–84. E. DE MOREAU, *L'abbaye de Villers-en-Brabant aux XII<sup>e</sup> et XIII<sup>e</sup> siècles: Etude d'histoire religieuse et économique*, 1909, XLVI–LVIII. S. VANDERPUTTEN, *Sociale perceptie en maatschappelijke positionering in de middeleeuwse monastieke historiografie (8ste–15de eeuw)*, 2001, 255–7. *Narrative Sources* C010. *RepFont* 3, 468f.

STEVEN VANDERPUTTEN

### Chronica monasterii Watinensis (Chronicle of the monastery of Watten)

late 11th century. Northern France. Latin monastic chronicle by a regular canon of the monastery of Watten (French Flanders). Some authors attribute the chronicle to Eberardus or Bernoldus. The text, which one manuscript calls *Exordium Guatinensis ecclesie* (Beginnings of the church of Watten), deals with the history of the monastery from its foundation around 1072 to the year 1080, offering a rare contemporary insight into the dynamics of ecclesiastical life and the involvement of the count in monastic institutions in Flanders. Preserved in two manuscripts:

Bruges, Openbare Bibliotheek, 425 (late 15th century) and St. Omer, BM, 851 (16th century).

#### Bibliography

Text: O. HOLDER-EGGER, MGH SS 14, 1883, 163–75.

Literature: D. STRACKE, "Uit den rijkdom van een onzer oude kronieken", *Historisch tijdschrift*, 11 (1932), 101–23, 205–48. S. VANDERPUTTEN, *Sociale perceptie en maatschappelijke positionering in de middeleeuwse monastieke historiografie (8ste–15de eeuw)*, 2001, 264. *Narrative Sources* C011. *RepFont* 3, 472.

STEVEN VANDERPUTTEN

### Chronicle of Monemvasia

[Τὸ περὶ τῆς κτίσεως τῆς Μονεμβασίας χρονικόν (Chronicle about the foundation of Monemvasia)]

9th century. Greece. A local chronicle in Greek prose dealing with the historical events on the Byzantine Peloponnese from the foundation of Monemvasia in 559 till the year 806. It provides scarce information about villages, wars and foreign peoples, although the city of Patras receives special attention. As a historical source the text is particularly valuable for the settlement of Avars and Slavs in Southern Greece and the gradual consolidation of the Byzantine domination under the reign of Emperor Nikephorus I (802–11). Nevertheless, according to the text a larger part of the citizens of Monemvasia still moved to the Val Demone in northwestern Sicily. The authorship of the well known savant Arethas of Caesarea (850–932), which has occasionally been mooted by modern scholars, can not be verified. Sources include → Menander Protector and → Theophylact Simocatta.

Manuscripts: Turin, Biblioteca Nazionale Universitaria, cod. B.VII.29 (16th century; text lost by fire in 1904, but copied in the 19th century); Athos, Μονὴ Κουτλουμουσίου, cod. 220, fol. 194–196<sup>v</sup> (16th century); Athos, Μονὴ Ἰβήρων, cod. 203<sup>rv</sup> (16th century).

#### Bibliography

Texts: I. DUJČEV, *Cronaca di Monemvasia*, 1976 [with Italian translation]. M. ALEXIANU, *Cronica Monemvasiei*, 2005 [with Romanian translation]. Literature: C.A. KALLIGAS, *Monemvasia: A Byzantine City state*, 2010. E. KISLINGER, *Regional-*

*geschichte als Quellenproblem. Die Chronik von Monembasia und das sizilianische Demenna*, 2001. S. TURLEI, *The Chronicle of Monemvasia. The migration of the Slaves and church conflicts in the Byzantine source from the Beginning of the 9th century*, 2001. *RepFont* 3, 387.

LARS MARTIN HOFFMANN

### Chronica Montis Sereni [Lautenberger Chronik]

ca 1225. Germany. This Latin prose chronicle, probably by the Augustine canon Heinrich of Röcken (d. ca 1225), traces the history of the community of Augustine canons of St. Peter at the Lautenberg (Mons Serenus, today Mount St. Peter) near Halle (Saale), from its foundation in 1124 to 1225. Usually it is coupled with the → *Genealogia Wettinensis*. The chronicle consists of two parts. The first (1124–98), about a third of the text, integrates the history of the Lautenberg canons into that of the region, combining it with the deeds and endowments for the community of their patron, Count Konrad the Great and his kin, the house of Wettin. The second part (1199–1225) concentrates on economic problems and the erosion of discipline after the great fire (1200). It ends in a detailed depiction of the interminable private quarrels between Heinrich of Röcken and the prior Dietrich (1212–ca 1223), Heinrich representing the reform clergy and Dietrich the worldly party. The chronicle serves as an history of the community and of its role as burial place and *Hauskloster* of the house of Wettin. It is transmitted in five manuscripts, the best and oldest being Halle, UB & LB, ThSGV 3147 (1492).

#### Bibliography

Texts: E. EHRENFUCHTER, "Chronicon Montis Sereni", MGH SS 23, 1874, 138–226. W. KIRSCH, *Chronik vom Petersberg*, 1996, 11–227 [German translation].

Literature: R. BUTZ, "Identitätsverlust durch Neuorientierung: Zum Verhältnis des Petersklosters... zur wettinischen Stifterfamilie im Spiegel des Chronicon Montis Sereni und der Genealogia Wettinensis", in Th. Zotz, *Fürstenthöfe und ihre Außenwelt*, 2004, 21–50. E. RUNDNAGEL, *Die Chronik des Petersberges bei Halle (Chronica Montis Sereni) und ihre Quellen*, 1929. *RepFont* 3, 387.

BRIGITTE PFEIL

### Chronicle in Montpellier, H 119

late 13th century. France. A short, annalistic town chronicle of Montpellier in Old Occitan, covering 814–1295, with an entry for 1364 by a later hand. It is found the final folios of a legal manuscript: Montpellier, Bibliothèque Universitaire de Médecine, ms. H 119, fol. 124<sup>r</sup>–118<sup>r</sup>. On this shared transmission of historical and legal texts, see → Cartulary chronicles and legal texts.

The chronicle in Montpellier, H 119 is related to the → *Chronique romane du Petit Thalamus*, as well as to a short chronicle in the *Grand Thalamus* and two other lost texts. These have some entries in common, with the text in the *Petit Thalamus* containing the largest proportion of the common material; however the H 119 chronicle is considerably earlier than the more famous *Petit Thalamus* chronicle.

#### Bibliography

Text: J.S. WIDMAYER, "The Chronicle of Montpellier H119: Text, Translation and Commentary", *MC*, 4 (2006), 232–61.

GRAEME DUNPHY

### Chronique du Mont-Saint-Michel

Completed in or after 1468. France. A Middle French prose continuation of → Guillaume de Nangis' French chronicle. One manuscript: Paris, BnF, lat. 5696. Written by anonymous monks of the Benedictine abbey of Mont Saint-Michel, the first half of this short chronicle provides an overview of French history for the period 1343–1448, while the second covers in much more detail the period 1448–68. The latter is especially valuable for its account of events that took place at the Mont and in its surroundings.

#### Bibliography

Text: S. LUCE, *Chronique du Mont-Saint-Michel*, SATF, 2 vol., 1879 and 1883.

Literature: M. DE LA PORTE DU THEIL, *Notices et extraits des manuscrits de la Bibliothèque du roi 2*, 1789, 231–314. *RepFont* 3, 388.

LAURENT BRUN

## Chronicle of Moravia

[Fragmentum chronici ecclesiae cathedralis Olomucensis]

suggested datings oscillate from late 12th to 15th centuries. Bohemia. A historical compilation recording the events of 1144–1204, written by an unknown Canon of Olomouc, based on → *Annales Gradicensis*, → Vincent of Prague and → *Chronicon monachi Sazaviensis*, with the author's own additions. The relationship of the Chronicle to → *Granum catalogi praesulum Moraviae* is uncertain. The incomplete text (10 folios) survives only in the 15th-century fragment: Brno, Moravský zemský archiv, Cerr II, nr. 261b.

## Bibliography

Text: M. ŠVÁBENSKÝ, "Tzv. Moravská kronika", *Studie o rukopisech*, 12 (1975), 196–204.

Literature: L. HOSÁK, "Středověké vyprávěcí prameny k dějinám Moravy do konce 15. století, III", *Sborník Vysoké školy pedagogické v Olomouci. Historia*, 3 (1957), 114. M. WIHODA, "Přemyslovská Morava v dějinách českého státu", in L. Jan, *Dějiny Moravy a Matice moravská. Problémy a perspektivy*, 2000, 104.

MARIE BLÁHOVÁ

## Chronicle of the Morea

[Χρονικὸν τοῦ Μορέως; Livre de la conquête e de la prince de l'Amorée]

14th century. Crusader states. A chronicle the history of southern Greece under the period of French rule, existing in five versions, two in Greek verse and one each in French, Italian and Aragonese prose. The *Chronicle of the Morea* uniquely straddles Medieval Greek and French literature, composed as it was in the Greek world, but with content which rather belongs to the Romance cultural area. This is reflected in the complicated transmission of the text.

Following the capture of Constantinople by crusader troops in 1204, the French family Villehardouin took over the leadership in the Peloponnese, the Medieval Frankish name of which was Morea. (See also the French chronicler → Geoffrey of Villehardouin). Although the eastern parts of the Peloponnese were recaptured by Michael VIII Paeleologus for the Empire in 1259, the Villehardouin family was able to establish a

solid principality at Achaia and throughout the western part of the Morea. The chronicle records the Latin conquest and the step-by-step transformation of Morea into a western feudal state. The text begins with the first crusade (1096), then skips to the 13th century and records events of the years from 1204. The Greek text ends in 1292, but the Old French version continues to 1304/05 when Isabella of Villehardouin lost all her political clout, ultimately resigning in favour of the Anjou in 1307. The Aragonese translation of the text was then continued with completely independent sources up to 1377. While one of the Greek versions has pro-Greek bias, the Old French version was composed in an atmosphere absolutely hostile to the Greeks, and the interests of the ruling family are in the centre of its description. In spite of the philological problems the chronicle is valuable as historical source for the medieval coexistence of the peoples of East and West.

The question of which text is the original remains controversial. While the Aragonese and Italian versions are clearly late translations, arguments can be made for the priority of either the Greek or the Old French version. The situation is further complicated by the fact that we have two different Greek versions, both composed in the so-called political verse of fifteen syllables, in a vernacular rather than a classical Greek: version H (= Havniensis, i.e. the Copenhagen manuscript) is a Greek text close to the French version, while version P (Paris) respects the interests of the Greek population. A possible reconstruction of the sequence would be to assume that the chronicle was officially initiated by the Villehardouin in order to write down the history of the ruling family in Latin or in Old French. Later two attempts were made between 1341 and 1388 to construct a Greek text with a different focus to familiarize the Greeks with the foreigners. But all in all the literary impression provoked by the text is very inconsistent so that every scholarly examination of the text arrives at different conclusions.

In all, there are five manuscripts of the Greek text. Version H is best attested in Copenhagen, KB, cod. Fabr. 57 4° (14th century), but also in Turin, BNU, cod. B.II.1 (16th century). Version P is known in Paris, BnF, cod. gr. 2898 (16th century), and two late copies of this which are kept with it in the Bibliothèque Nationale.

The French version survives in Brussels, KBR, cod. 15702 (14th century), and two later copies

Paris, BnF, fr. 2753 and Berne, StB & UB, cod. 509.

The Aragonese version (*Libro de los fechos et conquistas del principado de la Morea*) is a translation based on the Greek (P) and the French text, made at the end of the 14th century for the Knights of St. John. The manuscript is lost, but until the 19th century it was kept in the library of the Duke of Osuna.

The Italian version (*Cronaca di Morea*) is apparently a late translation from the Turin manuscript of the Greek text. It is found in Venice, BNM, cod. App. Italia Cl. VII n° 712 (16th/17th century).

## Bibliography

Texts: J. SCHMITT, *The Chronicle of Morea*, 1904 [Greek text according manuscripts P and H]. J.M. EGEE, *La crónica de Morea*, 1996 [Greek text according the manuscript H]. J. LONGNON, *Livre de la conquête e de la prince de l'Amorée*, 1911 [Old French version]. A. MOREL-FATIO, *Libro de los fechos e conquistas del principado de la Morea*, 1889 [Aragonese version]. C. HOFF, *Chroniques gréco-romanes inédites ou peu connues*, 1873, 414–68 [Italian version]. A. ELLISSEN, *Analekten der mittel- und neugriechischen Literatur*, II/1, 1856 [partial German translation]. H.E. LURIER, *Crusaders as conquerors. The chronicle of Morea*, 1964 [English translation].

Literature: W.J. AERTS & H. HOKWERDA, *Lexicon on the Chronicle of Morea*, 2002. H.-G. BECK, *Geschichte der byzantinischen Volksliteratur*, 1972, 157–59. M. JEFFREYS, "The Chronicle of the Morea. Priority of the Greek version", *Byzantinische Zeitschrift*, 68 (1975), 304–50. G. MAKRES, "Χρονικὸν τοῦ Μορέως. Έρευνα και εκδοτικές δραστηριότητες μέχρι την έκδοση Schmitt (1904)", in M. & E. Jeffreys, *Αναδρομικά και Προδρομικά. Approaches to texts in Early Modern Greek*, 2005, 85–100. Th. SANSARIDOU-HENDRICKX, *Εθνικισμός και εθνική συνείδηση στον Μεσαίωνα με βάση το Χρονικό του Μορέως*, 2007. C.T.M. SHAWCROSS, *The Chronicle of Morea. Historiography in Crusader Greece*, 2009. *RepFont* 3, 388.

LARS MARTIN HOFFMANN

Chronicon Morigniacense  
(Chronicle of Morigny)

ca 1108–52. France. Latin monastic history. The chronicle of the Benedictine abbey in Morigny in the diocese of Sens is structured in three

parts, each compiled by a different author. It covers the period 1095–1152, charting the growing affluence of the monastery and the rôle it played in the events of the time. The first part is extant only in an abridged form, giving an account of the abbey's acquisitions from its foundation to 1107/8. This was written by Theulfus, librarian, precentor, prior, then abbot of Morigny in 1108; he later became abbot of St-Crépin at Soissons in 1117, where he died in 1138. The second part, probably compiled by a monk at the instigation of Abbot Thomas, continues the story up to 1132. It is a detailed history containing the elections of abbots, acquisitions, problems with the local aristocrats and the canons of St Martin at Etampes and the ensuing court cases, but the material is extended to include wider events such as Louis VI's struggles with the feudal lords, the rise and fall of Stephen of Garland and the papacy (Calixtus II and Innocent II in France and the consequences of the schism). The third part, covering the years up to 1149/51, is probably the work of two compilers, one of whom stopped in 1141, the other simply adding notes here and there. They are less interested in the affairs of the abbey, concentrating on national events and the schism of Anacletus in France. The chronicle is extant in a 12th century manuscript (Vatican, BAV, regin. lat. 662).

## Bibliography

Texts: L. MIROT, *La Chronique de Morigny*, 1912. R. CUSIMANO, *A translation of the Chronicle of the abbey of Morigny*, 2003. Literature: *RepFont* 3, 388.

RÉGIS RECH

Chronicon Mosomense  
(Chronique de Mouzon)

11th century. Ardennes, France. This chronicle of the *Liber Fundationis* type was written by a monk of the Benedictine abbey at Mouzon. The first part deals with the cult of saints in general and then develops into a long panegyric account of Saint Arnoul, a pilgrim from the Ardennes whose body was transferred from the castle of Warcq to Mouzon at the bequest of Archbishop Adalberon of Reims in 971. The second part recounts the introduction of the Benedictine rule at Mouzon and the reform of Saint-Thierry and the Cathedral chapter at Reims. The final part contains brief details of the abbots of Mouzon up to 1033.



It has been argued that the development of the information provided by → Richer of St Rémi, enlivened by a style owing much to Sallust, places the chronicle in the *Gesta episcopi* genre, lauding the deeds of Adalberon. Indeed, the work has a twofold interest, on the one hand hagiographic and epic (e.g. the siege of the castle of Warcq), strongly influenced by the Scriptures, and on the other historical and legal. In fact the end resembles a cartulary by its heavy use of charters. The author's culture and curiosity provide a lively portrait of the religious and civil society in the middle region of the Meuse around the Millennium. As the manuscripts are lost, we are dependent on the *editio princeps* by d'Achery (*Spicilegium VII*, Paris, 1666).

#### Bibliography

Texts: W. WATTENBACH, MGH SS 14, 1883. M. BUR, *Chronique ou Livre de Fondation du Monastère de Mouzon*, 1989 [with French translation]. Literature: *RepFont* 3, 389.

MICHEL BUR

#### Chronicon mundi Salisburgense (Salzburg world chronicle)

15th century. Austria. A compilation of various sources from creation to 1465, filling 19 folios in the manuscript (Mattsee, Stiftsbibliothek, 66). It is unedited apart from short excerpts by PEZ in 1729, where it is misleadingly titled *Anonymi Mellicensis brevis chronicon Austriae* (Short chronicle of Austria by the anonymous of Melk). Not to be confused with → *Chronicon Salisburgense*.

#### Bibliography

Literature: A. Lhotsky, *Quellenkunde zur mittelalterlichen Geschichte Österreichs*, 1963, 411. *RepFont* 3, 434f.

GRAEME DUNPHY

#### Chronica Naierensis (Chronicle of Nájera)

late 12th century. Castile (Iberia). Anonymous Latin compilation of several Visigothic and northern Spanish sources probably written at Nájera (La Rioja, Northern Spain). It was probably written for the monastery of Nájera by a cleric influenced by Cluniac reform. Compiled after 1173, the chronicle ends in 1109 and may be incomplete. It combines a number of Visigothic and

later Spanish sources, beginning with → Isidore's *Chronicle* and *Historia Gothorum* and including the → *Crónica de Alfonso III*, the → *Historia Silense*, → Sampiro of Astorga's *Chronica* and → Pelayo of Oviedo's *Chronicon regum Legionensium*, and others now lost; the author appears to have been trying to put in everything he knew. The division into three books—creation to the end of the Visigoths, the neo-Gothic revival and the rise of Castile—was to influence later Spanish chronicles such as those of → Lucas of Túy and → Rodrigo Jiménez de Rada as was its inclusion of epic material. There are two surviving manuscripts: Madrid, Biblioteca de la Real Academia de la Historia, 9/4922 and 9/450. The former was produced in 1232–3 at Nájera for the monastery of San Zoilo de Carrión, and includes also the *Historia Wambae*, *Gesta Roderici Campidocti* and the genealogies of the kings of Navarre, counts of Pallars, Toulouse and Gascony; the latter is a 15th-century copy of the same collection.

#### Bibliography

Text: J. ESTÉVEZ SOLA, *Chronica Naierensis*, CCCM 81A, 1995. A. UBIETO ARTETE, *Crónica Najarense*, 1966. Literature: D. LOMAX, "La fecha de la Crónica Najarense", *Anuario de Estudios Medievales*, 9 (1974–79), 405–6. L. VÁZQUEZ DE PARGA, "Sobre la Crónica Najarense", *Hispania*, 3 (1941), 108–9.

ANN CHRISTYS

#### Chronicon Namnetense (Chronicle of Nantes)

ca 1060. France. Written in Latin by a canon of Nantes (France) it covers the period 570–1049, using the cathedral archives and various annals, including some from Angers. Although the original text is no longer extant, it can be reconstituted from extracts and fragments contained in the French chronicle of Pierre → Le Baud and from the → *Chronicon Briocense*. Its account of the bishops of Nantes and their attempts to defend their rights and possessions shows affinities with the *gesta episcoporum* genre, but its great interest lies in its details of the history of Viking settlements in the Loire Valley.

#### Bibliography

Text: R. MERLET, *La Chronique de Nantes*, 1896. Literature: *RepFont* 3, 390f.

RÉGIS RECH

#### Crónicas navarras

ca 1205–09. Navarre (Iberia). A collection of historical texts in Latin and Navarro-Aragonese dealing with the kingdom of Navarre, preserved in two 14th-century copies of the *Fuero General de Navarra* (Pamplona, Archivo General de Navarra, cód. E-3), and also in the → *Liber regum* (Zaragoza, BU, ms. 225). UBIETO groups the texts into the following six categories: *Linaje de los Reyes de España*, *Linaje de Rodrigo Díaz el Cid Campeador*, *Historia Antigua*, *Anales Viejos*, *Anales Modernos* and *Anales Latinos*. The last of these insist on the necessity of the monarch swearing to uphold the *Fueros* (feudal laws) and were probably compiled with the arrival of the new, French, dynasty in Navarre in 1274.

#### Bibliography

Text: A. UBIETO, *Crónicas navarras*, 1964. Literature: A.J. MARTÍN, "Del espejo ajeno a la memoria histórica", in A.J. Martín, *Signos de identidad para Navarra*, 1996, I, 43. *RepFont* 3, 391f.

DAVID ALEGRIA

#### Crónica navarro-aragonesa [Crónica de 1305; Crónica de los estados peninsulares]

1305, expanded 1328/9. Navarre (Iberia). This anonymous work in Aragonese covers the most important events of the Astur-Leonese kingdom to the 11th century, Aragon to the reign of Ramiro II (1134–7), and Navarre up to the advent of the Evreux dynasty (1328). The first part is a succinct account of the kingdom of Aragon based on lost documents from San Juan de la Peña and San Victorián de Ribagorza also used by the → *Liber regum*. The second part deals with Astur-Leonese history to the first split of Castile and León, and the third with Navarre. The principal source is Rodrigo → Jiménez de Rada's *Historia Gothica*, both in the Latin version and in the translation known as → *Estoria delos godos*. There is one fragmentary manuscript, Huesca, Biblioteca Manuel Nasarre Sena, and a late complete codex: Madrid, Biblioteca del Palacio Real, ms. II 1073.

#### Bibliography

Text: A. UBIETO ARTETA, *Crónica de los estados peninsulares (texto del siglo XIV)*, 1955. Literature: D. CATALÁN, "Removiendo los cimientos de la Historia de España en su per-

spectiva medieval", *Cuadernos de Historia del Derecho*, Número Extraordinario 1 (2004), 73–86. D. CATALÁN (with E. JEREZ CABRERO), *Rodericus Romanzado*, 2006. *RepFont* 3, 330.

DAVID ALEGRIA

#### Chronique normande abrégée (Abridged Norman chronicle)

before 1390. Flanders. An anonymous chronicle in Middle French. This version of the → *Chronique normande du XIV* provides a text which, from the year 1345 onwards, frequently omits material not related to Flanders and Northern France. Variants and several additions suggest that despite the title it likely is not an abridgement of the more comprehensive *Chronique normande*, but stems from a common source. This version enjoyed a wider dissemination than its counterpart; around 20 manuscripts survive (including an illuminated volume made by David Aubert for Philip the Good: Paris, BnF, Arsenal 6328) with ten or so different continuations. It has been frequently used as a source for Middle French, but also Latin and Middle Dutch compilations, including the continuation of the → *Chronique de Flandre*, → Jean de Noyal's *Miroir historial*, → Giles de Roye, the → *Chronographia regum Francorum* and the → *Rijmkroniek van Vlaanderen*. It was also used as a continuation for the abridged version of the → *Chronique dite de Baudouin d'Avesnes*.

#### Bibliography

Text: K. DE LETTENHOVE, *Istorie et croniques de Flandres*, 1879–80. Literature: *RepFont* 3, 394 [s.v. *Chronique normande du XIV*].

FLORENT NOIRFALISE

#### Chronique normande du XIV (Norman chronicle of the 14th century)

ca 1369–74. France. Anonymous chronicle in French prose, written from a perspective sympathetic to the Valois kings of France, probably by a Norman. For the period 1328–56 the author, probably a member of the minor nobility who spent at least part of his career in the service of Raoul II de Brienne (d. 1350), count of Eu and constable of France, gives what is almost certainly a first-hand account of the early stages of

the Hundred Years War. Between 1356 and its conclusion in 1372 the chronicle is particularly valuable for its focus on Normandy. In its earliest known, but possibly incomplete, form, preserved in two 15th-century manuscripts (Paris, BnF, fr. 4987; Toulouse, BM, 510), the chronicle incorporates three distinct and unidentified sources for the period 1294–1328. The earliest of these, a recitation of Gui de Dampierre's dispute with Philippe IV (1294–1304), was probably written by a Fleming. The no longer extant original of this part of the text may also have served as a source for Giles → Li Muisis. Following brief notes on the subsequent period up until the mid-1320s, there is a detailed account of the Flemish uprising against Louis de Nevers (1324–6). Before 1383 the chronicle was abridged to focus on Flanders. In this form, the → *Chronique normande abrégée*, it enjoyed an independent circulation and received various continuations.

#### Bibliography

Text: A. MOLINIER & E. MOLINIER, *Chronique normande du XIV*, 1882.

Literature: A. MOLINIER, *Les sources de l'histoire de France des origines aux guerres d'Italie (1494)*, IV: *Les Valois, 1328–1461*, 1904, no. 3100. *RepFont* 3, 394.

CHRIS JONES

### Chroniques de Normandie

12th–13th century. France. An anonymous compilation of Norman history in Old French, recounting the history of the Duchy of Normandy from its foundation to 1194, or, in some later recensions, to 1199. It was drawn up from the Latin chronicles of → Dudo of St. Quentin, → William of Jumièges, and → Orderic Vitalis. This chronicle served as one of the most important sources to the → Anonyme de Béthune, and was partially incorporated into his *Histoire des ducs de Normandie et des rois d'Angleterre*. There are several manuscripts surviving: Cambridge, UL, II.6.24; Paris, BnF, fr. 2137, 10130, 12203, 17203, 24331; BnF, Arsenal ms. 3516; Lille, BM, ms. 536; more developed redactions (until 1217): Berne, Burgerbibliothek, 307; Paris, BnF, fr. 4946; 14th-century version: BnF, fr. 4619.

#### Bibliography

Text: J.R. SINNER, *Catalogus codicum Bibliothecae Bernensis* 2, 1770, 257–68. F. MICHEL, *Les*

*Chroniques de Normandie*, 1839, 1–73, 77–95 [fragments of another recension]. O. HOLDER-EGGER, *Ex historiis ducum Normanniae et regum Angliae*, MGH SS 26, 1882, 702–3 [fragments, 1180 onwards].

Literature: L. DELISLE, *Histoire littéraire de la France* 32, 1898, 182–90. P. MEYER, "Notice sur le MS.II.6.24 de la Bibliothèque de Cambridge", in *Notices et extraits des manuscrits de la Bibliothèque nationale de France*, 32/2 (1888), 39–56. G.M. SPIEGEL, *Romancing the Past: the Rise of Vernacular Prose Historiography in Thirteenth-Century France*, 1993, 231–2. *RepFont* 3, 394 [s.v. *Chroniques de Normandie ad XII saeculum exeuntem*].

JERZY PYSIAK

### Chronik der nortelvischen Sassen, der Ditmarschen, Stormarn unde Holsten

(Chronicle of the peoples of North-Elbe Saxony, Dithmarschen, Stormarn and Holstein)

ca 1483/86. Northern Germany. This anonymous annalistic chronicle in Low German prose runs from Charlemagne's proselytisation of the Saxons until 1483, presumably the year of completion. Sources include → Helmold of Bosau, *Annales Hamburgenses* and → *Annales Ryenses*, suggesting Hamburg as the probable place of writing. The title is taken from the manuscript tradition, but is absent in the earliest two witnesses.

The chronicle consists of two parts, the first covering 790–1181, the second 1250–1483, with a gap of 70 years in between. Whether both originally belonged together and were conceptualised as a chronicle remains uncertain. FRICKE postulates that the second part originally continued some lost historical account of the Schauenburg district. However, both parts broach historical issues of what today is Holstein with a marked focus on ecclesiastical history, the second with increasing interest in Danish-Hanseatic questions during the history of the 15th century.

Six manuscripts survive, none of them autograph. LAPPENBERG's edition follows the best of these, Hanover, LB, ms XXI 1283, fol. 21<sup>r</sup>–56<sup>r</sup> & 61<sup>r</sup>–78<sup>r</sup> (15th/16th century), noting variations from all other manuscripts. The chronicle seems

to have been relatively well-known in the 16th and 17th century, and was used in Bernd Gyseke's Hamburg chronicle of the years 810–1542.

#### Bibliography

Texts: J.M. LAPPENBERG, *Die Chronik der nordelbischen Sassen*, 1865. A.L.J. MICHELSEN, "Johann Russe's, Achtundvierzigers aus Lunden, Sammlungen und Vorarbeiten zur Chronik des Landes Dithmarschen: Aus der Urschrift mitgeteilt", *Staatsbürgerliches Magazin*, 9 (1829), 343–80.

Literature: W. FRICKE, *Untersuchungen zur älteren holsteinischen Geschichte*, 1907, 1–32. K. WRIEDT, *VL*<sup>2</sup> 1. *RepFont* 3, 440.

HIRAM KÜMPER

### Chronicon Novaliciense

mid-11th century. Italy. Latin monastic chronicle, written by an anonymous monk from Novalesa, a Benedictine monastery located in the Val di Susa region of Piedmont.

The primary goal of the *Chronicon* was to connect the 11th-century community, which had returned to the monastery's home in the early part of the century, with the former community, which had been forced to flee to Turin during the Muslim invasions of the late 9th and 10th centuries. The *Chronicon* begins with a foundation narrative, recounting how the patrician Abbo, the last in a line of Gallo-Roman aristocrats, established the monastery at a holy site during the reign of Theodoric. Over the course of the *Chronicon*'s five sections, the author exalts the community as uniquely holy, praises the lives of several of its abbots, but also weaves in local folktales and creates connections, often fictive or embellished, between the abbey and those who held power in the region. The author pays special attention to the Carolingians, claiming that Charlemagne's son was a student at the monastery and his wife, improperly identified as Berta, was buried there. The work recounts the departure of Novalesa's monks after the Saracen raids, their years of exile and eventual return, and the community's renewed integration into the region, as evidenced by the acceptance of two members of a local aristocratic family into the Novalesa community.

The text uses written sources such as → Paul the Deacon's *Historia Langobardorum* and the → *Liber Pontificalis*, but also local sources, including institutional testaments and charters, oral sources from the local laity, and most famously,

the Latin heroic epic Waltharius. The *Chronicon* borrows from the epic at length, then asserts that Walter, the eponymous hero, became a convert and lived out his years at Novalesa. The unique manuscript witness to this chronicle is Turin, Archivio di Stato, Nuova collezione, "museo".

#### Bibliography

Text: G.C. ALESSIO, *Cronica di Novalesa*, 1982. Literature: P. GEARY, *Phantoms of Remembrance*, 1994. F. LECOY, "Le *Chronicon Novaliciense* et les 'Légendes épiques'", *Romania*, 67 (1942–3), 1–52. *RepFont* 3, 396f.

LAURA MORREALE

### Chronik des Nürnberger

Klarissenklosters

[*Chronica sororum Ordinis S. Clarae Norimbergae*]

ca 1500. Germany. Convent chronicle of the Order of St. Clare, by an unknown (female?) author in Nuremberg. The Middle High German text was first attributed to Nikolaus → Glasberger, the confessor of the convent. OLIGER argued against Glasberger's authorship and suggested an anonymous nun who possibly made use of Glasberger's and → Pirckheimer's collection of data on the history of the convent. The chronicle starts with its foundation 1279. The sole manuscript is Munich, Bayerisches Nationalmuseum, ms. 1191.

See also → Women chroniclers and chronicles for women.

#### Bibliography

Literature: L. OLIGER, "De quibusdam operibus F. Nicolao Glassberger recens attributis", *Archivum Franciscanum Historicum*, 13 (1920), 388–402. L. KURRAS, "Pirckheimer, Caritas", *VL*<sup>2</sup> 7.

ALHEYDIS PLASSMANN

### Chronica Olivensis

[*Chronicon Olivense; Ältere Chronik von Oliva*]

ca 1348–51. Prussia. This Latin prose chronicle was written by a member of the Cistercian community of Oliva (Oliwa), probably the Prior Gerhard of Brunswalde or the Abbot Stanislas, in anticipation of the consolidating rule of the

Teutonic Order over Pomerelia. Since the occupation in 1309, the monks of Oliva, the oldest and richest monastery in Pomerelia, had often appeared before the grand masters of the Teutonic Order to present and assert their privileges in order to defend their estates against threats from the local gentry or the commanders of nearby Danzig (Gdańsk). The new sovereign lords demanded they put these claims in writing, which prompted the chronicler, who mentions his participation in such negotiations, to start his work.

He structures the chronicle with references to his major sources, the monastery's charters, but also draws on existing annals from Oliva, oral traditions, news, and his own observations. Into this he incorporates his monographic version of the early history of the Teutonic Order, the *Exordium ordinis Cruciferorum* (Origins of the Order of Knights of the Cross), originally an independent text based on the chronicles of → Nikolaus von Jeroschin and → Peter of Dusburg. Covering the time span from Oliva's foundation in 1186 as abbey and sepulchre by the Samborid dynasty, to the great fire of 1350 that almost completely destroyed the site, the chronicle connects the history of the monastery with that of its changing patrons, whose legitimate and divinely confirmed succession is proven by their graciousness in granting charters to Oliva.

An early and important source for the history of the region, the chronicle provides information particularly about the Cistercian economy and gives accounts of the Battle of Crécy and the Black Death. Continued by the *Annales Olivenses*, which reach from 1356 to 1545, the chronicle itself became the source for the originally illustrated *Tabulae fundatorum et benefactorum monasterii Olivensis*, which were partly written in verse. One version of these genealogy-like *tabulae*, written after 1467, is named in a 15th-century manuscript (Linköping, Stifts- och landsbiblioteket, H 3a) as *Chronica perbrevis monasterii Olivensis*.

The *Chronica Olivensis* was also used as a source by → Wigand von Marburg, Konrad → Gesselen, Jan → Dlugosz, Johannes → Bugenhagen, and Simon → Grunau. It survives in eight complete manuscripts and two fragments. The three oldest date from the 15th century; besides the Linköping manuscript they are Vatican, BAV, cod. Chigianus G II 51 and Göttingen, SB & UB, 4° cod. theol. 207. The manuscript tradition presents the chronicle as an essential part of the manifold and interconnected corpus of the *Fontes Olivenses*, consisting of historical works, documents from

the monastery's rich archive, a *Catalogus abbatum Olivensium*, the obituary, and epitaphs from the abbey church.

#### Bibliography

Text: W. KĘTRZYŃSKA, *Fontes Olivenses*, MPA 6, 1893, 257–382.

Literature: C.F. WEBER, "Urkunden in der symbolischen Kommunikation zwischen dem Deutschen Orden und Polen: Friedensschluß und Konfliktführung im 14. Jahrhundert", in J. Wenta, S. Hartmann & G. Vollmann-Profe, *Mittelalterliche Kultur und Literatur im Deutschordensstaat in Preussen: Leben und Nachleben*, 2008, 309–29. J. WENTA, *Studien über die Ordensgeschichtsschreibung am Beispiel Preußens*, 2000. U. ARNOLD, "Gerhard von Br(a)unswalde" VI: 2. *RepFont* 4, 489–92 [s.v. *Fontes Olivenses*].

CHRISTOPH FRIEDRICH WEBER

### Cronica de origine antiquorum

#### Pictorum

(A Chronicle about the origin of the ancient Picts)

12th century. Scotland. A short Latin chronicle based in part on → Isidore of Seville's *Etymologiae* and on the → *Historia Brittonum*, and including a list of Pictish kings. It is preserved in the 14th century Paris, BnF, lat. 4126 (the Poppleton manuscript, or Colbert manuscript), fol. 27<sup>r</sup>–28<sup>r</sup>. HOWLETT points out that it is textually related to the *De Situ Albanie* (see → *Cronica regum Scotorum*) that precedes it in the manuscript and possibly to the → *Chronicle of the Kings of Alba* that follows it, and it shares with other texts in the manuscript an interest in numbers and proportion. SKENE edited the three works as if they were one and entitled them *The Pictish Chronicle*.

#### Bibliography

Texts: W.F. SKENE, *Chronicles of the Picts, Chronicles of the Scots, and Other Early Memorials of Scottish History*, 1867, 3–8. M.O. ANDERSON, *Kings and Kingship in Early Scotland*, rvsd. ed., 1980, 243–49. D. HOWLETT, *Caledonian Craftsmanship: The Scottish Latin Tradition*, 2000, 40–51 [with translation].

EDWARD DONALD KENNEDY

### Chronica de origine civitatis

[Legend of the Origins]

13th century. Italy. A Latin chronicle of legendary town origins, which made its appearance in Florence and is known also under the names *Antiquarium hystoriarum libellus* and *Cronica de quibusdam gestis*, and particularly referring to the Italian vernacular version, → *Libro Fiesolano* and *Brieve memoria del nascimento di Firenze*.

It starts with a short summary of the history of creation and goes on to narrate the foundation of Fiesole and of Troy. It also takes an interest in Aeneas and its descendants up to Romulus and Remus. At this point, some of the manuscripts briefly evoke the life of Jesus, the coming of the Apostle Peter to Rome and his death. The legend then records Catiline's conspiracy and his subsequent flight to Fiesole where he was defeated. A city named *Fiorenza* is built where the Roman consul Florinus was slain. Five hundred years later it is destroyed by Totila and rebuilt by the Romans. One manuscript, Marucellianus C 300, adds that the German Emperors of the Saxe family are connected to a man called Uberto Cesare, the son of Catiline and the founder of the Uberti house in Florence.

The sources of the legend (Sallust, Virgil, Paulus → Orosius, → Paul the Deacon and others) show that this, in fact, is a learned intellectual construction aiming at giving Florence the noblest of origins. Yet the Florentines soon came to recognize in it their own convictions (the strife between Florence and Fiesole, the certainty that the Empire was the cause of all evils). The *Legend* was transcribed over three centuries, either in Latin or in the Tuscan language.

It is extant in the following manuscripts: Florence, BML, Laurentianus Gaddianus reliqui 18 (73<sup>r</sup>–78<sup>r</sup>); Florence, BML, Laurentianus XXIX–8 (36<sup>r</sup>–39<sup>r</sup>); Vatican, BAV, Vaticanus 5381 (1<sup>r</sup>–20<sup>r</sup>); Florence, Biblioteca Marucelliana, C 300 (97<sup>r</sup>–123<sup>r</sup>); Florence, Biblioteca Nazionale Centrale di Firenze, II. II. 67 (31<sup>r</sup>–35<sup>v</sup>); Florence, BNC, II. IV. 109 (78<sup>r</sup>–80<sup>r</sup>); and Lucca, Archivio di Stato, Orsucci 40. It is impossible to ascertain whether the vernacular manuscripts are posterior to the ones in Latin and were copied from them, for records testify to the simultaneous presence of texts in both languages.

#### Bibliography

Texts: C. GROS, "La plus ancienne version de *Il libro fiesolano* (La Légende des origines)", *Letteratura Italiana Antica*, IV (2003), 11–28. E. ALVISI,

*Il libro delle origini di Fiesole e di Firenze, pubblicato su due testi del secolo XIII*, 1895. A. DEL MONTE, "La storiografia fiorentina dei secoli xii e xiii", in *Bullettino dell'Istituto Storico Italiano per il Medioevo e Archivio Muratoriano*, 62 (1950), 265–82. G.T. GARGANI, *Il libro fiesolano, leggenda del buon secolo della lingua edita per cura di G.T. Gargani, appendice alle letture di famiglia*, 1854, I, 5–14. O. HARTWIG, *Quellen und Forschungen zur ältesten Geschichte der Stadt Florenz*, 1875, I, 37–64.

Literature: A.M. CESARI, "Chronica de origine civitatis Florentiae", *Atti e memorie dell'Accademia toscana di scienze e lettere 'La Colombaia'*, 58 (1993), 185–253. C.T. DAVIS, "Il buon tempo antico", in N. Rubinstein, *Florentine studies. Politics and society in Renaissance Florence*, 1968, 45–46. A. DEL MONTE, "La storiografia fiorentina dei secoli xii e xiii", in *Bullettino dell'Istituto Storico Italiano per il Medioevo e Archivio Muratoriano*, 62 (1950), 187–188. O. HARTWIG, *Quellen und Forschungen zur ältesten Geschichte der Stadt Florenz*, 1875, I, xv–xlili. E.G. PARODI, "I rifacimenti e le traduzioni dell'Eneide di Virgilio prima del Rinascimento", *Studi di filologia romanza*, 2 (1887), 274–83. P. SANTINI, *Questiti e ricerche di storiografia fiorentina*, 1903, 16–26 & 53–54. P. SCHEFFER-BOICHORST, *Florentiner Studien*, 1874. *RepFont* 3, 400.

COLETTE GROS

### Chronica de origine ducum Brabantiae

13th century. Low Countries. A short but influential Latin chronicle on the dukes of Brabant, probably written in 1294 in the monastery of Affligem. It treats the lineage of the dukes of Brabant from Trojan times till duke John II (1294–1312). It is partly based on the → *Genealogiae ducum Brabantiae*; however, the author probably also knew → Jan van Heelu's *Rijmkroniek van de slag bij Woeringen*. The *Chronica* forms the link between the 13th-century genealogical tradition of Brabant and the vernacular historiography of the 14th century, because it was one of the important sources for → Jan van Boendale when he wrote his *Brabantsche Yeesten*. Three surviving manuscripts include Brussels, KBR, 8037–8050, fol. 402<sup>r</sup>–420<sup>r</sup>.

#### Bibliography

Text: J. HELLER, MGH SS 25, 1880, 405–13 [partial].

Literature: P. GORISSEN, *Sigeberti Gemblacensis Chronographiae Auctarium Affligemense*, 1952, 36–7. J.G. HEYMANS, *Van den derden Eduwaert*, 1983, 29–33. E. MANTINGH, *Een monnik met eerirol. Willem van Affligem, het Kopenhaagse Leven van Lutgart en de fictie van een meerdaagse voorlezing*, 2000, 264. R. SLEIDERINK, *De stem van de meester. De hertogen van Brabant en hun rol in het literaire leven (1106–1430)*, 2003, 103–6. R. STEIN, “Het beeld van Jan I in de Brabantse historiografie”, *Queeste*, 10 (2003), 162–81. *Narrative sources* C008. *RepFont* 3, 291.

ROBERT STEIN

### Chronicon de Origine et Rebus Gestis Britanniae et Angliae [Historia de origine Britonnum et Anglorum à Bruto ad finem R. Henrici secundi]

late 14th or early 15th century. England. Latin national chronicle in five books, beginning with a description of Britain (probably suggested by → Higden's *Polychronicon*) and the account of Brutus's settling in Britain and ending with the accession of Richard I.

The chronicle is a compilation from several sources, much of which COXE and FLETCHER believed was taken directly from Higden. Much, however, is not in Higden, including an account of Joseph of Armathea's arrival in Britain somewhat different from that in some of the Latin prose → Brut manuscripts, which would have been ultimately derived from the chronicle of → John of Glastonbury. The account of King Arthur, which differs from that of other English chronicles in that it includes such odd details as Merlin's advising Arthur to establish the Round Table and Mordred's being Arthur's son by a concubine, is derived from → Boccaccio's *De casibus virorum illustrium* and offers one of the few instances of Boccaccio's influence in England at that period outside of Chaucer. It also includes a well-developed account of Anglo-Saxon history. Much of it appears to be an independent reworking of sources including → Geoffrey of Monmouth, → Bede, → William of Malmesbury, and → Henry of Huntingdon. It survives in Oxford, Magdalen College, ms. 72 (15th century). Unedited.

### Bibliography

Literature: H.O. COXE, *Catalogus Codicum Manuscriptorum Qui in Collegiis Aulisque Oxoniensibus Hodie Adservantur*, 1852, vol. 2, 41–42. D. DELCORNO BRANCA, “De Arturo Britonum rege: Boccaccio fra storiografia e romazo”, *Studi sul Boccaccio*, 19 (1990), 151–90. R.H. FLETCHER, *The Arthurian Material in the Chronicles*, 1906, 176, 188. E.D. KENNEDY, “Generic Intertextuality in the English Alliterative *Morte Arthure*: The Italian Connection” in N.J. Lacy, *Text and Intertext in Medieval Arthurian Literature*, 1996, 41–56.

EDWARD DONALD KENNEDY

### Chronicon Osterhoviense [Annales Osterhovenses]

ca 1291–1313. Germany. Chronicle of the Praemonstratensian monastery of Osterhofen in Lower Bavaria, probably by abbot Ulrich IV (d. 1325), which continue the *Annales* of → Hermann of Niederaltaich. A manuscript containing the original of Hermann's annals and two continuations (now Vienna, ÖNB, 413) was lent to the monastery, where in 1291 on Ulrich's initiative or perhaps by Ulrich himself, a text was compiled mostly from Herrmann's *Annales* but also from → Otto of Freising's *Chronicon*, the *Vita Norberti*, → Martin of Opava and the *Annales Alderbacenses*. Up to 1292 only information on the monastery and local and Bavarian history was added, but from 1292 to 1313 the *Chronicon* reports independently on imperial history, though still including information on local history, especially on the counts of Hals, patrons of Osterhofen, and on duke Otto III of Bavaria and his Hungarian expeditions. The *Chronicon* was originally incorporated in a manuscript of → Gottfried of Viterbo's *Pantheon* (Vienna, ÖNB, 380).

### Bibliography

Texts: W. WATTENBACH, *Annales Osterhovenses*, MGH SS 17, 1861, 538–58. P. ZAUNER, “Die Osterhofener Jahrbücher”, *Ostbairische Grenzmarken*, 18 (1976), 87–117. Literature: M. MÜLLER, *Die Annalen und Chroniken im Herzogtum Bayern*, 1983, 117–30. *RepFont* 3, 402.

ALHEYDIS PLASSMANN

### Chronicon Ottenburanum

ca 1180–1210. Southern Germany. Latin. The 32 manuscript pages chart the history of the Benedictine monastery of Ottobeuren in the Allgäu from 764 to ca 1210 and are the most important source for the early history of the monastery. The chronicle reveals a comprehensive study of sources. The compilation of privileges, charters and traditions was mainly an instrument to safeguard the rights of the monastery against the territorial and political aspirations of the Reeve's family. Sources include the *Vita S. Oudalrici*. On account of its significance as a document of the foundation of and donations to Ottobeuren, the text is also called *Thesaurus Ottenburanus*. The unadorned vellum manuscript has survived in Augsburg, SA, Reichsstift Ottobeuren Müb 1.

### Bibliography

Text: L. WEILAND, *Chronicon Ottenburanum*, MGH SS 23, 1874, 609–30. Literature: F.L. BAUMANN, “Isnyer Geschichtsquellen des zwölften Jahrhunderts und zur Geschichte des Chronicon Ottenburanum”, *Neues Archiv*, 8 (1883), 147–166. A. KOLB & H. TÜCHLE, *Ottobeuren*, 1964, 16f. *RepFont* 3, 402.

CHRISTOF PAULUS

### Chronicon Palatinum 1348–1438

[Kronika vídeňská druhá (Second “Viennese” Chronicle)]

completed probably 1439. Bohemia. A short anonymous annalistic work in Latin dealing with the Czech history 1348–1438. Its author was perhaps a graduate of Prague University, an adherent of the ultraquistic Party working in the Old Town of Prague. The notices up to 1419 are connected with the → *Chronicon universitatis Pragensis*. Since ca 1420 the annals were written independently with more details. Like the → *Chronicon Viennense* (the “first” chronicle implied by the Czech title) the *Chronicon Palatinum* is named after the location of the sole manuscript in the Palatine library in Vienna, now ÖNB, 3282, fol. 70–1.

For the 7th-century English work sometimes called *Chronicon Palatinum*, see → *Laterculus Malalianus*.

### Bibliography

Text: K. HÖFLER, *Geschichtsschreiber der husitischen Bewegung in Böhmen I*, 1856, 47–50.

Literature: V. NOVOTNÝ, “O hlavních pramenech dějin doby husitské”, in *Žižkova doba I*, 1924, 24. J.V. ŠIMÁK, “K dějepisectví doby husitské”, *ČČH*, 26 (1920), 168–171. A. Lhotsky, *Quellenkunde* 342. *RepFont* 3, 403 [s.v. “Chronicon Palatinum, a. 1346–1438”].

MARIE BLÁHOVÁ

### Chronique parisienne anonyme de 1316–39

completed in or after 1339. France. Middle French prose. One of the many continuations of → Guillaume de Nangis' French chronicle, this anonymous work appears to be an entirely original account of the history of Paris 1316–39, presumably written by a Parisian lawman who witnessed many of the events that are described. In addition to local Parisian history, frequent mention is made of events that took place in England and Scotland, betraying some acquaintance with written insular sources. From 1321, the events are more probably compiled from eyewitness accounts of Englishmen and Scots exiled in Paris. No attempt, however, has yet been made to identify these insular sources nor to cast further new light on the whole chronicle since HELLOT's edition. One manuscript: Rouen, BM, Y. 56, fol. 67<sup>v</sup>–156<sup>r</sup>.

### Bibliography

Text: A. HELLOT, *Mémoires de la Société de l'histoire de Paris et de l'Île-de-France*, 11 (1884), 1–207.

Literature: *RepFont*, 3, 404.

LAURENT BRUN

### Chronicon Parmense (Chronicle of Parma)

14th century. Italy. Anonymous town chronicle in Latin with strong vernacular influences. Apart from → Salimbene de Adam's *Cronica*, with its narrower chronological timeframe, the *Chronicon* is the only narrative source for the history of Parma. It summarizes the life of the Commune from its origin, with the nomination of its consuls, to the glorious days of the siege and Frederick II's defeat; from the years of being a major power, when Parma wielded a certain hegemony over its neighbouring towns, to the waning of its freedom, bloodstained by the conflict between the Rossis

and the Correggios, and choked by its servitude to the Scaligeris. In addition to this institutional and political history, the text is interesting as a study of daily life, of the climate, prices, famines, epidemics, distribution of land and town planning. Although the focus is squarely on the town itself, there are also frequent references to the history of the Po Valley.

For the first years of the life of the Commune the chronicler, who probably lived between 1270 and 1340, must have drawn on some urban source, perhaps a town register or a previous town chronicle: in these pages the narrative is somewhat dry and pedestrian. By contrast, in the years from 1280 to the end of the work everything is annotated in a precise and methodical way. The text is incomplete, with various lacunae including the name of its author. There are no doubts, though, in attributing it to a notary or a judge: the style, in fact, has the characteristic hallmark of notarial deeds, with the frequent use of legal terms and constructions. This is also supported by the detailed information about notaries, their palace and *collegium*, their elections and offices. The chronicle is preserved in Parma, Biblioteca Palatina, Parm. 1162.

#### Bibliography

Text: G. BONAZZI, *Chronicon Parmense ab anno MXXXVIII usque ad annum MCCCXXXVIII*, RIS<sup>2</sup>, 9, 9, 1902–4.

Literature: I. AFFÒ, *Memorie degli scrittori e letterati parmigiani*, I, 1789, 281–6. G. WELTZIEN, *Untersuchung italienischer Quellen*, 1882, 24–8. *RepFont* 3, 404–5.

VALENTINA DELL'APROVITOLA

### Cronaca di Partenope

[Parthenope (Naples)]

mid-14th–mid-15th century. Italy. A collection of vernacular historical writings about Naples, composed in four distinct sections. The title dates from the 16th century. The four sections were configured and reconfigured in multiple printed and manuscript versions that circulated among wealthy and culturally sophisticated Neopolitan households as early as the late 14th century. The first section, written anonymously between 1326 and 1343, weaves together classical and medieval sources to treat the legendary origins of the city and recount events vital to Naples from the

Roman era until the city's struggles against the Saracens in the 11th century. The second section is attributable to Bartolomeo Caracciolo Carafa, a Neopolitan who wrote his section, entitled the "Informaziune" about his native city some time between 1347 and 1350, treating the period from 1000 until 1343, from the arrival of the Normans until the reign of Queen Joan I in 1343. In some versions of the *Cronaca*, 18 chapters from Giovanni → Villani's *Chronicle of Florence* were inserted wholesale among Carracciolo Carafa's work, offering supplementary details relevant to Naples and the Angevins. The two versions of Part III, called IIIA (170 chapters) and IIIB (59 chapters), are composed of extracts from Villani's chronicle which were selected and reworked to highlight aspects of Neopolitan or regional history; the addition of this third section led to a misattribution of the entire compilation to Villani by later readers. The last section, also an original anonymous work, was composed in the late 14th century by a staunch Angevin supporter, and focuses on events from 1316 until 1382. The *Cronaca* is especially important as a testimony to a mid-14th century desire for local vernacular history in southern Italy, and for certain details regarding the later Angevin rulers in the south. At least 14 manuscripts of the *Cronaca* exist. Although scholarly controversy remains regarding the various versions of the texts, most agree that the earliest and most reliable copy is ID 14 of the Biblioteca Nazionale of Palermo.

#### Bibliography

Text: A. ALTAMURA, *Cronaca di Partenope*, 1974.

Literature: F. SABATINI, *Napoli Angioina. Cultura e Società*, 1975. *RepFont* 3, 405.

LAURA MORREALE

### Crónica particular de San Fernando

13th century. Castile (Iberia). The first vernacular Castilian chronicle on a single king: St. Ferdinand III of Castile and Leon (1217–1252). The anonymous author, working not at a royal court (it is therefore not a royal chronicle) but at a *nobilis scriptorium*, compiled a Castilian translation of the final chapters of the *De rebus Hispaniae* of Toledo Archbishop Rodrigo → Jiménez de Rada, with sections about military victories against the moors (principally the conquest of Seville), and

the king's death. These final sections reveal a new historiographic consciousness, very different from the tradition of → Alfonso X of Castile and León, which accepts novelesque episodes protagonized by knights, a valuable example of the cross-fertilising of historical writing and chivalric narrative. It was incorporated as the final part in the manuscript tradition of the alphonine → *Estoria de Espanna* and its derivatives, so it appears in more than 70 manuscripts. The entire printed tradition comes from the *editio princeps* (Seville, 1516).

#### Bibliography

Text: R. MENÉNDEZ PIDAL, *Primera crónica general*, 1977.

Literature: L. FUNES, "El lugar de la Crónica particular de San Fernando en el sistema de las formas cronísticas castellanas", in A. Ward, *Actas del XII Congreso de la AIH*, 1998, 176–82.

LEONARDO FUNES

### Chronica parva Ferrariensis

early 14th century. Italy. Compiled by → Riccobaldo, notary from Ferrara, between 1311 and 1317, the *Chronica parva Ferrariensis* (Short chronicle of Ferrara) narrates the history of the author's town from Roman times till the death of Azzo d'Este (1264). He decided to write this kind of chronicle after his return from the exile he was condemned to because of his hostile attitude towards the Este family. Probably his intention was to narrate the events relating to their lordship over his town. The work is unfortunately incomplete and it has been hypothesised that this is due to his disappointment over the return of the marquis of Este to Ferrara in 1317. It was composed in Latin, and in the following centuries it was translated into Italian vernacular. The Latin text is preserved in six manuscripts. The oldest are: Modena, Biblioteca Estense, α.0.7, 10, fol. 2<sup>r</sup>–12<sup>v</sup> (dated to the late 15th century); Modena, Archivio di Stato, *Biblioteca, Manoscritti* 137, fol. 12<sup>r</sup>–36<sup>v</sup> (in this manuscript there are two copies dated to the 15th or early 16th century).

#### Bibliography

Text: G. ZANELLA, *Riccobaldo da Ferrara, Chronica parva Ferrariensis*, 1983.

Literature: *RepFont*, 3, 332.

LUIGI ANDREA BERTO

### Chronicon parvum Dresdense (Small Chronicle of Dresden)

late 14th century. Germany. Short German vernacular annalistic chronicle, presumably written at the Kreuzkloster (Augustinian hermits) in Dresden. The title originates with the *editio princeps* of Mencke (Leipzig 1739); in the text itself the work is called the *Coronica principum Misnensium* (Chronicle of the Dukes of Meissen), which may be judged more appropriate, as the chronicle covers the dynastic history of the House of Wettin from 1175 to 1349. Sources include a *Tabula in capella principum* from the monastery at Altzella, and a common source shared with Johannes → Tylich. The sole manuscript is Dresden, LB, ms. J. 46.

#### Bibliography

Text: L. SCHMIDT, "Das sogenannte Chronicon pavum Dresdense", *Dresdner Geschichtsblätter*, 28 (1919), 203–5.

Literature: B. MARQUIS, *Meißnische Geschichtsschreibung*, 1998, 127–36. J. SCHNEIDER, "Meißnische Chronik", *VL<sup>2</sup> 11. RepFont*, 3, 384.

GRAEME DUNPHY

### Chronicon Paschale

[Ἐπιτομὴ χρόνων; Chronicum Alexandrinum; Constantinopolitanum; Fasti Siculi]

7th century. Byzantium. The "Paschal Chronicle" is a world chronicle in Greek, probably written by a clergyman and intimate of Patriarch Sergios in Constantinople ca 630. The chronicle covers the period from Adam to 629, following a system of → chronology based on the paschal cycle—hence the conventional name. Because the beginning and the final part of the most important manuscript, the 10th-century Codex Vaticanus graecus 1941, are damaged, it discontinues in AD 627.

It is a voluminous compilation of excerpts from → Julius Sextus Africanus, the consular Fasti (see → *Consularia* and *fasti*), the Chronicle and Church History of → Eusebius, → Ioannes Malalas, the *Acta martyrum*, and the treatise by Epiphanius of Cyprus on Weights and Measures.

From the end of Emperor Maurice's reign up to the first seventeen years of Heraclius, the author was eyewitness, which makes his narrative an

important source for the years 600–27. Furthermore it contains some probably authentic documents, which give important information on the events in the east. For example, it quotes a letter by the Persian Shah Kavadh II Siroe to Heraclius. The chronicle is also significant for chronometry, as the beginning of the Byzantine era is used here for the first time as the beginning of a chronology, and the prologue it offers reflections on Christian chronology and on the calculation of the Paschal cycle.

Besides the Vaticanus (Vatican, BAV, vat. gr. 1941) and its later copies (Munich, BSB, cod. gr. 557) there are only excerpts and abridgements extant: Milan, Bibliotheca Ambrosiana, gr. 814, and Athos, Μονή της Μεγίστης Λαύρας, cod. Ω 56 (1866). The *editio princeps* was produced by Matthaeus Rader (Munich, 1615).

#### Bibliography

Texts: L. DINDORF, *Chronicon paschale*, Corpus scriptorum hist. Byzantinae, 1832, (= J.P. MIGNE, PG 92, 69–1028). M. & M. WHITBY, *Chronicon Paschale 284–628*, 1989 [English translation]. Literature: J. BEAUCAMP et al., “Temps et histoire. I. Le prologue de la Chronique Pascale”, *Travaux et Mémoires*, 7 (1979), 223–301. J. HOWARD-JOHNSTON, *Witnesses to World Crisis. Historians and Histories of the Middle East in the Seventh Century*, 2010, 36–59. L.A. SAMUTKINA, “Paschal'naja chronika epitoma istorii VII v. kak”, *Vestnik Sankt-Peterburgskogo Universiteta*, ser. 2: Istorii, 2 (2006), 84–95. E. SCHWARTZ, *Griechische Geschichtschreiber*, 1957, 291–316. W. TREADGOLD, *The Early Byzantine Historians*, 2007, 340–9. *RepFont* 3, 405f.

STEFAN ALBRECHT

### Chroniques des pays de Hollande, Zelande et aussy em partie de Haynnau (Chronicle of the lands of Holland, Zeeland and also part of Hainaut)

15th century. Low Countries. French translation of the → *Cort Chronijkje van de graaven van Holland*, a short chronicle of Holland and Zeeland from Roman times to 1398, continued up to 1455. The text is preserved in two manuscripts (Brussels, KBR, 7254–7263, fol. 21<sup>r</sup>–28, and Antwerp,

Museum Plantin-Moretus, M. 76, fol. 49<sup>r</sup>–69<sup>v</sup>), the first of which is a collection of texts by Georges → Chastelain, containing among other things his *Récollecion des merueilleuses*. According to the editor DE REIFFENBERG the chronicle “betrays Chastellain’s pen”. In fact, his translatorship remains doubtful.

#### Bibliography

Text: F.A.F.T. DE REIFFENBERG, *Compte-rendu des séances de la Commission Royale d'Histoire*, 12 (1847), 250–72. Literature: *RepFont* 3, 351.

ANTHEUN JANSE

### Chronique des Pays-Bas, de France, d'Engleterre et de Tournai

late 14th/15th century. Low Countries. French-language chronicle of events in Flanders and Tournai 1294–1483. The *Chronique* is an anonymous compilation of several known historical texts, undoubtedly by a citizen of Tournai. Among the sources used, we can cite the → *Chronique normande abrégée*, Jean → Creton’s *Chronique de la mort de Richard II*, Jacques de Bouvier’s *Relation de la prise de Constantinople en 1453*, and probably a Tournai town chronicle. When the chronicle reaches the year 1340, events in Tournai gradually take centre-stage. The *Chronique* is especially informative about the social turmoil in Tournai in 1364–70, 1422–1430 and 1451–3 and it is remarkable that the author is relatively positive with regard to these. The *Chronique* is transmitted in manuscript Brussels, KBR, 19.684.

#### Bibliography

Text: J.-J. DE SMET, *Recueil des chroniques de Flanders III*, 1856, 115–570. Literature: V. FRIS, “La Chronique des Pays-Bas, de France, d’Angleterre et de Tournai”, *Bulletin de la Commission royale d’histoire*, ser. 5, 10 (1900), 65–82. V. FRIS, *Essai d’une analyse des commentarii sive Annales rerum Flandricarum (Annales Flandriae 1561) de Jacques de Meyere*, I *Examen des sources des Annales Flandriae*, 1908, 111–5. V. LAMBERT, *Chronicles of Flanders 1200–1500. Chronicles written independently from Flandria generosa*, 1993, 94–101. *Narrative Sources C037*.

ROBERT STEIN

### Chronicle of Perejaslavl’-Suzdal’ [Летописец Переяславля Суздальского]

1215. Lithuania. A prose chronicle in Church Slavonic, probably composed and written in the Grand Duchy of Lithuania by an Orthodox writer with a negative attitude towards Catholicism. The chronicle, originally entitled *Letopiseč russkich carej* [Летописец русских царей (Chronicle of the Russian Tsars)], was named *Chronicle of Perejaslavl’-Suzdal’* by its first editor, M. OBOLENSKIJ (1851), because of the contents of its second part.

The first part (28 folios) includes the text of the → *Povest’ vremennyx let*, with extra details on the 11th-century peasants’ (*smeryd* [смерды]) revolts near Suzdal’, followed by the events of 1137 and 1143. The second part (32 folios), dealing especially with the events in Northeast Rus’ during 1138–1214, offers material corresponding (until 1206) to that of the → *Radziwiłł Chronicle*, but more centred around Jaroslav Vsevolodovič, Prince of Perejaslavl’. The only surviving manuscript containing the whole chronicle belonged to Catherine the Great: Moscow, Российский государственный Архив Древних Актов, Ф. 181, № 279/658 (15th century).

#### Bibliography

Text: И. Кистерев et al., *Летописец переславля [!] суздальского (Летописец русских царей)*, ПСРЛ 41, 1995. Literature: Ю. Лимонов, *Летописание Владимиро-Суздальской Руси*, 1967, 156–167. *RepFont* 7, 213f.

MICHEL DE DOBBELEER

### Cronicó de Perpinyà (Chronicle of Perpignan)

13th–15th century. Catalonia. An annalistic chronicle written in Catalan at Perpignan (Northern Catalonia, now Southern France), based on a text of the Languedocian annalistic group (see → *Chronicon Dertusense I*), which includes annotations from the last years of King Jaume I of Catalonia and Aragon (1208–76) to 1284. A note on 1421 was added subsequently. At the present time, the manuscript with the *Cronicó de Perpinyà* is in the Catalan abbey of Montserrat (Biblioteca de Montserrat, ms. 1036).

#### Bibliography

Text: J. MORAN I OCERINJAUREGUI, *Crónicó de Perpinyà*, 1998. Literature: M. COLL I ALENTORN, “La historiografia de Catalunya en el període primitiu”, in *Historiografia*, 1991, 11–62.

DAVID GARRIDO VALLS

### Cronica Petri comitis Poloniae (Chronicle of Peter, duke of Poland)

ca 1506–15. Poland. Probably by a Norbertine of the St. Vincent monastery in Wrocław. The text presents the biography of the Polish nobleman Peter Włast (or Piotr Włostowic) against the background of the history of Poland since the baptism of its first historic ruler Mieszko I. Sources may include the → *Chronica Polonorum* and other, closer unknown sources, perhaps the poetic tale *Carmen Mauri*. Only one manuscript copy has survived: Vatican, BAV, Chig. Q.II.51, 43<sup>r</sup>–51<sup>v</sup>. The chronicle has inspired subsequent literature, such as the 19th-century novel *Historia prawdziwa o Petruku Właście palatynie* by Józef Ignacy Kraszewski.

#### Bibliography

Text: M. PLEZIA, “Cronica Petri Comitis wraz z tzw. Carmen Mauri”, MPH s.n. 3, 1951. Literature: M. CETWIŃSKI, “*Carmen Mauri*”, czyli efekt śnieżnej kuli, 2005. R. GANSINIEC, “Tragedia Petri comitis”, *Pamiętnik Literacki*, 43 (1952), 52–139. Z. HLEDIKOVÁ, “Rukopis vatikánské knihovny Chigi Q.II.51”, *Studie o rukopisech*, 31 (1995–96), 35–43. M. PLEZIA, “Dookoła tekstu i daty poematu o Piotrze Właście”, *Pamiętnik Literacki*, 45 (1954), 452–72. J. WENTA, “Tradycja o Piotrze. Na marginesie jednej z wielkich dyskusji”, in D. Zydorek, *Scriptura custos memoriae. Prace historyczne*, 2001, 523–38. *RepFont* 3, 407f.

WOJCIECH MROZOWICZ

### Chronicon Petroburgense

ca 1273–95. England. Latin monastic chronicle written at the Benedictine abbey of Peterborough, possibly by sacristan (later abbot) William of Woodford. This 64-folio prose chronicle covers 1122–95 and is notable for its focus on the abbey’s numerous lawsuits concerning its rights and property, particularly during the abbacy of

Richard of London (1274–95). The chronicle also demonstrates the abbey's concern to defend itself against royal demands, and includes records of its *quo warranto* returns. It is heavily reliant on official documents, which are frequently reproduced in their entirety, including summons to convocation and parliament. The chronicle is also interested in Edward I's Welsh campaign of 1282–4, largely from the perspective of the king's related financial and military demands on the abbey. This includes a detailed account of the negotiations between crown and clergy at the nearby Council of Northampton in 1283, where royal requests for money were met with the presentation of grievances. There are also descriptions of the gruesome execution of Welsh rebel leader David ap Gruffydd and of Edward I's triumphal procession into London to celebrate his victory in 1284. It survives in a composite manuscript containing items related to the abbey's history and property from the 12th to the 14th century, known as the Black Book of Peterborough (London, Society of Antiquaries, ms. 60).

#### Bibliography

Text: T. STAPLETON, *Chronicon Petroburgense*, 1849.

Literature: GRANSDEN, *HWE* 1, 452–3. G.A. POOLE, *Diocesan Histories: Peterborough*, 1881, 79–85. *RepFont* 3, 408.

ANDREA RUDDICK

#### Chronik vom Pfaffenkrieg (Chronicle of the clerics' war)

early 16th century? Northern Germany. Chronicle of the disputed succession to the Diocese of Warmia (Poland). This prose chronicle in High German is in fact a construct of the historical research of the late 19th century. The text edited by HIRSCH is part of a 16th century chronicle compilation, the so-called Ebert-Ferber-Buch, and may or may not once have had an independent textual existence. In the years 1467–89 and 1497–1501, two candidates vied for the diocese, and the text describes the context and the consequences of this conflict: *so dass grosse zewietracht zewischen in was im bischoffthume, und roubten, branten, nomen und fingen an uff den andern lange zzeit* (therefore there was in the bishopric a dire discord between them, and they raped, pillaged and antagonised for a long time). Nothing is known of the author or origins of the text.

#### Bibliography

Text: T. HIRSCH, "Die Danziger Chronik vom Pfaffenkriege", *Scriptores Rerum Prussicarum* IV, 1870, 676–89.

Literature: J. DWORZACZKOWA, *Dziejopisarstwo Gdańskie do połowy XVI wieku*, 1962 [with abstract in German and Russian]. U. ARNOLD, *VL*<sup>2</sup> 1. *RepFont* 3, 343.

STEPHANIE SEIDL

#### Chronicle of the Picts and Scots [Anglo-Norman]

ca 1292–1304. Scotland. Anglo-Norman origin narrative and regnal list. The text, a translation of a Latin original, survives as an interpolation in Thomas → Gray of Heton's *Scalacronica* (both are transmitted uniquely in Cambridge, Corpus Christi College, ms. 133), inserted into its account of the Great Cause. Attributed to an unknown Life of St Brendan, it describes the foundations of Ireland and Scotland by Gaidel and Fergus, followed by a regnal list which traces the kings of Scotland to John Balliol. The text shares many features with similar origin narratives in chronicles by → John of Fordun and → Andrew of Wyntoun. One notable distinction is that it gives a more favourable portrait of Gaidel than Fordun does, and Fordun, or one of his sources, may have denigrated Gaidel (after whom the Gaelic language was supposedly named) in order to account for the barbaric reputation of the Highlanders.

See also → *Chronicle of the Picts and Scots* [Latin], → *Chronicle of the Scots and Picts*.

#### Bibliography

Text: A. KING, *Scalacronica: 1272–1363*, 2005, 16–31 [with translation].

Literature: D. BROWN, *The Irish Identity of the Kingdom of the Scots in the Twelfth and Thirteenth Centuries*, 1999. *RepFont* 3, 409.

RICHARD MOLL

#### Chronicle of the Picts and Scots [Latin]

13th & 14th century. Scotland. This was the title SKENE gave to two Scottish regnal lists containing some commentary. The first, written in the 13th century but surviving only in an early 18th century transcript, BL, Harley 4628, lists 23 kings, beginning with Fergus, who reigned in "Scotia", then 60

kings of the Picts, and finally 26 kings of the Scots from Kenneth mac Alpin (ca 842) to the coronation of Alexander III (given here as 1251, but actually 1249). The second list, completed in 1317 and surviving in Oxford, Bodleian Library, ms. Lat. Misc. C. 75 (formerly Phillips 3119), lists 65 Pictish kings, followed again by kings of the Scots from Fergus to the coronation of Alexander III. Both lists were intended to show the antiquity of Scottish civilization. Also see → Regnal lists of Scotland.

#### Bibliography

Texts: W.F. SKENE, *Chronicles of the Picts, Chronicles of the Scots and Other Early Memorials of Scottish History*, 1867, lv–lvi, lxx–lxvi, 171–6, 285–91. M.O. ANDERSON, *Kings and Kingship in Early Scotland*, 1980, 269–78 [Harley list].

EDWARD DONALD KENNEDY

#### Chronicon pictum

(Illustrated chronicle) [*Chronica de gestis Hungarorum* (chronicle of the deeds of the Hungarians)]

14th century. Hungary. The term *Chronicon pictum* sometimes refers to a richly illustrated Latin chronicle manuscript also called the *Wiener Bilderchronik*, and sometimes to the family of manuscripts which contain substantially the same text, though the other members of this family are not illustrated.

The *Chronicon pictum* text group which represents the second textual variant of the → *Chronici Hungarici compositio saeculi XIV* or *National Chronicle*, and continues the text of the → *Gesta Ungarorum deperdita*. The chronicle provides a detailed description up to 1152, then a rather annalistic account to 1272, followed by the chronicle of → Anonymus Minorita for the years 1272–1330, where it is interrupted in the middle of a sentence. Only in the Thuróczy manuscript does it continue up to 1342. Scholars usually attribute the work to the editor and author, Mark Kálta, a canon in Székesfehérvár, but there are still disputes over his authorship.

The author has preserved some unique chapters for the 11th and 12th century, compiling and interpolating abundantly from the historical sources at hand. Most likely this 14th-century author composed the first four chapters, citing up-to-date sources, like Nicolaus de Lyra (d. 1349). As a well

read and widely travelled cleric, he combined elements of the Frankish and Hungarian prehistory, identifying Sicambria with Óbuda (Old Buda). The Thuróczy codex is famous for its numerous high quality illustrations, reflecting the influence of *Grands Chroniques de France*; even the oriental style of the Hungarian costumes points to their supposed ancestry with the Trojans. The codex tries to represent the whole Hungarian history, exaggerating the importance and splendour of the Angevin dynasty. The illuminator himself was very well acquainted with Hungarian historical tradition, and sometimes refers to events not mentioned in the text or corrects the errors and misunderstandings of the chronicler. Even as a source for material culture of that age the illuminations are of exceptional importance.

The *Chronicon pictum* is preserved in a series of manuscripts. The so-called *Wiener Bilderchronik*, formerly in the national library in Vienna, is Budapest, OSzK, clm 404, dated 15 May 1358, copied 1358–70. This copy was possibly presented by the Hungarian king, Louis I of Anjou to the French court on the occasion of a Hungarian-French royal engagement in 1374, later returning to the Serb despot George Branković (d. 1456), and sacked by the Turks after 1541. Finally it turned up in the imperial collection in Vienna during the 1600s. Other important codices include *Codex Beldianus* (Eger, Főegyházmegyei Könyvtár, U2.III.1), *Codex Csepregianus* (Târgu Mureș, Biblioteca Teleki-Bolyai, fol. 1902), *Codex Telekianus* (Budapest, Magyar Tudományos Akadémia, K 32), and the Thuróczy manuscript, *Codex Thurócianus* (Budapest, OSzK, clmae 407).

The chronicle was very probably used by Tercüman Mahmud in the 16th century for his Turkish-language *Tarih-i Ungurus*.

#### Bibliography

Text: S. DOMANOVSKY, *Scriptores rerum Hungaricarum*, 1 (1938), 217–506.

Literature: G. HAZAI, *Die Geschichte der Ungarn in einer osmanischen Chronik des 16. Jahrhunderts: Tercüman Mahmuds Tarih-i Ungurus*, 2008. N. KERSKEN, *Geschichtsschreibung im Europa der "nationes". Nationalgeschichtliche Gesamtdarstellungen im Mittelalter*, 1995, 670–86. E. MAROSI, *Kép és hasonmás. Művészet és valóság a 14.–15. századi Magyarországon*, 1995. L. VESZPRÉMY, T. WEHLI, & J. HAPÁK, *The book of the Illuminated Chronicle*, 2009. *RepFont* 3, 409–11.

LÁSZLÓ VESZPRÉMY

## Cronichetta Pisana (Short Chronicle of Pisa)

1279. Italy. In verse form. Anonymous author, from Pisa. The 61-line *Chronichetta Pisana*, the first known vernacular chronicle produced in Pisa, was written by an anonymous author in 1279. Its purpose is twofold: first, to relate important facts of Pisa's history, including construction dates for physical landmarks within the city and names of important Pisans with the years they died; and second, to provide information on northern Italian regional and local conflicts, principally involving Pisa, until the late 13th century. Citizens' activities abroad, principally during the 12th century when the town was a dominant force at sea, are also discussed. The *Chronichetta* was bound with several other documents in a Siennese manuscript (Siena, Biblioteca Comunale degli Intronati, Cod. C.VI.8) which includes a collection of merchant *ricordi* (memoires) that resemble the *Chronichetta's* unadorned style and format. The close stylistic resemblance to the *ricordi*, featuring a date-as-entry-head style, and the pro-Ghibelline orientation of the work suggest it was the product of a Pisan merchant.

### Bibliography

Text: E. MONACI, "Cronichetta Pisana, scritta nel 1279", in *Crestomazia Italiana dei primi secoli*, 1955, 406-7.

Literature: C. PAOLI & E. PICCOLOMINI, *Lettere volgare del secolo XII scritte da Senesi*, 1871. *RepFont* 3, 412.

LAURA MORREALE

## Cronaca Pisana [usque ad 1310]

1338-42. Italy. This anonymous Pisan-dialect chronicle formed the basis for subsequent 14th-century Pisan chronicles. It survives in one incomplete manuscript (Lucca, Archivio di Stato, ms. 54) ending abruptly in 1310. The author—probably a cathedral canon—lamenting the lack of knowledge of Pisan history, added translations of earlier sources to his contemporary observations, creating a universal history from the mythical foundation of the city to the 14th century. Written to preserve memory of Pisa's accomplishments on behalf of the Empire, the Papacy, and Christendom against the Saracens, the chronicle reflects the partnership between clergy and laity that also characterizes earlier translations emanating from the Dominican monastery of St. Catherine.

### Bibliography

Text: P. SILVA, "Questioni e ricerche di cronistica pisana", *Archivio muratoriano* II (1913), 1-68.  
Literature: O. BANTI, "Studio sulla genesi dei testi cronistici pisani del secolo XIV", *Bullettino dell'Istituto Storico Italiano per il Medio Evo e Archivio Muratoriano*, 75 (1963), 259-319. *RepFont* 3, 412.

MANU RADHAKRISHNAN

## Cronaca Pisana del secolo XIV (Chronicle of Pisa of the 14th century)

late 13th or early 14th century. Italy. Anonymous Italian-language town chronicle, covering events in Pisa from 1213 to 1295, and possibly composed as early as the time of the work's final entry, in the late 13th-century. The chronicle is largely conventional in its opening sections, listing the names of each podestà and their length of time in office, but shifts significantly in the second half, when the author provides justification, often in emotional terms, for the political actions taken by the Pisans in their conflicts with neighboring Italian towns. The author also approaches Pisa's internal factionalism in a novel way, by reporting, for example, an important debate of the town council regarding a powerful Pisan family, which held the title of Iudex of Gallura. The chronicle is valuable for its perspective on external and internal conflicts in 13th-century Pisa, but also as an example of the variety of writing styles adopted by town historians who first employed the Italian vernacular in their works. The most reliable manuscript witness is Pisa, Archivio di Stato, ms. Roncioni 352 (known as *Cronaca Roncioniana*).

### Bibliography

Text: E. CRISTIANI, "Gli avvenimenti pisani del periodo Ugoliniano in una cronaca inedita", *Bollettino Storico Pisano*, 26 (1957), 3-55; 27(1958), 56-104.

Literature: *RepFont* 3, 412.

LAURA MORREALE

## Chronicon Pisanum 688-1136

1119-36. Italy. An anonymous Latin chronicle of Pisa covering the years 688-1136 (Pisan style), and used by Bernardo → Maragone as a source for his lengthy Latin work, the *Annales Pisani* (Annals of Pisa). The *Chronicon* was first begun in 1119, most likely in tandem with the *Gesta*

*triumphalia per Pisanos facta* (Triumphant deeds of the Pisans), a work describing Pisa's participation in the First Crusade and its subsequent military campaigns. Post-1119 entries were added as the events occurred, until 1136. The annalistic *Chronicon* provides a chronological backdrop to the narrative *Gesta*, listing pertinent dates for emperors, bishops, and local leaders, as well as local events in Pisa and the region. The work survives in two manuscripts. The first is Florence, BML, Rediano 202 (173). The *Chronicon* appears on fol. 48, immediately after a copy of the *Gesta* (fols. 45-9). The second manuscript, found in Lucca, Archivio Capitolare, Pluteo VII, cod. 618, is incomplete, with entries ending at the year 1100.

### Bibliography

Text: M. GENTILE, "Chronicon Aliud Breve Pisanum" *RIS* 2, 6, 2, 1936, 99-103.

Literature: C. FISHER, "The Pisan Clergy and an Awakening of Historical Interest in a Medieval Commune", *Studies in Medieval and Renaissance History*, 3 (1966), 142-219. P. SCHEFFER-BOICORST, "Die ältere Annalistik des Pisaner", *Forschungen zur deutschen Geschichte*, 11 (1871), 508-11. *RepFont* 3, 413.

LAURA MORREALE

## Chronicon Pisanum breve

13th-century. Italy. Latin town chronicle by an anonymous Pisan Ghibelline, valuable for its description of contemporary events, particularly those concerning the city's efforts against Guelph aggression in northern Italy between 1254 and 1269. The work covers the years 1101 to 1269, beginning with a list of Pisan bishops, then a recounting of important city events, including dates for building bridges and fortresses, or important Pisan victories at sea. More extensive entries begin after 1254, providing a detailed account of events surrounding Charles of Anjou's descent into Italy and his subsequent triumph on behalf of the Guelph party. Of the three extant manuscripts, Venice, BNM, Class X, n. 168, coll. 3729 is the most complete.

### Bibliography

Text: M. GENTILE, "Chronicon Aliud Breve Pisanum" *RIS* 2, 6, 2, 1936, 104-116.

Literature: *RepFont* 3, 413.

LAURA MORREALE

## Chronicon Placentinum 1154-1284

[Annales Placentini Gibellini]

13th century. Italy. Anonymous Latin chronicle of the town of Piacenza. It has recently been argued that the author was a highly cultured notary. He clearly had good local knowledge. The *Chronicon* is not divided into paragraphs or chapters. The narration of the events begins in the year 1154, the third in the reign of Frederick Barbarossa, the deeds of whom the chronicle follows from 1187. From 1220 it is followed by the *Gesta* of Frederick II, up to 1284, the year of his death; from here onwards the chronicle narrates the principal events of Italian history, in particular of Lombardy and Piacenza, ending with the tale of the rivalries between Charles of Anjou and Peter of Aragon.

The historical interest of the chronicle lies above all in the large quantity of information about local history that it contains. With an abundance of information, often first-hand and in the form of eyewitness accounts, its author follows the decline of communal Piacenza, the conflicts in the town between *milites* and the popolo and their intertwining with the Guelph and Ghibelline rivalries in the Lombard towns; he highlights the salient moments in the history of Piacenza in those years, in its relation with towns such as Pavia, Cremona and Milan, in particular. The author shows himself openly as a Ghibelline, though in the narration of contemporary events he nevertheless remains accurate and objective. The *Chronicon Placentinum* is preserved in manuscript London, BL, Harley 3678.

### Bibliography

Text: B. PALLASTRELLI, "Chronicon Placentinum ab a. 1154 ad a. 1284", in *Chronica tria Placentina a Johanne Codagnello ab Anonymo et a Guerinio conscripta* (MHPPPP, III) 1859, 109-349. H. PERTZ, *Annales Placentini Gibellini*, MGH SS 28, 1863, 457-579.

Literature: A. BALSAMO, "Lo svolgimento della storiografia piacentina (appunti storici e bibliografici)", *Bollettino Storico Piacentino*, 20 (1925), 52-3. P. CASTIGNOLI, "La storiografia e le fonti", in *Storia di Piacenza. II. Dal vescovoconte alla signoria (996-1313)*, 1984, 21-3. B. ANDREOLLI et al., *Repertorio della cronachistica Emiliano-Romagnola (sec. IX-XV)*, 1991, 274-8.



O. HÖLDER-EGGER, "Das Verhältnis des Annales Placentini Gibellini zu denen des Johannes Codagnellus", *Neues Archiv der Gesellschaft für ältere Deutsche Geschichtskunde*, 16 (1891), 279–85. *RepFont* 3, 413.

VALENTINA DELL'APROVITOLA

### Crónica de la población de Ávila (Chronicle of the town of Ávila)

ca 1256. Castile (Iberia). Anonymous prose chronicle in Castilian that recounts events from the foundation of Ávila by count Raymond of Burgundy (ca 1190) until the beginnings of the reign of → Alfonso X of Castile and León (1255). It is a short text (32 pages in its modern edition) that uses *fazañas* (short legal anecdotes) of warlike prowess and chivalric *estorias* (narratives). Through a historiographical form it conveys a juridical reclamation of fueros rights. It is an original account taken from oral sources about remarkable deeds of a community, and also a recording of merits and arguments in favour of the royal confirmation of its privileges. It very probably was the source of inspiration that led Alfonso X to realize the value of combining juridical and historical issues for the validation of ultimately political ambitions. The chronicle survives in four 16th-century manuscripts. The best witness is Madrid, BNE, ms. 1745.

#### Bibliography

Text: A. HERNÁNDEZ SEGURA, *Crónica de la población de Ávila*, 1966.

Literature: F. GÓMEZ REDONDO, *Historia de la prosa medieval castellana*, vol. I, 1998, 170–80. *RepFont* 3, 278.

LEONARDO FUNES

### Chronica Poloniae maioris (Chronicle of Wielkopolska / Greater Poland)

14th century. Poland. A Latin prose chronicle of Polish history in 164 unnumbered chapters with titles, running from legendary times until 1273, where it breaks off in the middle of a sentence. From 913, annual dates are given, in the style of the annals. For the 13th century the text concentrates mainly on the history of Greater Poland.

This is one of the most frequently discussed texts in the Polish tradition of historical writing.

It was undoubtedly written in Greater Poland, but its date and author are controversial. The currently dominant view is that it was written by → Janko of Czarnków in the years 1375–87; others have argued for an earlier dating, 1270s (by Boguchwał of Poznań or Godylaś dit Baszko), or 1295/6, or perhaps at the beginning of the 14th century. The earlier datings would require that it was later supplemented, possibly by Janko, as there is much information and interpretation, as well as etymological disquisitions, which could only appear in the 14th century.

The main sources were the → *Chronica Polonorum auctoris incerti dicti Dzierzwa* for the history before 1194, the *Chronicle* of Wincenty → Kadłubek for the years 1194–1202, and the → *Annales capituli Posnaniensis* for 13th century. The author also used → *Annales Poloniae Minoris*, the → *Chronica Polonorum*, the *Vita maioris Stanislai*, the *Vita Kingae ducissae* and the now lost *Vita Petri Wlasti*.

The chronicle is transmitted in the collection of sources → *Chronica longa seu magna Polonorum seu Lechitarum*, opening it in all of the nine surviving manuscripts, and filling 76 pages (up to the year 1271) in the manuscript that is generally considered to be the best, Vatican, BAV, ottob. lat. 2068.

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MAREK DERWICH

### Chronica Polonorum [Chronicon Polono-Silesiacum]

13th century. Silesia (Poland). Written ca 1281–88 in Latin and German prose. Its author was a Cistercian monk of the monastery in Lubiąż, perhaps Engelbert, later abbot of Cistercian monasteries in Mogiła, Byszewo and Łąd. The chronicle, which was probably commissioned by duke Henry IV Probus, depicts the history of Poland almost up to the times of the author, with a focus on Silesian problems from 1138.

The text is in fact a compilation of two originally separate parts. The first, written ca 1285–88, recounts national history from the legendary origins up to 1227. The second, which was written before the first (ca 1281–83), is shorter and concerns almost exclusively Silesia, running from 1139 to ca 1278. Sizeable fragments of the accounts of the common period are almost identical in the two parts. Through this awkward construction, expression is given to the merging of the history of the Silesian dukes with the history of Poland, which reflects Henry's plans to win the Polish crown.

The main source of the chronicle was *Chronica Polonorum* by Wincenty → Kadłubek, as well as the less known work *Carmen Mauri*, and probably biographies of St. Stanislaus. The chronicle was known to early scholarship in eight medieval manuscripts, of which only one, Wrocław, BU, R 204 (1359), has survived. Fragments of the shortened version are known in Wrocław, BU, I F 218). *Chronica Polonorum* was a major source for Peter of Byczyna when he wrote his *Chronica principum Poloniae*.

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Texts: W. ARNDT, "Chronicon Polono-Silesiacum", *MGH SS* 19, 1866, 553–70. L. ĆWIKLIŃSKI, "Kronika polska", *MPH* 3, 1878, 578–656. G.A. STENZEL, *SRS* 1, 1835, vi–ix, 1–32.

Literature: R. HECK, "Chronica principum Poloniae" & "Chronica Polonorum", in *Śląski Kwartalnik Historyczny Sobótka*, 31 (1976), 185–96. N. KERSKEN, *Geschichtsschreibung im Europa der "nationes"*. *Nationalgeschichtliche Gesamtdarstellungen im Mittelalter*, 1995, 506–9. G. LABUDA, "Nowe spojrzenie na śląską *Kronikę polską*", in J. Chrobaczyński, A. Jureczko & M. Śliwa, *Ojczyzna bliższa i dalsza. Studia historyczne ofiarowane Feliksowi Kirykowi w sześćdziesiątą rocznicę urodzin*, 1993, 25–40. H. VON LOESCH,

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WOJCIECH MROZOWICZ

### Chronica Polonorum auctoris incerti dicti Dzierzwa (Chronicle of the Poles by an uncertain author called Dzierzwa)

ca 1306–20. Poland. Anonymous Latin chronicle of Polish history. The author was connected to the Kraków Franciscans or Chapter. One tentative suggestion identifies him as Nicholas Dzierzwa, a son of a Margaret Dersva (Dzierzwa) known from the catalogue of miracles connected with the Life of St. Kinga.

The *Chronica* opens with a catalogue of European peoples, based on the Biblical Table of Nations, perhaps in the form known in the → *Historia Brittonum*. Then the chronicler describes Polish history from the origins (Vandalus, Gracchus) until the death of the Kraków prince Leszek the Black (1288), borrowing mainly from the chronicle of Wincenty → Kadłubek, but simplifying his text and "translating" his Latin into medium style. He also uses hagiography of

St. Stanislas by → Vincent of Kielcza and lost Franciscan annals of Poland. The latter was his main source for the history of the 13th century. Polish history is told from the point of view of Kraków. Support for the unification of the Polish state is clearly present in the work, in the genealogy of the Cuyavian branch of the Piasts from which Wladyslaw the Short was descended.

The chronicle was popular in 15th and 16th century. It is transmitted in three of the same codices as the → *Annales Poloniae Minoris* (but not in the Codex of Gesselen).

### Bibliography

Text: A. BIEŁOWSKI, MPH 2 & 3, 1872–8 [unsatisfactory].

Literature: J. BANASZKIEWICZ, *Kronika Dzierzwy: XIV-wieczne Kompendium Historii ojczystej*, 1979. W. DRELICHARZ, *Annalistyka małopolska XIII–XIV wieku*, 2003. E. SKIBIŃSKI, "Dzierzwa i kronikarz wielkopolski: Powrót problemu", in D. Zydorek, *Scriptura custos memoriae: Prace historyczne*, 2001, 225–32. *RepFont* 3, 417.

RYSZARD GRZESIK

## Chronica pontificum ecclesiae Eboracensis

(Chronicle of the bishops of the Church at York)

ca 1150 (with 14th- and 16th-century continuations). England. This Latin prose chronicle of the York archbishops survives in three versions. The Digby manuscript (Oxford, Bodleian Library, ms. Digby 140) preserves a mid-12th-century composition covering the period 601–1140, made at York for the express purpose of demonstrating the independence of that see from Canterbury. Sometime in the late 14th century, the Digby chronicle was appropriated and continued for the period from 1147 to the death of Archbishop Thoresby (d. 1373; but some manuscripts of this text break off in 1352). This continuation survives in eight manuscripts, and was held by John Bale (16th century) to be the work of the Dominican friar Thomas Stubbs, OP (d. 1381), an attribution accepted by its editor, though it has no basis in the manuscripts. In the 16th century, the chronicle was again brought up to date, this time for 1374–1519. This version is preserved in two man-

uscripts and ends in the middle of the pontificate of Thomas Wolsey (d. 1530). Suggestions as to the authorship of this continuation range from chancellor William Melton to unknown vicars choral. While both this and the earlier continuation contain information otherwise unattested, they remain strictly focussed on the biographies of the archbishops and rarely mention events of wider significance. This chronicle shares material with the → *Chronica de archiepiscopis Eboracensis*.

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Text: J. RAINE, *Historians of the Church of York*, RS 71, 2, 1886, xx–xxvii, 312–445.

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JOSHUA A. WESTGARD

## Chronicon pontificum et imperatorum Basileense

[Cronica apostolicorum et imperatorum Basileensia]

13th century. Switzerland? Annalistic intertwined lists of popes and emperors spanning the years 796–1208, with the exact dates and important events of these reigns. Sources include the *Chronica pontificum et imperatorum Tiburtina*, which was also used by → Martin of Opava. At the end there is a mention of the deposition of bishops in Basel, which might indicate the place of writing. Manuscript: Basel, UB, D IV, 4.

### Bibliography

Text: O. HOLDER-EGGER, MGH SS 24, 1879. Literature: O. HOLDER-EGGER, "Einiges zur Quellenkritik der Chronik Sicards. II. Über die verlorene Chronica Tiburtina", *Neues Archiv*, 26 (1901), 484–547. *RepFont* 3, 419.

MIRIAM WEBER

## Chronica pontificum et imperatorum Mantuana

13th century. Italy. This universal chronicle by an anonymous author who probably came from Mantua (Mantova) begins with a detailed ancient history. Then follows a list of popes from Adrianus in 1156 until 1274, and biographies of the emperors Frederick I and Frederick II, ending with the latter's death in 1250. Both parts are embellished with the exact dates of the reign, their special talents and virtues, and important events in the European history. The main sources are → Martin of Opava and → Jacob of Voragine. The text is preserved in Rome, Biblioteca Casanatense, cod. A III 10, and in Vatican, BAV, ott. lat. 2091, where the catalogue of popes is continued until John XXII and the list of emperors until Albert I (1309).

### Bibliography

Text: G. WAITZ, MGH SS 24, 1879, 214–20. Literature: *RepFont* 3, 419.

MIRIAM WEBER

## Chronicon pontificum et imperatorum Ratisponense

mid-14th century. Germany. This Latin annalistic chronicle of Popes and Emperors was compiled in Regensburg, probably by a Franciscan who was hostile to the Dominicans. Compiled from the → *Annales Althahenses*, *Annales Ratisponenses* and *Annales Halesbrunnenses*, it runs to the death of Emperor Henry VII in 1313, where it breaks off abruptly, presumably due to a lack of sources. The popes are listed complete with the dates of their reign. The council of Vienna (1305) about confessions, funerals and other sacraments is also mentioned. There is an account of a pogrom against the Jews in year 1298. All three manuscripts are in the national library in Vienna: ÖNB, 4265, fol. 110–16; ÖNB 3402 and ÖNB, 2162.

See also → *Chronicon Ratisponense* and → *Chronicon episcoporum Ratisbonensium*.

### Bibliography

Text: G. WAITZ, MGH SS 24, 1879, 286–88. Literature: *RepFont* 3, 419.

MIRIAM WEBER

## Chronica pontificum Leodiensium

13th century. Low Countries. Reconstruction of a Latin chronicle about the bishopric of Liège till 1239. The *Chronica* itself has not survived, but FRANZ reconstructed it in 1882 on the basis of excerpts that were included in the *Florarium Temporum* of Nicolas → Clopper. FRANZ has attempted to identify the *Chronica* with a lost chronicle by bishop Hugo de Pierrepont, and assumes it was continued by another author after Pierrepont's death in 1227.

### Bibliography

Texts: F. FRANZ, *Die Chronica pontificum Leodiensium. Eine verlorene Quellschrift des XIII. Jahrhunderts. Nebst einer Probe der Wiederherstellung*, 1882, 43–63. S. BALAU, *Les sources de l'histoire de Liège au Moyen Age, Etude critique*, 1903, 463–65. *Narrative sources* C012. *RepFont* 3, 368.

ROBERT STEIN

## Crónica Portuguesa de Espanha e Portugal

(Portuguese chronicle of Spain and Portugal)

early 14th century. Portugal. This first chronicle in Portuguese vernacular, also known as the *Crónica Galego-Portuguesa de Espanha e Portugal*, was partially copied and summarized under the title *Crónica Galega* by Cristóvão Rodrigues Acenheiro (1474–1538) in 1535. It was used as a source for → Pedro Afonso's *Crónica de 1344* and the *Breve Crónica IV* (see → *Crónicas Breves de Santa Cruz de Coimbra*). The text is known in a partial copy by the 16th century Cristóvão Rodrigues Acenheiro.

### Bibliography

Text: "Chronicas dos Senhores Reis de Portugal por Christovão Rodrigues Acenheiro", in *Collecção de inéditos de historia portugueza, publicadas de ordem da Academia Real das Sciencias de Lisboa*, 1824, V, 1–365.

Literature: D. CATALÁN, *Crónica de 1344*, 1970.

AENGUS WARD

## Chronique du president Fauchet [Chronique de France allant jusqu'au règne de Charles VI]

15th century. France. Anonymous chronicle in French, narrating the history of France from the mythical roots up to the reign of Charles VI, briefly mentioning major events from Western Europe and the Middle East. The author of the chronicle relied on various sources of inspiration, including the → *Grandes Chroniques de France* and medieval romances.

The incipit of the original text is missing. There are two manuscripts of this chronicle, Vatican, BAV, reg. lat. 749, and Paris, BnF, fr. 5003 (*olim* 9656.5.5.A *vel* 1016 Colbert). The latter belonged temporarily to Claude Fauchet (1530–1601), a Renaissance historian, royal counsellor, and president of the *cour des monnaies*, who gave it its *editio princeps* in his *Recueil de l'origine de la langue et poésie française, ryme et romans* (1581).

### Bibliography

Text: *Recueil des Historiens des Gaules et de la France*, t. XXI, 1855.

Literature: J.G. ESPINER-SCOTT, *Claude Fauchet: sa vie, son oeuvre, 1938: Documents concernant la vie et les œuvres de Claude Fauchet*, 1938. F. GUESSARD, "La chronique romanesque jadis possédée par le président Fauchet", *Bibliothèque de l'école des chartes*, 40 (1879), 653–4. U. HOLMES & M. RADOFF, "Claude Fauchet and His Library", *PMLA*, 44 (1929), 229–42. E. LANGLOIS, "Notice des manuscrits français et provençaux de Rome antérieurs au XVI", *Notices et extraits*, 33/2, 1889, 44–6. J.E. MATZKE, "The Roman du Châtelain de Coucy and Fauchet's Chronique", *Studies in Honor of A. Marshall Elliott*, 1911, 1–18. G. PARIS, "Le Roman du chatelain de Couci", *Romania*, 8 (1879), 343–73. F. SUARD, "Guillaume d'Orange dans La chronique de France jusqu'en 1380 (Mss Bibl. Nat. Fr. 5003 et Vatican, Reg. Lat. 749)", *Romania*, 99.3 (1978), 363–88. *RepFont* 3, 331f.

CRISTIAN BRATU

## Chronicle of the Priest of Duklja [Presbyter Diocleas, Pop Dukljanin]

12th century. Serbia. The anonymous Latin prose chronicle, which is also known as *Regnum Scla-*

*avorum presbyteri Diocleatis* and *Barski rodoslov*, concentrates on the history of Dalmatia and the adjacent regions from the 5th to the mid-12th century. It represents therefore the oldest Slavonic source for the history of Serbia, Croatia, Bosnia and Duklja (Diocleia). It is conserved in late copies of the 15th–17th century (e.g. Vatican, BAV, vat. lat. 6958) and, most importantly, in the earliest printed books on the history of the South Slavs by Mauro Orbini (1601) and Ioannes Lucius / Ivan Lučić (1666). The anonymous author gives only vague information about himself in the prologue; he was a cleric from the archdiocese of Duklja-Bar living in the city of Bar in the region of Dokleja in Montenegro. He mastered both Slavonic and Latin. His literary activity was popular amongst the lower clergy. He wrote his chronicle when he was already of an advanced age. Some scholars speak of him as of the first Serbian chronicler. The title *Chronicle of Duklja* was used by Ludovik Crijevic (called Tubero) in 16th century.

The initial part of the text (known as *Libellus Gothorum*) describes the defeats incurred by the Goths in Italy and Dalmatia towards the end of the 5th century. After this the Slavonic kings, whose descent the chronicler traces from the Gothic kings and who conquered Dalmatia and the neighbouring regions, are at the centre of attention. The historical narrative ends with the coronation of Radoslav as Prince of Duklja in 1148–49 by the Byzantine emperor Manuel I Komnenos (1143–80). This date is the *terminus post quem* for the compilation of the chronicle.

There is considerable discussion as to when the chronicle was actually compiled. Some place this in the late 12th or early 13th century, others in 1149 in the context of the conflict of the sees of Dubrovnik and Duklja over the city of Bar. The chronicle was most likely intended for Latin-speaking readers who were expected to take sides on the issue.

In the prologue the author indicates that he translated the manuscript from Slavonic into Latin, though it is not clear whether the whole chronicle was originally written in Slavonic, or whether he merely translated Slavonic sources. The author used various oral traditions and written sources such as the legend of King Vladimir, *vita* of the Slavonic enlighteners (the brothers Cyril and Methodius), two counterfeit documents (a bull attributed to pope Alexander II of 1067 and an undated act attributed to pope Calixtus I), → Konstantinos Porphyrogenitos, and

the second book of the so-called *Dialogues of Pope Gregory* devoted to the life of Benedict of Nursia and showing the anti-Byzantine attitude of the pope. There are also lacunae and errors that may be attributed to the desire of the author to explain the present state of the church by reference to its past. He claims the church of Duklja was founded at the same time as that of Thessaloniki. He shows great familiarity with the geography of the region he describes.

There is also a Croatian version of the chronicle which is known from a copy attributed to Dominik Papalic, a patrician from Spalatum (today Split) written in 1509–10. The original of this version was probably written by an unknown priest in the 14th century.

### Bibliography

Text: Ф. Шишић, *Летопис попа Дукљанина*, 1928. V. MOŠIN, *Letopis popa Dukljanina*, 1950. С. Мијушковић, *Летопис попа Дукљанина*, 1967. [M.ORBINI] *Il Regno de gli Slavi hoggi corrotamente detti Schiavoni*, 1601. [I.LUČIĆ] *Ioannis Lucii Dalmatini De Regno Dalmatiae et Croatiae libri sex*, 1666.

Literature: N. BANAŠEVIĆ, *Ljetopis popa Dukljanina i narodno predanje*, 1971. Ст. Станојевић, "О првим главама Дукљанског летописа", in *Глас Српске краљевске академије*, 126 (1927), 91–100. L. HAUPTMANN, "Kroaten, Goten und Sarmaten. 3. Die gotische Tradition beim Popen Dukljanin", *Germanoslavica*, 3 (1935), 315–325. L. HAVLÍK, "Dukljanská kronika a Dalmatská legenda", in *RČSAV, Āada společenských věd*, 86, 1976, 2. J. Ковачевић, "О уводу Барског родослова", *Зборник за друштвене науке*, 13–14 (1956), 61–70.

MILIANA КАИМАКАМОВА

## Chronica principum Brunsvicensium

1269–77. Germany. Anonymous Latin chronicle of Braunschweig (Brunswick). The chronicle focusses on the town and the new lordship of the dukes of Braunschweig, making use of the → *Chronicon S. Michaelis Luneburgensis*. The family of the Welfs, which had officially been acknowledged as *principes imperii* since 1235, is firmly rooted in its Saxon context. The text concentrates on the Brunonen, Billungs and Supplinburgs, from whom the descent of the Welfs is traced, only mentioning their origin in the

male line from southern Germany in passing. The opening chapters are lost but can be deduced from the → *Braunschweigische Reimchronik* and the → *Chronica ducum de Brunsvick*, which used the *Chronica*. The sole manuscript, produced in Braunschweig in the early 14th century, is Trier, StA, nr. 1999/129.

### Bibliography

Text: O. HOLDER-EGGER, *Chronica principum Brunsvicensium*, MGH SS 30/1, 1896, 21–7. Literature: O. HOLDER-EGGER, "Über die Braunschweiger und Sächsische Fürstenchronik", *Neues Archiv*, 17 (1892), 161–9. B. KELLNER, *Ursprung und Kontinuität*, 2004, 363–7. B. SCHNEIDMÜLLER, "Billunger-Welfen-Askanier: Eine genealogische Bildtafel aus dem Braunschweiger Blasius-Stift und das hochadlige Familienbewußtsein in Sachsen um 1300", *Archiv für Kulturgeschichte*, 69 (1987), 30–61. *RepFont* 3, 300.

ALHEYDIS PLASSMANN

## Chronica principum Saxoniae (Chronicle of the Dukes of Saxony)

1281–82. Germany. A Latin prose chronicle, which survives in one manuscript (Goslar, StA, B 4146, early 14th century), which is subdivided into two parts: the *Genealogia ducum Saxoniae* and the *Genealogia illustrium marchionum de Brandenburg*. It is a short history of the dukes of Saxony and the margraves of Brandenburg, from the early Billungs to the Welfs and Ascanians up to 1278. The author ascribes their respective rights to the dukedom to their Billung descent. He digresses often to offer brief information on the descendants of the dukes and thus gives an insight into the Saxon nobility of the 13th century. He uses → Helmold of Bosau, the → *Chronicon S. Michaelis Luneburgensis* and the → *Chronica principum Brunsvicensium* (a fragment also known as the *Chronica principum Saxoniae B*) as well as an unknown chronicle of the Empire. For his own time he seems to rely on his own observations, and his genealogical information is usually accurate.

A Braunschweig canonicus from St. Blasius augmented the *Chronica* in about 1294, producing the *Chronica principum Saxoniae ampliata* (Trier, StA, Nr. 1199, early 14th century).

An excerpt of little worth known as the *Chronica principum Saxoniae excerptum* (Berlin, SB, Nr. 114. chart. 4°, 16th and 17th century) gives a

short account on first the bishops of Brandenburg since the foundation by Otto the Great in 938 and then of the margraves of Brandenburg from 1170 to 1278.

### Bibliography

Texts: O. HOLDER-EGGER, *Chronica principum Saxoniae*, MGH SS 25, 1880, 472–80. O. HOLDER-EGGER, *Chronica principum Saxoniae ampliata*, MGH SS 30/1, 1896, 21–7 [*Chronica B*], 28–34 [*Chronica ampliata*]. G. SELLO, “Genealogia marchionum Brandenburgensium”, *Forschungen zur Brandenburgischen und Preußischen Geschichte*, 1 (1888), 117–80.

Literature: O. HOLDER-EGGER, “Über die Braunschweiger und Sächsische Fürstenchronik”, *Neues Archiv*, 17 (1892), 169–76. B. KELLNER, *Ursprung und Kontinuität*, 2004, 367–70. *RepFont* 3, 441.

ALHEYDIS PLASSMANN

### Crónica profética (Prophetic chronicle)

883. Asturias/León (Iberia). A Latin political/religious manifesto anticipating the imminent end of Muslim Spain. Its essential elements are a genealogy of the Ummayyads to 883; a list of Spain's Muslim governors/emirs, totalling 169 years of occupation; and a biblical prophecy with an interpretation foretelling the collapse of Muslim rule beginning 11th November 883, after its 170th year. While the figure 170 has no obvious significance, beyond being rounded, it necessitated re-dating the Muslim conquest to 714. In the *Codex Albeldensis* (El Escorial, Biblioteca del Real Monasterio de San Lorenzo de El Escorial, D.I.2) the prophecy specifies 270 years, suggesting later alteration. The anonymous author probably originated among the Christians of al-Andalus.

In 1932, while working on the newly-rediscovered 10th-century *Codex Rotensis* (Madrid, Real Academia de la Historia, Cód. 78), M. GÓMEZ MORENO identified the text encrusted in the → *Chronica Albeldense* and edited it for the first time as a separate work. In 1953 he also rediscovered missing folios (245<sup>v</sup>–258<sup>r</sup>) from the 10th-century *Codex Aemilianensis* (Real Academia de la Historia, Emilianense 39), containing the *Chronica Albeldense* and the *Crónica profética*. This constitutes the fullest version of the text. J. GR.'s edition reincorporated the *Crónica profética* into the larger collection of texts. A later

edition by Y. BONNAZ restored its independent existence.

### Bibliography

Texts: J.G. FERNÁNDEZ, “Chronica Albendensia”, in J.G. Fernández, J.L. Moralejo & J.I. Ruiz de la Peña, *Crónicas Asturianas*, 1985, 181–8. J.L. MORALEJO, *ibid*, 223–63 [Spanish translation]. Y. BONNAZ, “Chronique Prophetique” in *Chroniques Asturiennes (fin IX)*, 1987, 2–9 [with French translation]. *RepFont* 3, 422f.

JOHN WREGLESWORTH

### Chronicon Provinciae Argentinensis

[Chronik der Straßburger  
Franziskanerprovinz (Chronicle of the  
Province of Strasbourg)]

1325. Switzerland. The anonymous Franciscan author of this short Latin chronicle of the period 1206–1325, a friar of the Basel convent, provides brief and frequently inaccurate entries on the history of the Order (with specific focus on its development in the South German province) for 1206–1308, evidently drawn from various written sources and oral transmission. The coverage of the period 1309–25 is, however, original and much more detailed, especially for 1318 and 1321. It forms the principal source for the history of the persecution of Beguines in Basel in those years by the bishop Gerhard von Wipplingen, following the promulgation by Pope John XXII of the decretal *Cum de quibusdam mulieribus* in 1317. In Basel this controversy widened into an assault by the bishop and the secular clergy on Franciscan tertiaries and the Franciscans themselves, despite the intervention of bishop Gerhard IV of Konstanz, senior German archbishops, and the pope himself in their favour. The ceremonies of reconciliation with the Dominican friars in 1321 are described at some length, following the pope's removal of interdicts imposed on the Franciscans, and there is a curious note on the participation of the city's Jews in the festivities; but surprisingly, the author omits any mention of the final resolution of this conflict in 1324. A pronounced interest is evident in the contest for the German throne after the election in 1314 of Louis IV, formerly Duke of Bavaria, and his Habsburg rival Frederick “the Handsome”, Duke of

Austria. The Franciscan poverty controversy, by contrast, only receives a cursory mention. Only one 15th-century manuscript survives: Vienna, ÖNB, Cod. 4349, 3<sup>v</sup>–12<sup>r</sup>.

### Bibliography

Text: L. LEMMENS, “Chronicon Provinciae Argentinensis O.F.M. circa an. 1310–27 a quodam fratre minore Basileae conscriptum (1206–1325)”, *Archivum Franciscanum Historicum*, 4 (1911), 671–87.

Literature: B. DEGLER-SPENGLER, “Die Beginen in Basel”, *Basler Zeitschrift für Geschichte und Altertumskunde*, 69 (1969), 5–83; 70 (1970), 29–118. C. SCHMITT, “Le conflit des Franciscains avec le clergé séculier à Bâle sous l'évêque Gérard de Wipplingen (1318–1324)”, *Archivum Franciscanum Historicum*, 54 (1961), 216–25. C. SCHMITT, “La position du Tiers-Ordre dans le conflit des Spirituels et de Fraticelles en Italie”, in M. D'Alatri, *Atti del 2° Convegno di Studi Franciscani*, 1976, 179–90. G.P. MARCHAL, *VL*<sup>2</sup> 1. *RepFont* 3, 453.

STEPHEN MOSSMAN

### Chronik der Pseudorektoren der Benediktskapelle zu Dortmund (Chronicle wrongly attributed to the rectors of the Dortmund Chapel of St. Benedict)

15th–17th centuries. Germany. This Latin town chronicle covers the time from Noah to 1391 and is the premiere source for most of the historical accounts of the history of pre-1300 Dortmund written between the 17th and early 19th centuries. Its main sources are the → *Gesta Treverorum* and → Martin of Opava. The modern title derives from the fact that a whole series of historical miscellanea are ascribed to the medieval rectors of the Chapel of St. Benedict. On the basis of inconsistencies in the chronology, KOPPMANN exposed this as an early modern forgery and suggested it was the work of the 17th-century chronicler Detmar Mühler (see Fox). Others have shared his basic finding but contributed their own hypotheses about its possible author. HANSEN has argued for the last rector of St. Benedict, the early 15th-century Heinrich von Broke. Six manuscripts survive, all 16th/17th century, three of which are fragmentary. The complete texts are: Dortmund,

StA., cod. 9; Berlin, SB, ms. boruss. oct. 29 and ms. boruss. fol. 574).

### Bibliography

Text: J. HANSEN, “Chronik der Pseudorektoren der Benediktskapelle zu Dortmund”, *Neues Archiv*, 11 (1886), 493–550.

Literature: W. FOX, *Der Dortmunder Chronist Detmar Mühler*, 1954. K. KOPPMANN, *Forschungen zur deutschen Geschichte* 9, 1875, 611ff. *RepFont* 3, 322.

HIRAM KÜMPER

### Chronique de la Pucelle (Chronicle of the Maid)

post-1467, presumed 15th century. France. Excitement for the anonymous Middle French *Chronique*, the only 15th-century chronicle to name Joan of Arc in its title, faded when QUICHERAT exposed its nature as a compilation in 1847. The *Chronique* was first published in Denis Godefroy's *Histoire de Charles VI* (History of Charles VI) (1661). Godefroy based his edition on a late copy of a lost original (Paris, Bibliothèque de l'Institut de France, ms. Godefroy 245); though he describes it as “hitherto unknown”, he gives no indication of where he found it. The critical blow to the *Chronique's* originality came when QUICHERAT laid bare its reliance on three sources: *La Geste des nobles François* (The Deeds of the French Nobility), the → *Journal du siège d'Orléans*, and testimony from Joan of Arc's rehabilitation (or nullification) trial of 1456.

Godefroy had identified parallels with Jean → Chartier's *Chronique de Charles VII*, quite implausibly believing Chartier the borrower. The *Chronique de la Pucelle* begins seven years before Joan's arrival and ends before her capture, the narrative skewed by the chronology of its sources. In integrating his material, some perhaps original, the author repeats and even contradicts himself, but he nonetheless crafts a compelling narrative of Joan, suffused with the poignant memories of those who knew her, which scholars have been loath to set aside. Attempts to identify the author as Guillaume → Cousinot de Montreuil or Jean → Juvenel des Ursins remain largely unconvincing.

### Bibliography

Text: F. MICHAUD-FRÉJAVILLE, *Chronique de la Pucelle attribué à Guillaume Cousinot*, rpt, 1992.

A. VALLET DE VIRIVILLE, *Chronique de la Pucelle ou Chronique de Cousinot*, 1859.  
Literature: *RepFont* 3, 423.

DEBORAH FRAIOLI

### Cronaca Rampona

15th–16th century. Italy. This vernacular chronicle is part of the so-called *Corpus Chronicorum Bononiensium* (Corpus of the chronicles of Bologna), a group of texts that includes the → *Cronaca Varignana* (to which it is closely related). Attributed incorrectly to Ridolfo Ramponi on the basis of a manuscript interpolation, it consists essentially of the *Antichità di Bologna* of → Bartolomeo della Pugliola as far as 1420, together with a series of anonymous continuations in the same annalistic style down to 1535. It survives in three manuscripts: Bologna, BUB, ms. 431/607; Modena, Biblioteca Estense, ms. a.T.3.12 and Florence, Biblioteca Riccardiana, ms. 1841; the first two continue only as far as 1471.

#### Bibliography

Text: A. SORBELLI, *Corpus Chronicorum Bononiensium. Cronaca Rampona, Cronaca Varignana, Cronaca di Pietro e Floriano da Villola*, RIS<sup>2</sup> 18, 1925.

Literature: G. ORTALLI, "Corpus Chronicorum Bononiensium", in B. Andreolli et al., *Repertorio della cronachistica Emiliano-Romagnola (secc. IX–XV)*, 1991, 149–53. *RepFont* 3, 424.

PETER DAMIAN-GRINT

### Chronik von Rapperswil vom Jahre 1000 bis zum Jahre 1388

early 15th century. Switzerland. This German prose chronicle is only preserved in ETTMÜLLER's edition of a now lost manuscript copy written by the Rapperswil cleric Mattheus Rickenmann in 1670. The text, which is divided into short chapters by section-titles, starts in 1000 with a legendary account on the Lords of Rapperswil, their relation to the monastery of Einsiedeln and the founding of the city and the castle of Rapperswil. A second part focuses on the fate of the city in the conflicts with Zürich 1350–88. The pro-Habsburg author blames the Zürich *übermuoth* (pride) for the repeated outbreak of the clashes. Rickenmann's copy breaks off rather abruptly in 1388. Although GAMPER argued that the chronicle is just an adap-

tion of the → *Rapperswiler Chronik* enriched with anecdotes, the text shows sufficient originality to be regarded as a work in its own right.

#### Bibliography

Text: L. ETTMÜLLER, "Chronik von Rapperswil", *Mitteilungen der antiquarischen Gesellschaft in Zürich*, 6 (1849), 223–36.

Literature: F. ELSENER: "Die Gründung der Stadt Rapperswil in der chronikalischen Überlieferung", in *Gotik in Rapperswil*, 1979, 25–33. R. GAMPER, *Die Zürcher Stadtchroniken und ihre Ausbreitung in die Ostschweiz*, 1984, 108. B. STETTLER: *Die sogenannte Klingenberger Chronik des Eberhard Wuest, Stadtschreiber von Rapperswil*, 2006, 44. G. FRIEDRICH, VL<sup>2</sup> 1. *RepFont* 3, 424.

GABRIEL VIEHHAUSER

### Chronik des Raronkrieges

16th century. Switzerland. Short chronicle in German with a Latin translation on the war in Valais in 1414–20 between the people of Valais and the Baron von Raron, as a result of which the Baron lost his political power. The chronicle is in its entirety an excerpt from the *Schweizerchronik* of Heinrich Brennwald (d. 1551). The 19th-century editor knew it in a 17th-century manuscript that once belonged to the Ambühl family of Sion in the canton of Valais, but the present whereabouts of the manuscript are unknown.

#### Bibliography

Text: *Mémoires et documents publiés par la Société d'Histoire de la Suisse Romande*, 38 (1894), 602–10.

Literature: A. BÜCHI, "Eine angebliche Chronik des Raronkrieges", *Anzeiger für schweizerische Geschichte*, NF 11 (1910–1913), 98–9. A. BÜCHI, "Nachtrag zur Chronik des Raronkrieges", *Anzeiger für schweizerische Geschichte*, NF 11 (1910–13), 182–3. *RepFont* 3, 425.

CHRISTINE WATSON

### Crónica de Rasis

[del moro Rasis]

15th century. Castile (Iberia). Royal and national chronicle concentrating on the early peninsular kings, with a description of Spain and its first inhabitants and gives special attention to the Arab conquest.

The textual history of the *Crónica* is quite complex and it is therefore a fine example of the difficulties of medieval textual transmission. The extant text is a 15th-century Castilian translation of a lost early 14th-century Portuguese chronicle, itself a translation of a 10th-century Arabic chronicle of Spain by al-→ Rāzī (Hispanicized as "Rasis") which incorporates various Mozarabic traditions. Al-Rāzī is otherwise known as a geographer.

The Castilian translation is not complete, as the section corresponding to the last Visigothic king, Rodrigo, is replaced by the equivalent section of → Pedro de Corral's *Crónica sarracina*. This section can, however, be reconstructed as it was heavily employed in various Portuguese chronicles, principally → Pedro Afonso's *Crónica de 1344*. The Arabic original was based, either directly or indirectly, on such Latin sources as Paulus → Orosius's *Historia aduersus paganos* and → Isidore's *Historia gothorum* and it shows significant links to the → *Chronica Gothorum Pseudoisidoriana*, for which reason it is considered to be an important witness to Andalusian historical writing. Of the eleven extant codices, four, including El Escorial, RMSL, X-I-12, also include the *Crónica sarracina*.

#### Bibliography

Text: D. CATALÁN & M.S. DE ANDRÉS, *Crónica del moro Rasis*, 1974.

Literature: M. PENELAS, "El Kitab Hurusiyus", in C. Aillet, M. Penelas & P. Roisse, *¿Existe una identidad mozárabe?*, 2008, 135–57. C. SÁNCHEZ-ALBORNOZ, *Adiciones al estudio de la «Crónica del moro Rasis»*, 1978. *RepFont* 9, 434.

FRANCISCO BAUTISTA

### Chronicon Ratiboriense (Chronicle of Racibórz)

15th & 16th century. Silesia (Poland). Latin town chronicle of the annalistic kind. It was written between ca 1447 and 1519 in the environment of the collegiate church in Racibórz, and covers the period from 1300 to 1519. Its first part runs to 1445 and includes heterogeneous notes collected from various sources. The second part was written quite systematically by four continuators: until 1463, until 1471, until 1490, and until 1519. The work concentrates mainly on the history of the city Racibórz and its region. The only known manuscript of the chronicle, formerly housed in

the archive of the parish church in Racibórz, has disappeared.

#### Bibliography

Text: A. WELTZEL, "Ratiborer Chronik", ZVGS, 4 (1862), 114–26.

Literature: W. KORTA, *Średniowieczna annalistyka śląska*, 1966, 296–9. A. WELTZEL, *Geschichte der Stadt Ratibor*, 1861, 23–6. *RepFont* 3, 425.

WOJCIECH MROZOWICZ

### Chronica Rationalis Civitatis

[Crònica del Racional de la Ciutat]

15th century. Catalonia (Iberia). A Latin chronicle usually known by the Catalan form of the title used by its editor, the text takes the form of annalistic annotations, by three different hands, about events of the city of Barcelona between 1334 and 1417, in a codex (Barcelona, Arxiu Històric de la Ciutat de Barcelona, L-5) that also contains the privileges and laws of the city. The codex also contains the *Cronicó Barceloní*, belonging to the Barcinonense family. It is considered an intermediate step between the old Catalan *chronicones*, (→ *Chronicones Barcinonenses* and → *Chronicones Rivipullenses*), and the Catalan *dietaris* or historical account books, the most important of which is the → *Dietari de la Generalitat de Catalunya*. In the 16th century, some annotations were added covering the years 1311–34. The chronicle was later used by early modern Catalan historians, such as Esteve Gilibert Bruniquer in *Cerimonial dels magnífics consellers i regiments de la ciutat de Barcelona* (1614).

#### Bibliography

Text: A. DURÁN I SANPERE, "Crònica del Racional de la Ciutat", *Publicacions històriques: Recull de documents i estudis de l'Ajuntament de Barcelona* 1–2 (1921).

Literature: R. GINEBRA I MOLINS, "Crònica del Racional", *Diccionari d'Historiografia Catalana*, 2003, 388. *RepFont* 3, 279.

DAVID GARRIDO VALLS

### Chronicon Ratisponense

[Anonymi Ratisponensis Chronicae Fragmenta]

1160. Germany. A Latin royal chronicle written in Regensburg (Bavaria), possibly at the monastery of St. Emmeram, which is mentioned twice

as a burial place. The chronicle begins around 750 with the Donation of Pippin, and relates the well-known family history and succession of the Pipinid and Carolingian dynasties in the Frankish empire and how they expanded their power in Europe. The deposition of Tasillo and the annexation of the dukedom Bavaria are mentioned. Today only fragments of the codex are preserved: Munich, BSB, clm 29090.

See also → *Chronicon episcoporum Ratisbonensium* and → *Chronicon pontificum et imperatorum Ratisponense*.

### Bibliography

Texts: G. LEIDINGER, "Bruchstücke einer verlorenen Chronik eines unbekanntes Regensburger Verfassers der 12. Jahrhunderts", *Sitzungsberichte München* (1933/1), 65–72. Leidinger, MGH SS 30/2, 1934, 1488–91.

Literature: *RepFont* 3, 425.

MIRIAM WEBER

### Cronica dei re di casa di Angiò (Chronicle of the kings of the House of Anjou)

15th century? Italy. Anonymous chronicle of the Angevin reign of Naples, written in Italian. It recounts Pope Innocent IV's request for aid from Charles of Anjou, notes his coronation as King of Naples, and provides a list of French families who joined Charles in his new Southern Italian kingdom. It then examines the reigns of Charles' successors until the loss of Angevin power in Naples in the late 14th century.

According to the 18th-century editor PELLICIA, this chronicle was found in a manuscript dated 1411, belonging to a family of Neapolitan nobles who had been powerful in Angevin Naples. However, CAPASSO has questioned this dating, arguing that the *Cronica* is, rather, a reconfiguration of material found in a 16th-century chronicle bound in the same manuscript. The manuscript was located at the Società Napoletana di Storia Patria in the 19th century, but there is currently no trace of it.

### Bibliography

Text: A.A. PELLICIA, "Cronica del 1231 de're della casa di Angio", *Raccolta di varie croniche, diari, ed altri opuscoli così italiani, come latini appartenenti all storia del regno di Napoli*, 1, 99–106.

Literature: B. CAPASSO, *Le fonti della storia delle province napoletane dal 568 al 1500*, 1902, 127–8, *RepFont* 3, 270.

LAURA MORREALE

### Chronicle of the Rebellion in Lincolnshire

15th century. England. Covering events from 6th–26th March 1470, this English vernacular text provides an invaluable, but partisan account of the Lincolnshire rebellion against Edward IV, instigated by George, Duke of Clarence and Richard, Earl of Warwick, and headed by Sir Robert Welles. Written shortly after the rebellion, the *Chronicle* communicates the official Yorkist view of the uprising, condemning Clarence and Warwick for their *subtile and fals conspiracie*. It survives in a single late 16th-century manuscript (London, College of Arms, Vincent 435) but circulated in England and on the continent in the 1470s, perhaps alongside copies of Welles' "Confession", which it mentions. → Jean de Wavrin used it, or a related French copy, in his *Recueil des Croniques*. Nothing is known about the author: he may have been a herald, or have had connections with the privy seal office. Several scholars have conjectured that he was also responsible for the → *Historie of the Arrival of King Edward IV*.

### Bibliography

Text: K. DOCKRAY, *Three Chronicles of the Reign of Edward IV*, 1988.

Literature: P. HOLLAND, "The Lincolnshire Rebellion of March 1470", *EHR*, 103 (1988), 849–69. E.D. KENNEDY, *MWME* 8, 2702–03, 2927–28. L. VISSER-FUCHS, "Jean de Wavrin and the English newsletters: The Chronicle of the Rebellion in Lincolnshire", *Nottingham Mediaeval Studies*, 47 (2003), 217–35. *RepFont* 3, 370.

SARAH L. PEVERLEY

### Chronica regia Coloniensis (Cologne royal chronicle)

1197–1202. Germany. A Latin chronicle of imperial affairs. The earliest version ran to 1197 (though the oldest manuscript breaks off in 1175), but the text was then extended to 1202, and later to 1220. It is usually taken to have been written by an unidentified canon of Cologne.

though GROTEN recently argued for Siegburg. The author's main sources were the world chronicle of → Frutolf/→ Ekkehard of Aura for the time before 1106 and the lost but reconstructable *Annales Patherbrunnenses* (so-called *Annals of Paderborn* or perhaps more accurately *Annals of Corvey*) until 1144. The chronicle refers obligingly to the Hohenstaufen and to Rainald of Dassel, archbishop and chancellor of the empire. The perspective is from the *Imperium Romanum* with the German emperors as participants in the *translatio imperii*. In the last part the very detailed reports of the third crusade and the capture of Richard the Lionheart are conspicuous. In the years around 1220, another canon continued the chronicle from his own experience with some critical observations on the struggle for the German throne. There are only two 13th-century manuscripts (Florence, BML, Ashb. 1586; Trento, Biblioteca Comunale, ms. W 3382) one 15th-century excerpt (Wolfenbüttel, HAB, Cod. 302.1 Extrav.) and one Codex from St. Pantaleon (Wolfenbüttel, HAB, Cod. Extrav. 74.3). The beginning of the chronicle is lost in all of the manuscripts.

### Bibliography

Text: G. WAITZ, *Chronica regia Coloniensis (Annales maximi Colonienses)*, MGH SRG, 1880. W. WATTENBACH, *Kölner Königschronik nach der Ausgabe der MGH*, 1896 [German translation]. C.A. LÜCKERATH, *Kölner Königschronik und Chronik aus St. Pantaleon* (forthcoming).

Literature: N. BREUER, *Geschichtsbild und politische Vorstellungswelt in der Kölner Königschronik sowie der 'Chronica S. Pantaleonis'*, Diss. 1966. M. Groten, "Klosterliche Geschichtsschreibung: Siegburg und die Kölner Königschronik", *Rheinische Vierteljahrsblätter*, 61 (1997), 50–78. C.A. LÜCKERATH, "Coloniensis ecclesia, Coloniensis civitas, Coloniensis terra. Köln in der Chronica regia Coloniensis...", *Jahrbuch des kölnischen Geschichtsvereins*, 71 (2000), 1–41. F.-J. SCHMALE, "Chronica regia Coloniensis", *VL*<sup>2</sup> 1, *RepFont* 3, 315.

JÜRGEN WOLF

### Chronique du règne de Louis XI

late 15th century. France. Anonymous vernacular chronicle of the reigns of Charles VII and Louis XI of France. The fragmentary text is intended as a continuation to the official

→ *Grandes Chroniques de France*. It is based on a variety of known sources, particularly → Juvénal des Ursins, Jean → Castel and → Jean de Roye's *Chronique Scandaleuse*. However, it is more than a compilation; it is an original rewriting. Manuscript: Paris, BnF, Ancien fonds Saint-Germain 91. *Editio princeps*: Theodore Godefroy, *Le Cérémonial français*, Paris 1649.

### Bibliography

Text: A. COULON, "Fragment d'une chronique du règne de Louis XI", *Mélanges d'Archéologie et d'Histoire de l'École française de Rome*, 15 (1895), 103–140.

Literature: *RepFont* 3, 374.

ESTELLE DOUDET

### Chronicon regni Johannis de Bavaria

1423–36. Low Countries. Short Latin chronicle of Liège, covering the years 1387–1423, which corresponds roughly to the reign of John III of Bavaria as Prince-Bishop of Liège (1374–1425). Among the sources is the chronicle of → Jean de Stavelot. The text was used as a source by Cornelius → Menghers. The sole manuscript is Scherpenheuvel-Zichem, Abdij der Norbertijnen van Averbode, Archief, IV, Hs. 9, fols. 116–140<sup>r</sup>.

### Bibliography

Text: S. BALAU, *Chroniques liégeoises*, I, 1913, 145–214.

Literature: L. GOOVAERTS, *Ecrivains, artistes et savants de l'Ordre de Prémontré*, 4, 1909, 48. *Narrative Sources* C023. *RepFont* 3, 239.

GRAEME DUNPHY

### Cronica regum Scotorum Trecenti Quatuordecim Annorum

(Chronicle of the kings of Scots over 314 years)

12th century. Scotland. A Latin Scottish king list, with considerable commentary, from Fergus son of Eric to William I (the Lion), which, although the title suggests 314 years, was intended to cover 315 years, from AD 850 to 1165, the year of the accession of William. It follows the → *Chronicle of the Kings of Alba* in Paris, BnF, lat. 4126 (the

Poppleton manuscript, the Colbert manuscript), fol. 29<sup>v</sup>–31<sup>r</sup>, a 14th-century manuscript compiled at York by the Carmelite friar, Robert of Poppleton (d. 1368). HOWLETT, drawing analogies with the author's interest in numbers in other works in this manuscript, observes that the text to 1165 amounts to 1175 words and suggests that the author wrote it in 1175. The chronicle concludes with a genealogy back from William the Lion to Adam.

As HOWLETT points out, the text is related (by the repetition of a sentence in both works and the reference to the 315-year age of the Scottish kingdom) to an earlier work in this manuscript, *De situ Albanie*, a fanciful geographical description of Albany as analogous to the shape of a man. *De situ* begins with the observation that the region "now corruptly... called Scotland" was in antiquity named after Albanact, younger son of Brutus.

Thomas Innes published the *Cronica Regum Scottorum* in an appendix to his *Critical Essay on the Ancient Inhabitants of the Northern Parts of Britain or Scotland* (1729), and it is one of several works SKENE and others entitled *Chronicle of the Scots*. For others, see → *Chronicles of the Scots*, → *Chronicle of the Picts and Scots* [Latin and Anglo-Norman], → *Chronicle of the Scots and Picts*, → *Scottish Chronicle*, → *Chronicon Scotorum*, → *Short Chronicle of 1482*.

#### Bibliography

Texts: W.F. SKENE, *Chronicles of the Picts, Chronicles of the Scots, and Other Early Memorials of Scottish History*, 1867, xlvii–xlix, 130–34, 135–37. M.O. ANDERSON, *Kings and Kingship in Early Scotland*, rvsd. ed., 1980, 240–43, 253–58. D. HOWLETT, *Caledonian Craftsmanship: The Scottish Latin Tradition*, 2000, 64–75 [translation].

EDWARD DONALD KENNEDY

### Chronicon regum Sueciae

[Västgötalagens kungakronika; kungalängd]

13th century. Sweden. A Latin chronicle of Swedish kings from Olof Skötkonung, the first Christian king of Sweden (from about 995), running to Johan Sverkersson in one manuscript and Erik Eriksson the Lisp and Lame (died 1250) in the other. The chronicle is an appendix (21 folios) to the law codex *Västgötalagen* in the manuscript

Stockholm, Kungliga Biblioteket, Codex Holmiensis B 59, in 4°, from the 1280s. The compilation was made in 1325 by a priest, the owner of the manuscript. There is also a copy from the first half of the 15th century: Kungliga biblioteket, Codex Holmiensis D 4. *Editio princeps* by Georg Stiernhielm (Stockholm 1663). The text contains the first mention of the Folkungs, a political fraction in medieval Sweden.

#### Bibliography

Text: E.M. FANT, *Scriptores rerum Svecicarum medii aevi*, vol 1, 1818, 7–15.

Literature: E. SALBERGER, *Västgötalagens litterära bilagor: medeltida svensk småberättelsekonst på poesi och prosa*, 1941. *RepFont* 3, 454.

CHRISTINE WATSON

### Cronica Reinhardsbrunnensis

ca 1340–9. Germany. The Latin anonymous prose chronicle is mainly a history of the Benedictine monastery at Reinhardsbrunn (south-west of Gotha) embedded into a wider chronological frame.

The *Cronica* combines and contours monastic, Thuringian and imperial history, without weighting their general importance. It embeds the ancestry of the Thuringian landgraves into imperial history, emphasizes their noble parentage, and elevates the family of the founders of Reinhardsbrunn, promoting their 'memoria'. The extensive depiction of the foundation itself, with its genealogical information about Thuringian noble families who appeared as benefactors and its celebration of their donations, shows a clear agenda to legitimize the properties of the monastery and its place in the structure of imperial power. The chronicle originated at Reinhardsbrunn at a time when the monastery was attempting to restate its old importance as a burial place and religious centre for the landgraves of Thuringia. It compiles various sources such as → Ekkehard of Aura, → Gottfried of Viterbo, chronicles of Erfurtian provenance, including the *Annales S. Petri Erphesfurtenses maiores*, and many now lost chronicles and vitae created at Reinhardsbrunn. Its relationship with the → *Cronica S. Petri Erfordensis moderna* is complex: the Erfurt chronicle was written in phases over a period of time, and while its early version is a source for the Reinhardsbrunn text, the later phase involved a rather more substantial borrowing in the opposite direction.

Although the full text is lost, larger remnants of the text can be found in the *Gesta archiepiscoporum Magdeburgensium*, which survives in Hanover, LB, ms. XIII 753 (dated 1458/64). For other remnants see TEBRUCK.

#### Bibliography

Text: O. HOLDER-EGGER, *Cronica Reinhardsbrunnensis*, MGH SS 30/1, 1896, 515–656.

Literature: O. HOLDER-EGGER, "Studien zu thüringischen Geschichtsquellen 2, 3 & 5", *Neues Archiv für sächsische Geschichte*, 20 (1895), 571–637; 21 (1896), 237–97, 697–725. S. TEBRUCK, *Die Reinhardsbrunner Geschichtsschreibung im Hochmittelalter*, 2001. *RepFont* 3, 425f.

BRIGITTE PFEIL

### Chronicon rhythmicum

#### Austriacum

ca 1270. Austria. This Latin verse chronicle of 877 lines (seven beats per line, so-called *Vagantenzeilen*) was written by an unknown cleric, possibly in or near Klosterneuburg. Presumably he is identical with the author of a longer poem on Frederick II and Innocent IV, written ca 1247/50. The chronicle deals with the history of the Empire from 1190 to 1268 with particular attention to the history of the Hohenstaufen dynasty. We know nothing of the author's motives. He mainly draws on lost annalistic records from Heiligenkreuz (Cistercian abbey near Vienna) and the *Schottenkloster* (Hiberno-Scots Benedictines in Vienna), and possibly also consulted Hungarian sources. Two complete manuscripts, the older of which is Vienna, ÖNB, cod. 506, fol. 77<sup>v</sup>–86<sup>r</sup> (14th century), and two valuable fragments survive. In ÖNB, cod. 352, fol. 40<sup>v</sup> & 49<sup>v</sup>, some excerpts appear as glosses of the *Auctuarium Vindobonense*, from where they inspired later Viennese texts such as the → *Annales Praedicatorum Vindobonensium* and even → Jans der Enikel.

#### Bibliography

Text: W. WATTENBACH, MGH SS 25, 1880, 349–68 [cf. corrections by L. WEILAND, *HZ*, 46 (1881), 500f].

Literature: E. KLEBEL, "Die Fassungen und Handschriften der österreichischen Annalistik", *Jahrbuch für Landeskunde von Niederösterreich*, n.s. 21 (1928), 43–185. G. STIASSNI, *Anonymi clerici Chronicon rhythmicum*, Diss. Vienna, 1955. G. MÖSER-MERSKY [= née Stiassni], "Das

österreichische 'Chronicon rhythmicum'", *MIÖG*, 73 (1965), 17–38. J. WERNER, "Verse auf Papst Innocenz IV. und Kaiser Friedrich II.", *Neues Archiv*, 32 (1907), 589–604. E. KLEINSCHMIDT, *VL*<sup>2</sup> 1. *RepFont* 3, 277.

HIRAM KÜMPER

### Chronicon rhythmicum Coloniense

ca 1260. Germany. Anonymous short town chronicle in Latin rhyming couplets. The chronicle, which was known to the 19th-century editor only in three fragments (489 lines), covers some important events in Cologne's history from 1204 to 1260, for example the siege of the town by Philipp of Swabia, the feud between the archbishop and Henry of Brabant and the town's quarrel with the archbishop. The author is no skilled poet and rhymes are repeated frequently, yet although he gives no information not available elsewhere, he voices strong opinions on the conflict between the Hohenstaufen and the Welf and does not always agree with Cologne's official policy. The tone is rhetorical and often moralising: *Heu scelus! in iure fit iuris lesio, dure / instant pressure, dum lex non est sibi cure* (Beware, crime! In the legal process the law itself is injured, calamity threatens as long as the law does not defend itself).

One fragment survives in Berlin, SB, ms. lat. oct. 101. The other two belonged to the collection of Nikolaus Kindlinger in Düsseldorf, and were last attested in the possession of WAITZ.

#### Bibliography

Texts: G. WAITZ, *Chronici Rhythmici Coloniensis Fragmenta*, MGH SS 25, 1861, 369–80. G. WAITZ, MGH SRG in usum schol. 18, 1880, 303–15.

Literature: W. WATTENBACH & F.-J. SCHMALE, *Deutschlands Geschichtsquellen im Mittelalter. Vom Tode Kaiser Heinrichs V. bis zum Ende des Interregnum* 1, 1976, 365–66. *RepFont* 3, 314f.

ALHEYDIS PLASSMANN

### Chronicon rhythmicum

#### Leodiense

(Rhythmical chronicle of Liège)

12th century. Low Countries. Anonymous chronicle consisting of some 500 Latin verses, describing the events in the city of Liège in the years

1117–19. Written during or shortly after these events by a canon from Liège, possibly at the collegiate church of St. Martin's or St. Bartholomew's. The editor's attribution of the poem to Reimbald, canon of St. Lambert's cathedral chapter, has been dismissed by other scholars.

The first part of the *Chronicon rhythmicum* (v. 1–280) mainly describes natural phenomena in the year 1117, such as storms, heavy rain-fall, an earthquake and the birth of a monstrous two-headed child. The second part (v. 281 to the end) is devoted to the deaths of famous men in the years 1118–19, such as popes Pascal II and Gelase II, bishop Otbert of Liège, and abbot Hillinus of Notre-Dame. This second part also contains a famous description of the baptismal fonts of St. Bartholomew's, a masterpiece of romanesque art commissioned by Hillinus.

The *Chronicon* is cited in the works of later historians such as Anselm of Gembloux and → Giles of Orval. It is preserved in two manuscripts from the 12th century which differ slightly from one another. In one version (manuscript Arras, BM, 1016) the author seems to side with the emperor in the Investiture conflict, while the other version (manuscript Charleville, Bibliothèque de la Ville, 117) attests a more gregorian bias.

### Bibliography

Text: C. DE CLERCQ, *Reimbaldi Leodiensis opera omnia*, CCM IV, 1966, 122–140.

Literature: E. EVRARD, "Études sur le Chronicon rhythmicum Leodiense", *Annuaire d'histoire liégeoise*, 21 (1980–1), 115–95. E. EVRARD, "Un texte manipulé: le Chronicon rhythmicum Leodiense", in M. Gouillet & M. Parisse, *Les historiens et le latin médiéval*, 2001, 195–200. *Narrative Sources*, C024. *RepFont* 3, 367.

PIETER-JAN DE GRIECK

## Chronicon rhythmicum S. Iuliani Turonensis

early 11th century. France. Latin history of the Cluniac monastery of St. Julian of Tours. No longer complete, this history in rhyming verse was written in two books, the first running from its Merovingian foundation up to 1025, the second from 1025 at least as far as 1042. In its present state, an 11th-century fragment, it starts at 1006. It is based heavily on the prose chronicle *Brevis Historia S. Iuliani Turonensis*. The manuscript is Paris, BnF, lat. 11834.

### Bibliography

Text: A. SALMON, *Recueil de chroniques de Touraine*, 1854, 220–56.

Literature: L. HALPHEN, "Note sur les deux Chroniques de Saint-Julien de Tours", *Moyen Âge*, 17 (1904), 208–14. *RepFont* 3, 462.

RÉGIS RECH

## Chronicon rhythmicum Sitticense (Verse chronicle of Stična)

13th century. Lower Austria. This Latin rhymed chronicle of Hungary was composed around 1250 by an Austrian rather than a Hungarian monk, probably at the Cistercian abbey of Heiligenkreuz, possibly by the abbot Gutolf of Heiligenkreuz (Gutolfus de Sancta Cruce), who also wrote a *Historia annorum* covering Bohemian history for 1264–79.

The poem in its current form consists of 27 eight-verse strophes. The narrative focuses on the times of Andrew II (1205–35) and Béla IV (1235–70). The author was well-informed about the events that took place during their reigns; he approvingly spoke of Béla, although he expressed his disapproval of the superfluity of the royal court and Church circles. He saw the Mongolian invasion of Hungary as a punishment imposed by God. Occasionally he also mentioned St. Stephen's times (997–1038) and the acceptance of Christianity by the Hungarians. The author had travelled in Hungary, and describes events at which he personally was present, such as consecration of Matthias, the archbishop of Esztergom, and the meeting with Béla IV in Sopron, 1240. In addition to his own recollections, it is believed that he might have used either the chronicle of → Alberich of Troisfontaines or the 11th-century → *Gesta Ungarorum deperdita*. The work is said to have little value as a historical source.

The text seems to have been taken from Heiligenkreuz to the Cistercian monastery of Stična (Sittich) in Slovenia, where it was copied into an older manuscript (ca 1180) by another author. This sole surviving codex, now Ljubljana, Narodna in univerzitetna knjižnica, ms. 16), lacks the its three last pages.

### Bibliography

Text: M. KOS & I. DEÉR, "Chronicon rhythmicum Sitticense", in E. Szentpétery, *SRH* 2, 1938, 599–609, 791–2 [reprint 1999].

Literature: J. HOLUB, "Scriptores rerum Hungaricarum tempore ducum regumque stirpis Arpadianae gestarum", *Századok*, 74 (1940), 215–6. P. KULCSÁR, "Sittichi verses krónika", in L. Péter, *Új magyar irodalmi lexikon*, 2000, 1960. C.A. MACARTNEY, *The Medieval Hungarian Historians*, 1953, 88–9. *RepFont* 3, 450f.

LESŁAW SPYCHAŁA

## Chronique rimée des Troubles de Flandres en 1379–80

14th century. Low Countries. An anonymous verse chronicle giving a first-hand account of the civil war of 1379–80. Written by an ardent partisan of Count Louis de Male, it gives details unavailable in better-known accounts like → Froissart. The author is a sharp-eyed observer of municipal politics and a fierce enemy of the *communes*. He might be a knight or a cleric who had access to official documents. A native Dutch speaker, he chose to write in French and is nearly bilingual, although there are points where the French is almost incomprehensible. The text may have been dedicated to Philip the Bold. There is one manuscript in Ghent, UB, ms. 920.

### Bibliography

Text: H. PIRENNE, *Chronique rimée des troubles de Flandre en 1379–80*, 1902.

Literature: *Narrative Sources* C041. *RepFont* 3, 335.

PETER S. NOBLE

## Chronique rimée Parisienne

1409. France. A short French vernacular verse chronicle of the history of France over the years 1214–1409, running to 528 lines of monorhymed alexandrine quatrains. The anonymous chronicler is a member of the wealthy Parisian bourgeoisie writing for the entertainment of his peers; he is a royalist and a patriot, as can be seen from his tendentious description of the battle of Crécy: *et li uns et li aultres moult de gent y perdy* (both sides lost many men there, v. 236). The chronicler lays continual stress on the exemplary value of history and on the authority of his sources, which include the → *Grandes Chroniques de France* and other standard historical works as well as oral tradition and personal experience. But he is a meagre poet; his work is laboured and clichéd, and end-of-line fillers such as *je vous plevis* (I guarantee) or *ce vous di* (I tell you) abound. The text survives in three

versions of differing lengths: Paris, BnF, fr. 14416, the oldest, used as base text; Rouen, BM, 1233, fol. 157–162; Brussels, KBR, 7254–7263, fol. 50–57.

### Bibliography

Text: C. GAUVARD & G. LABORY, "Une chronique rimée parisienne écrite en 1409: 'Les aventures depuis deux cents ans'", in B. Guenée, *Le métier d'historien au Moyen Âge. Études sur l'historiographie médiévale*, 1977, 183–231.

Literature: *RepFont* 3, 404.

PETER DAMIAN-GRINT

## Chronicones Rivipullenses

10th–13th century. Catalonia (Iberia). A family of Latin annalistic chronicles emerging from the cultural environment of the Benedictine monasteries of Ripoll and Cuixà and dealing principally with the monastery of Ripoll. The text complex began around the last third of the 10th century and was encouraged by Abbot Oliba, bishop of Vic, who governed both monastic centers from 1008 to 1047. The oldest text is the → *Chronicon Rivipullense I*, which was begun in the 10th century. The earliest evidence for the family outside Ripoll is the → *Chronicon Rotense II* (not to be confused with the → *Chronicon Rotense I*, although this latter was also composed under the influence of Ripoll). Other chronicles of the same family are the → *Chronicon Dertusense II*, the → *Chronicon S. Victoris Massiliensis*, the → *Chronicon Rivipullense II*, the → *Brevis historia monasterii Rivipullensis* and the → *Chronicon Breve Monasterii Canigonensis*.

The most important sources used by the Rivipullense family are → Jerome's translation of → Eusebius, → Isidore of Seville, → Bede's *De temporibus liber*, the → *Chronicon Moissiacense*, the *Annales Monasterii Anianensis*, the chronologies of the kings of France, the consecration acts of Ripoll and Cuixà, the *Disticha epitaphi comitum Rivipullo quiescentium* and the *Epicedion Raimundi Comitum Barcinonensis*. The *Chronicon Rivipullense II* is also inspired by the → *Gesta Comitum Barcinonensium*.

### Bibliography

Literature: R. BEER, *Die Handschriften des Klosters Santa Maria de Ripoll*, 1907–8. R. BEER, "Los manuscritos del monastir de Santa Maria de Ripoll", *Boletín de la Real Academia de Buenas Letras de Barcelona* 5, 1909–10, 137–70, 230–78, 299–320, 329–65, 492–520. M. COLL I ALENTORN,



"La historiografia de Catalunya en el període primitiu", in M. COLL I ALENTORN, *Historiografia*, 1991, 11–62. L. NICOLAU D'OLWER, "La littérature latine au X<sup>ème</sup>", in *La Catalogne à l'époque romane*, 1943, 197–223. F. VALLS I TABERNER, *Códices manuscritos de Ripoll*, 1931. F. VALLS I TABERNER, *Matisos d'història i de llegenda*, 1932, 112–28. *RepFont* 3, 428.

DAVID GARRIDO VALLS

### Chronicon Rivipullense I

[Chronicon Alterum Rivipullense;  
Chronicon Coxanense]

10th–12th century. Catalonia (Iberia). The oldest testimony in the family of annalistic chronicles (see → *Chronicones Rivipullenses*) originating at the monastery of Ripoll, although this particular member of the family was possibly compiled at the nearby monastery of Cuixà, probably in the time of Abbot Garí (965–98), a former monk of Cluny. For this reason it is also known as *Chronicon Coxanense* or *Chronicon Alterum Rivipullense*. The chronicon is formed by annotations from the year 27 to the year 1191, with special attention to the kings of Navarre, Aragon and Castile descending from Sancho III "the Great" of Navarre, who was friend of Abbot Oliba (1008–47) of Ripoll and Cuixà. There is no extant manuscript of the *Rivipullense I*, which was studied and edited by VILLANUEVA (1806).

#### Bibliography

Text: J. VILLANUEVA, *Viaje literario a las iglesias de España* 5, 1806, 241–49.

Literature: M. COLL I ALENTORN, "La historiografia de Catalunya en el període primitiu", in *Historiografia*, 1991, 11–62. J.M. SALRACH, "Contribució dels monjos de Ripoll als orígens de la historiografia catalana i els primers crònicons", in *Art i cultura als monestirs del Ripollès*, 1995, 17–35. F. VALLS I TABERNER, *Matisos d'història i de llegenda*, 1932, 112–28.

DAVID GARRIDO VALLS

### Chronicon Rivipullense II

13th–14th century. Catalonia (Hibernia). A Latin annalistic chronicle of the family of Ripoll (see → *Chronicones Rivipullenses*), discovered by VILLANUEVA in a parchment codex of the convent of the Discalced Carmelites of Barcelona (today

in Barcelona, BU, ms. 588). Villanueva only transcribed excerpts and the chronicle remains unpublished. The *Chronicon Rivipullense* (title is given by a 16th century hand, fol. 11<sup>r</sup>) occupies fol. 11<sup>r</sup>–42<sup>v</sup> of the codex. This version is the most extensive in the *Rivipullense* family. It begins in the year 1 of the Hispanic Era (38 BC) and it continues to the year 1302.

#### Bibliography

Texts: J. VILLANUEVA, *Viaje literario a las iglesias de España* 15, 1851, 70, 191, 206. J. VILLANUEVA, *Viaje literario a las iglesias de España* 18, 1851, 244–247.

Literature: M. COLL I ALENTORN, "La historiografia de Catalunya en el període primitiu", in M. COLL I ALENTORN, *Historiografia*, 1991, 11–62. J.D. GARRIDO VALLS, "Chronicon Rivipullense II", in *Diccionari d'Historiografia Catalana*, 2003, 346.

DAVID GARRIDO VALLS

### Chronicle from Rollo to Edward IV

[Brief Treatise]

1461–83. England. Anonymous short chronicle in Middle English with a Yorkist bias. The anonymous author focuses on the claim of the English kings to the French crown, in what appears to be a combination of genealogical material with the usual 'title of France' narrative.

According to HICKS, the chronicle is extant in two versions: the first dates to 1461 and survives in London, BL, Harley ms. 116, fol. 142–46 (ca 1505); the second in three manuscripts, two dating from Edward IV's reign, a third later (BL, Harley ms. 326, fol. 1–7; BL, add. ms. 10099, fol. 205–10; and Cambridge, Trinity College, R.3.19, fol. 247–51). An incomplete version also survives in BL, Harley ms. 2252 (John Colyns' commonplace book), fol. 51<sup>v</sup>–53<sup>v</sup>. It concludes with an entry for *Duodecimus Rex* that does not appear in the other versions. Other parts of the chronicle were copied at fol. 17<sup>r</sup>, ending with the beginning of the *tytell to the Realme of ffraunce... Fol. 17<sup>r</sup> was left blank.*

RADULESCU argues that it should be classed as a genealogical chronicle (see → *Genealogical Chronicles in English and Latin*), and that its place in Harley 116, alongside literary works by Hoccleve and Lydgate, suggests that readers of the chronicle would have been interested in such issues as royal inheritance, descent, and the governance of the realm.

#### Bibliography

Text: U. FROST, *Das "Commonplace Book" von John Colyns: Untersuchung und Teiledition der Handschrift Harley 2252 der British Library in London*, 1988, 250–52. R. RADULESCU, "Yorkist Propaganda and the Chronicle from Rollo to Edward IV", *Studies in Philology*, 100 (2003), 401–24 [edition in appendix].

Literature: A. ALLAN, *Political Propaganda Employed by the House of York in England in the Mid-Fifteenth Century c. 1450–71*, Diss. Swansea, 1981. M. HICKS, "Edward IV's Brief Treatise and the Treaty of Picquigny of 1475", *Historical Research*, 83 (2009), 253–65. E.D. KENNEDY, *MWME* 8, 2702, 2927.

RALUCA RADULESCU

### Chronique romane du Petit

#### Thalamus

(Romance chronicle in the "Little Thalamus")

11th–15th century. Southern France. The *Petit Thalamus* is the name given to a manuscript written in Occitan, preserved in the Archives Municipales in Montpellier. It consists of a number of different elements by a succession of anonymous authors. The exact meaning of *thalamus* is uncertain: PIERRE BEC suggests it may derive from the Jewish Talmud or Latin *thalamus*, a bed and by extension deposition of documents. It contains the *Costumas* (in Latin and Occitan), dating from 1204, which set out local statutes and traditions; these are complemented by the *Establimentz* (in Occitan) which set out administrative decisions. There are also some oaths and a calendar from ca 1340.

The *Chronique romane* itself is a municipal history which begins in the 9th century and breaks off in 1426, with brief resumptions in 1446 and (in French) in 1495–1502. It is thought to have been commissioned originally by Guillaume V of Montpellier in 1088 as a record of local events, although its scope ranges far beyond Montpellier to and beyond Occitania. From 1355 it became an official town history. It gives a vivid picture of life in medieval Montpellier, from a bitter winter by way of a strange fish caught near Sète to the celebrations on the birth of a new Dauphin.

The *Chronique romane* is related to the → *Chronicle in Montpellier, H 119.*

#### Bibliography

Texts: *Le Petit Thalamus de Montpellier, publié pour la première fois d'après les mss originaux par la Société Archéologique de Montpellier*, 1940. P. BEC, *Anthologie de la prose occitane*, 1977, 79–87 [extracts]. *RepFont* 3, 387f [s.v. *Chronique de l'hôtel de ville de Montpellier*].

CAROL SWEETENHAM

### Chroniques romanes des comtes de Foix

(Vernacular chronicles of the Counts of Foix)

15th century. France. Two related chronicles of the Counts of Foix (Ariège) in Occitan. The first was written by Arnaut Esquerrier, notary and treasurer of Gaston IV de Foix. Esquerrier is attested between 1445 and 1461. He recounts the history of the house from the legendary doings of St. Volusien by way of Arthur and Merlin up to 1461, adding a description of the County of Foix. He draws on a variety of sources including → Gregory of Tours for early material, the *chanson de geste Philomène* for material about Charlemagne, the → *Grandes Chroniques de France* for general historical background plus archives and documents; surprisingly the one source not used is the Occitan chronicle of the counts by Michel de → Bernis. The text abounds in errors, for example sending Henry II on the Third Crusade. It was known only in French translation until a 17th-century copy and a 16th-century fragment (bound together as Foix, Archives Départementales, série F) were discovered in 1891.

The second text, that of a certain Miégeville (his forename is not recorded), survives only in a fragment one-third the length of Esquerrier. We know very little about the author other than that he lived in the second half of the 15th century and was an associate of Pierre II Cardinal of Foix. His text follows closely in abridged form those of Bernis and Esquerrier, breaking off in 1440. It is preserved in two 16th-century manuscripts: Paris, BnF, fr. 3920 and Duchesne 102, both apparently copied from the same archetype. What may have been the end is preserved in French translation in two other manuscripts (BnF, fr. 5404 and Duchesne 48). Those interested in culinary history will find a lavish description of a seven-course banquet with four entremets and a live peacock, given in honour of the embassy from the King of Hungary.

## Bibliography

Text: F. PASQUIER & H. COURTEAULT, *Chroniques romanes des comtes de Foix composées au XV<sup>e</sup> par Arnaud Esquerrier et Miégeville*, 1895. Literature: *RepFont* 2, 396; 3, 335; 7, 600.

CAROL SWEETENHAM

### Chronica Romanorum pontificum et imperatorum ac de rebus in

#### Apulia gestis

(Chronicles of the Roman Popes and Emperors and of the events in Apulia)

13th century. Southern Italy. Latin prose chronicle by an anonymous monk of the Cistercian monastery of Santa Maria de Ferraria near Vairano. BONARDI calls it *Chronicle of Santa Maria of Ferraria*. It records events between 781 and 1228 in one undivided text. It was conceived as a continuation to → Bede's *Chronica Maiora*, but its main focus on Norman and Imperial southern Italy and also on deeds concerning that monastery, reveals a rather localistic viewpoint. The part deemed most worthy is that concerning the abbey, from the end of the 12th century to 1228, when the text abruptly breaks off. The *Chronica* was found in the manuscript Bologna, Biblioteca Civica, 16 b. II, 10, which also contains the earlier version of Richard of S. Germano's *Chronica*. The text draws heavily on other sources, only partially preserved, such as → Romuald of Salerno's *Chronica*, the *Annales Casinenses*, the *Annales Ceccanenses*, → Hugo Falcandus's *Historia* and → Falco of Benevento's *Chronicle*. The *Chronica* is regarded as valuable in filling the gaps in Falco's manuscript transmission.

## Bibliography

Text: A. GADENZI, *Ignoti monachi cisterciensis S. Mariae de Ferraria Chronica et Rycardi de Sancto Germano Chronica Priora*, 1888. Literature: G. BONARDI, *La cronaca di Santa Maria di Ferraria (741-1228): Struttura, fonti e contesto storico di una cronaca del Regno* (unpublished dissertation, 2001). *RepFont* 3, 420.

LORENZO LOZZI GALLO

### Chronicon Romanum

AD 15/16. Italy. Single fragment of a Greek chronicle inscribed in two columns found near

Rome: an almost annual account covering Roman and Egyptian history between 88 and 80 BC (left column) and a typically eclectic selection of highlights from Athenian, Lydian, Persian, and Roman political and literary history from the 6th to the 4th century BC: Solon, Anacharsis, Croesus, Seven Sages, Pisistratus, Aesop, Cyrus, Cambyses, Pythagoras, Harmodius, Aristogiton, Hipparchus, Darius, Xerxes, Themistocles, Socrates, Heraclitus, Anaxagoras, Parmenides, Zeno, Thucydides, and the Gallic sack of Rome (right column). Like the → Parian Marble it is written with a count-down chronology calculated to the date of writing.

## Bibliography

Text: *IG* 14, 1297, 349. *FgrH*, 2B, 1962, 252. *FgrH*, 2BD, 1962, 827-29. R.W. BURGESS & M. KULIKOWSKI, *Mosaics of Time*, 1 (forthcoming) [translation].

RICHARD W. BURGESS

### Chronicon Rosense (Rožmberk chronicle)

14th-15th century. Bohemia. A short Latin annalistic text written at the monastery of Augustinian Canons in Třeboň. It covers the period 1032-1426, focussing mainly on Czech history, on the members of the house of Rožmberk, the founders of the monastery, and on the history of the Třeboň monastery and its parent monastery in Roudnice. It was written gradually by four scribes in the second half of the 14th and in the first quarter of the 15th-century. It is preserved in one manuscript, Prague, Národní knihovna, VI F 11. Later it was abridged and complemented by an addendum covering the period up to 1529.

## Bibliography

Text: C. HÖFLER, "Geschichtsschreiber der hussitischen Bewegung in Böhmen II", *FRA Scriptores* VI, 1865, 71-3, 77-8. C. HÖFLER, "Böhmische Studien", *Archiv für Kunde österreichischer Geschichts-Quellen*, 12 (1854), 352-4. J. SALABA, "O nekrologu Třeboňského kláštera a Chronicon Rosense", *Věstník Královské české společnosti nauk*, 13 (1902), 7-11.

Literature: J. KADLEC, *Klášter augustiniánských kanovníků v Třeboni*, 2004, 64, 134.

MARIE BLÁHOVÁ

### Chronicon Roskildense (Chronicle of Roskilde)

ca 1137-8. Denmark. Latin. The Chronicle is modest both in size and style, but counts as a highly important piece of Danish historiography. It is the earliest extant history of Denmark and gives a survey from the first baptized king in 826 up to the murder of King Erik Emune (1137) and the election of Eskil as archbishop (1138). The narrative opens up from ca 1070, when it gives very explicit judgments on kings and bishops. Although critical of the controversial deeds of King Canute (1080-6) it fully acknowledges his status as the protomartyr of Denmark.

The obvious interest in the episcopal see of Roskilde has given the Chronicle its name, and it is generally assumed that the author was a canon there. A recent analysis has made the connection to Roskilde even more charged: the *causa scribendi* could be an attempt by Eskil to turn Roskilde into an archiepiscopal see in competition with Lund. That could also explain the *ad hoc* features of the text (no proper prologue or ending): when Eskil was unsuccessful the Chronicle lost its immediate value.

The work draws heavily on → Adam of Bremen and provides the earliest testimony in Scandinavia to the spread of his text. The Chronicle seems to have exerted an influence mainly through Lund, where it was used by annalists and → Saxo Grammaticus. A brief continuation up to 1157 also exists. Only one of four extant manuscripts is medieval, namely the 13th-century Kiel, UB, Cod. ms. SH 8, A 8°.

## Bibliography

Texts: M.C. GERTZ, *Scriptores minores historiae Danicae medii aevi* 1, 1917-8, 1-33. M.H. GELTING, *Roskildeskroniken*, 2002 [Danish translation]. Literature: M.H. GELTING, "Da Eskil ville være ærkebiskop af Roskilde: Roskildeskroniken, *Liber daticus Lundensis* og det danske ærkesædes ophævelse 1133-1138", in P. Carelli, *Ett annat 1100-tal: Individ, kollektiv och kulturella mönster i medeltidens Danmark*, 2004, 181-229. *RepFont* 3, 429.

LARS B. MORTENSEN

### Chronicon Rotense I [Necrologio de Roda]

12th century. Catalonia (Iberia). Latin annalistic chronicle written at Roda de Isábena (Aragon), which incorporates Aragonese and Navarrese historiographical elements, drawn from the → *Chronica Albeldense* and the *Initium regnum Pampilonam*. It is not related to the → *Chronicon Rotense II*, which belongs to the Catalan family of → *Chronicones Rivipullenses*. The oldest part of the *Chronicon Rotense I* contains annotations from the reign of Navarrese King Sancho I Garcés (905-25) until the death of King Sancho III the Great (1035). It extends as far as the reign of the Aragonese and Navarrese King Alfonso I the Battler (1104-34), and is supplemented with a genealogy of the French kings, from Carolingian Pippin the Short (752-67) until Philip I (1060-1108). The autograph manuscript was known to both 19th-century editors, but is now missing.

## Bibliography

Texts: J. VILLANUEVA, *Viaje literario a las iglesias de España* 15, 1851, 329-31. E. FLÓREZ, *ES* 46, 1858, 339-45.

Literature: M. COLL I ALENTORN, "La historiografia de Catalunya en el període primitiu", in M. Coll i Alentorn, *Historiografia*, 1991, 11-62. J. GUDIOL, "El Necrologi de la iglesia de Roda", in *Anuari. Institut d'Estudis Catalans* 3, 1907, 19-28. *RepFont* 3, 430.

DAVID GARRIDO VALLS

### Chronicon Rotense II [Alterum Chronicon Rotense]

11th-12th century. Catalonia (Iberia). The Latin *Chronicon*, belonging to the family of the → *Chronicones Rivipullenses*, of which it is the oldest testimony, was begun in the first half of the 11th century in the Benedictine abbey of Ripoll (Catalonia). It begins with the birth of Christ and in this first version runs to the 11th century. It was subsequently taken from Ripoll to the cathedral of Roda de Isábena (Ribagorza, Aragon) in the second half of the 12th century, probably during the episcopate of Bishop Salomó (1068-74), a former monk of Ripoll. There the *Chronicon* was continued up to 1205, the year of the death of Bishop Gombau. It picks up information about the primitive Catalan earldoms and kingdom of

Aragon. The only manuscript, described and edited by J. VILLANUEVA, is now lost.

### Bibliography

Text: J. VILLANUEVA, *Viaje literario a las iglesias de España IV*, 1803–21, 332–5.

Literature: M. COLL I ALENTORN, "La historiografia de Catalunya en el període primitiu", in M. Coll i Alentorn, *Historiografia*, 1991, 11–62. J.M. SALRACH, "Contribució dels monjos de Ripoll als orígens de la historiografia catalana i els primers cronicons", in *Art i cultura als monestirs del Ripollès*, 1995, 17–35. F. VALLS I TABERNER, *Matisos d'història i de llegenda*, 1932, 112–28. *RepFont* 3, 430.

DAVID GARRIDO VALLS

## Chronicon Rotomagense (Chronicle of Rouen)

13th century. France. Latin universal history with special attention to the city of Rouen (France). Drawing on an earlier lost compilation (→ *Annales Rotomagenses*) the extant text, starting with the birth of John the Baptist and ending at 1282, is the work of several compilers attached to the cathedral at Rouen, as is seen from their interest in events concerning the archbishops and the cathedral chapter. They were greatly indebted to the *Annales de Saint-Bénigne de Dijon*, possibly transported to Normandy by William of Volpiano, who was abbot of St Bénigne before becoming abbot of Fécamp. Two late copies, Paris, BnF, lat. 5659 and BnF, lat. 5530 are extant, as are two continuations, one to 1343, the other 1382.

See also → *Chronicon S. Catharinae de Monte Rotomagensis*, → *Chronicon S. Laudi Rotomagensis*, → *Chronique de Rouen*.

### Bibliography

Text: G. WAITZ, MGH SS 26, 1882, 490–503. Literature: *Histoire Littéraire de la France*, XXXII, 194–8. *RepFont* 3, 430.

RÉGIS RECH

## Chronique de Rouen

ca 1500. France. Anonymous town chronicle in French, covering the history of Rouen from its foundation to 1492, but also dealing with French history in general. It provides some interesting details on the history of Rouen in the 15th century, such as the entry of Charles VIII into Rouen

in 1485. Most of the text is borrowed from other sources, particularly → *Chronicon Rotomagense* and the *Chronicon* of → Guillaume de Nangis, which the compiler has translated into French. The text is preserved in a unique manuscript (Paris, BnF, fr. 18930, 153 folios), copied at the beginning of the 16th century.

### Bibliography

Texts: N. DE WAILLY, L. DELISLE & C.M.G.B. JOURDAIN, "Extrait d'une chronique de Rouen", RHF XXIII, 1894, 352–354 [fragments (1227–1324)]. C. ROBILLARD DE BEAUREPAIRE, "Entrée et séjour du roi Charles VIII à Rouen en 1485", *Mémoires de la Société des antiquaires de Normandie*, 10 (1853), 279–306 [excerpt]. *RepFont* 3, 431.

PER FÖRNEGÅRD

## Chronicon S. Andreae in Antona Sempentrionalis (Chronicle of St. Andrew's in Northampton)

12th–14th century. England (primarily). Annals from AD 1–1339, written at Cluniac priory of St. Andrew's, Northampton preserved in Cambridge, Corpus Christi College, ms. 281 (2), fol. 11–48. The annals to 1140 are written in a hand from 12th century, continued by different hands in what appears to be generally contemporaneous record. It is related to the → *Annals of Lewes* and the annals in Cotton Vespasian E.iv (see → *Reading Annals*), which in turn are related to the → *Winchester* and → *Worcester annals*. The early annals were probably of continental origin since they do not emphasize England. Most entries are commonplace, but the chronicle adds details about Cluniac history not found elsewhere. It also includes a document in French (fols. 35–36) asserting Edward I's claim to Scotland. CAM and JACOB also find the annals for 1258–68 of interest because of details about the Barons War against Henry III.

### Bibliography

Text: H.M. CAM & E.F. JACOB, "Notes on an English Cluniac Chronicle", *EHR*, 44 (1929), 94–104 [annals 1258–68]. Literature: GRANSDEN, *HWE* 1, 406 & no. 18, 421–22. *RepFont* 2, 327.

EDWARD DONALD KENNEDY

## Cronicae Sancti Benedicti Casinensis (Chronicles of St. Benedict at Monte Cassino)

870s. Italy. Latin monastic chronicle. The *Cronicae Sancti Benedicti Casinensis* have neither dedication nor prologue, and seem to be made up of three sections, probably written by three different authors. The first is an overview of events in southern Italy between the Lombard invasion at the end of the 6th century and the campaign of Emperor Louis II against the Muslims in 866–67. The second deals with the period from 839 to the 860s focussing mainly on events that took place at Montecassino and the surrounding area. The third is a short summary of the history of the monastery of St. Benedict, mainly based on → Paul the Deacon's *Historia Langobardorum*. This is followed by a chronological table, giving the length of rule of the abbots of Montecassino and of some secular leaders of South Italy from 732 to 873/74.

Nothing is known about the authors. In all likelihood they were monks of Montecassino. The texts were probably written in the late 860s or 870s, and copied in a manuscript, composed under Abbot John (915–33), who attempted to reconstruct the library of the Benedictine community after the destruction of Montecassino by the Muslims in 883. It is the only manuscript reporting this chronicle, which is 22 pages long. It survives as Montecassino, Biblioteca dell'Abbazia, lat. 175.

### Bibliography

Text: L.A. BERTO, *Cronicae Sancti Benedicti Casinensis*, 2006 [with Italian translation]. Literature: *RepFont* 3, 307f.

LUIGI ANDREA BERTO

## Chronicon S. Benigni Divionensis (Chronicle of St. Benigne of Dijon)

ca 1058–66. France. Latin cartulary chronicle of the abbey of Saint-Bénigne in Dijon in Burgundy, featuring a small, abortive separate chronicle (up to 767) in the margins, restricted mainly to regnal dates for emperors and popes, taken mostly from → Bede and the → *Liber pontificalis*.

The chronicle proper starts with the martyrdom of St. Benign (late 3rd century), but quickly moves on to Merovingian and Carolingian times. The monastery's decline in the 10th century is blamed on negligent abbots by the usually quite reticent author, while the golden years under William of Volpiano (990–1031) and his successor Halinard are duly feted. Loosely structured after the incumbencies of the bishops of Langres, the chronicle offers a reliable compilation of Frankish and French history, regularly interspersed with sections on the monastery, whose growth is illustrated by extensive quotations from donation charters, and some unique information on Burgundian affairs. Around 1519, a brief continuation, starting from abbot Jarento in 1077, was appended, treating almost exclusively the abbots and the monastery's possessions. Among the chronicle's sources are numerous hagiographical works, about 190 charters from St. Bénigne, Bede's *Chronica Maiora*, → Gregory of Tours, → Fredegar, the *Annales Petaviani*, Einhard's *Vita Karoli*, → Rodulf Glaber and possibly the conjectured *Annales Senonenses*.

Besides 13 modern copies, the only surviving medieval manuscript, probably the autograph, is Dijon, BM, ms. 591 (11th century), which offers a slightly mutilated version on 59 fols. The chronicle was used by → Hugh of Flavigny and → Alberich of Troisfontaines, and provides the backbone for the historical parts of the → *Chronicon Besuense*. The first complete edition was published by d'Achery (Paris 1656).

The *Chronicon* is not to be confused with the *Annales S. Benigni*, which are in fact no more than a series of marginal notes in an Easter calendar.

### Bibliography

Text: E. BOUGAUD & J. GARNIER, *Chronique de l'abbaye de Saint-Bénigne de Dijon suivie de la Chronique de Saint-Pierre de Bèze*, 1875, 1–228. Literature: C. DAHLMANN, "Untersuchungen zur Chronik von Saint-Bénigne in Dijon", *Neues Archiv*, 49 (1932), 281–331. H. HELLERSTRÖM, "Historia huius loci", *Studien zum Bild von Abt und Mönch in der Chronik von Saint Bénigne*, 1976. *RepFont* 3, 321f.

SÖREN KASCHKE

Chronicon S. Catharinae de Monte  
Rotomagensis  
(Chronicle of St Catherine's on the  
Mount at Rouen)

13th–14th century. France. Latin monastic annals from Rouen, surviving in the 17th-century "Triplex et Unum" manuscript (Rouen, BM, 1201), under the title *Normanniae nova chronica*, where they form the third and largest part of a compilation, after the → *Chronicon Rotomagense* and the → *Chronicon S. Laudi Rotomagensis*.

The *Chronicon* was written by various annalists seemingly from the early 13th century to 1378. While concerned almost entirely with matters pertaining to the Norman church and St Catherine's, it does occasionally broaden its scope to include larger subjects. It is reputed to be the only text that mentions the revolt of the Pastores and their occupation of Rouen in 1251, the respect shown to King Edward of England when he was received by Philippe IV in 1313, the revolt of the Rouen Communia against the French king's taxes in 1347, and the effects of the Black Death in Rouen in 1348. Great interest is shown in climatic conditions that caused harvests to fail and affected the price of corn. Even closer to the annalists' preoccupations are the failures of the grape harvests and the loss of barrels of wine (and men and women) in the floods of 1348.

If there is a ring of authenticity in the entry for 1321 relating the capture of lepers and their burning in order to prevent their contaminating healthy Christians in their quest for world domination, the account of the Jewish atrocities in Lincoln in 1256 is totally unbelievable. The French king's orders to expel Jews from France in 1252 is not in. → Guillaume de Nangis. Less political, but nevertheless interesting, are the accounts of a legal duel by champions to settle an inheritance dispute (1240), and the installation of a musical clock in St Catherine's (1321).

#### Bibliography

Texts: A. CHÉRUEL, "Normanniae Nova Chronica", *Mémoires de la Société des Antiquaires de Normandie*, 18 (1851), 3, V–XXIX, 1–50. L. DELISLE, *Recueil des Historiens des Gaules*, XXIII, 397–410 [partial]. *RepFont* 3, 431.

KEITH BATE

Chronik des St. Clarenklosters zu  
Weißenfels  
[Weißenfelser Chronik]

ca 1380–1400. Central Germany. Convent chronicle of the Order of St. Clare, by an unknown (female?) author in Weißenfels. A mention of Landgrave Balthasar of Thuringia suggests a compilation in the last two decades of the century, considerably later than 1347, the last date given in the text. Written in a Thuringian dialect of Middle High German, the chronicle shows detailed knowledge of the foundation of the convent in 1285 by Margrave Dietrich of Landsberg and its history, and might have been written by a nun, although its editor J.O. OPEL has proposed a Franciscan monk close to the convent because of the formal and aloof style.

The chronicle concentrates on the lives of three prominent nuns from the founder's family, Helena of Brandenburg and Sophia and Gertrud of Landsberg. Its main focus lies on the history of the convent, its possessions and developments and the accurate death dates of nuns and members of the founder's family for reasons of memoria. The description of the nuns' piety as well as the constant guardianship by Saint Clara is meant to give proof of the exemplary lives of the nuns. For this reason the work is an important witness to female piety and female mystical thinking, and hence a good source for the nuns' mentality, although the actual value as a source for historical facts is much less.

The chronicle survives in three manuscripts, Dresden, Sächsische Landesbibliothek, cod. L364; being the oldest, but probably not the original.

See also → Women chroniclers and chronicles for women.

#### Bibliography

Text: J.O. OPEL, "Die Chronik des St. Clarenklosters zu Weißenfels", *Neue Mitteilungen aus dem Gebiete historisch-antiquarischer Forschungen im Namen des mit der Königl. Universität Halle-Wittenberg verbundenen Thüringisch-Sächsischen Vereins für Erforschung des Vaterländischen Alterthums und Erhaltung seiner Denkmale*, 11 (1865), 384–412.

Literature: B. MARQUIS, *Meißnische Geschichtsschreibung des späten Mittelalters (ca. 1215–1420)*, 1998, 91–125. G. FRIEDRICH, "Chronik des

St. Clarenklosters zu Weißenfels", *VL<sup>2</sup> 1. RepFont* 3, 472f.

ALHEYDIS PLASSMANN

Crónica de San Juan de la Peña  
[Crònica dels reis d'Aragó i comtes de  
Barcelona; Crònica real de Pere IV]

ca 1369–72. Aragon (Iberia). Versions in Latin, Catalan and Aragonese, and sections in Castilian. The *Crònica* recounts the origins of Aragon and Catalonia up to the reign of Pere IV (1336–87) and is the principal medieval narrative source for the history of the crown of Aragon. This anonymous chronicle was long attributed to a monk of the monastery of San Juan de la Peña called Fray Pedro Marfilo. It appears to have been written as prologue to the *Crònica de Pere el Ceremoniós*, one of the four great Catalan chronicles (see Bernat → Descoll). Preparation of materials began as early as 1345, and amongst its many sources are *De Rebus Hispaniae* by Archbishop → Rodrigo Jiménez de Rada and its translation, the → *Estoria delos godos*, the → *Chronica Adefonsi Imperatoris*, the chronicles of Bernat → Desclot and Ramon → Muntaner, as well as abundant documentation from San Juan de la Peña. The chronicle contains various legends, such as those of the Huesca campaign and the miracles of Jaume I, but also significant historical details which include references to the kingdoms of Valencia, Majorca, Sicily and Navarre, in addition to Aragon and Catalonia. Recent research by DIEGO CATALÁN has demonstrated the existence of three versions of the chronicle, each in turn more elaborate than the previous one. There are many extant manuscripts, of which the following are noteworthy: Salamanca, BU, ms. 2664 (Catalan), El Escorial, RMSL, N.I.13 (Aragonese), Valencia, Biblioteca Capítular de la Catedral, ms. 198 (Latin).

#### Bibliography

Text: T. XIMÉNEZ DE EMBÚN, *Historia de la Corona de Aragón (la más antigua de que se tiene noticia) conocida generalmente con el nombre de Crónica de San Juan de la Peña: Parte aragonesa*, 1876. A. UBIETO, *Crónica de San Juan de la Peña (versión aragonesa)*, 1961. A.J. SOBERANAS, *Crónica General de Pere III el Ceremoniós, dita comunament Crónica de San Juan de la Peña (versión catalana)*. C. ORCÁSTEGUI, *Crónica de San Juan de la Peña (versión latina)*, 1986.

Literature: D. CATALÁN (with E. JEREZ CABRERO), *Rodericus Romanzado*, 2006. J. LACASA, *Crónica de San Juan de la Peña (1835–1992)*, 1993. *RepFont* 3, 435.

DAVID ALEGRIA

Chronicon S. Laudi  
Rotomagensis

ca 1380. France. Latin world chronicle, compiled at the Augustinian priory of Saint-Lô de Rouen. It survives in a 17th-century copy (the *Chronicon triplex*, Rouen, BM, ms. 1204), where, in 80 folios, it tells the history of the world from the birth of John the Baptist to the year 1378. The author adopts an abridged, annalistic form for the first centuries of the Christian era; thereafter longer developments often deal with local history. The compiler makes frequent use of the chronicles of → Sigebert de Gembloux, → Robert of Torigni and → Henry of Huntingdon, as well as the *Acta archiepiscoporum Rothomagensium* (s.v. → *Chronicon archiepiscoporum Rothomagensium*).

#### Bibliography

Texts: A. CHÉRUEL, "Normanniae nova chronica ab anno Christi CCCCLXXIII ad annum MCCCCLXXVIII", *Mémoires de la Société des Antiquaires de Normandie* 18:3 (1851), V XXIX, 1–34 [excerpts]. N. DE WAILLY, L. DELISLE & C.M.G.B JOURDAIN, "Cronico Sancti Laudi Rotomagensis", *RHF* 23, 1894, 395–397 [excerpts].

Literature: *RepFont* 3, 431.

PER FÖRNEGÅRD

Chronique dite de St. Magloire

ca 1296. France. Verse chronicle in French, possibly composed in the Benedictine abbey of St. Magloire, Paris, by an unknown author. Although the text makes no mention of St. Magloire, the inclusion of what the editors assume to be the autograph in the abbey's cartulary (Paris, Archives Nationales, LL 39) suggests that the author may have been a monk there. The 288 lines in the cartulary give an account of French history from 1214 to 1296. They are notable for their focus on the town of Provins (Champagne), suggesting the author may have had some connection to it, and for comments relating to taxes, foodstuffs and the impact of adverse weather conditions on Paris in the late 13th century.

A second version of the chronicle removed the concluding twelve lines, continued the account to 1304 and incorporated additional material, notably regarding the 1291 fall of Acre (Paris, BnF, lat. 4937; damaged before 1865, material pertaining to the St. Magloire chronicle now missing). If, as an 18th-century catalogue suggests, this version began in 1080, the text in the St. Magloire cartulary may be a fragment of a larger work.

The text up to 1296 was employed in compiling the → *Chronique anonyme finissant en 1356*.

### Bibliography

Text: N. DE WAILLY & L. DELISLE, "Chronique rimée dite de Saint-Magloire", RHGF 22, 1865, 81–7 [verse chronicle with continuation].

Literature: P. PARIS: "Chroniques de Saint-Magloire", in *Histoire littéraire de la France*, 25, 1869, 214–24. A. TERROINE & L. FISSUER, *Chartes et documents de l'abbaye de Saint-Magloire, II: 1280 à 1330*, 1966, iv–v. *RepFont* 3, 433.

CHRIS JONES

## Chronicon di Santa Maria del Principio

ca 1311–17. Italy. Latin liturgical compilation by the Neapolitan cathedral clergy, containing narrative elements. After a series of short orations, known as part I, the text continues in parts II and III to narrate the legendary origins of the double cathedral of Naples in roughly 1500 words. These sections credit St. Peter with converting Naples and its first bishop, Aspren; they associate various cathedral structures with Naples' first Christians; and they credit Constantine with founding one of the cathedral's two basilicas, many cathedral offices, and six other local churches. The compilation was doubtless prompted by the Angevin-era reconstruction of the cathedral (1294–1322) which demolished one of its twin basilicas and threatened the other, and by contemporary efforts to retain physical vestiges and memory of the cathedral's ancient heritage.

The *Chronicon* drew on several early-medieval sources, including the → *Liber pontificalis* and a Life of Aspren. Parts II and III were translated faithfully into the → *Cronaca di Partenope*, the first vernacular history of Naples, ca 1348–50, and thereby achieved wide circulation. A single surviving 16th-century manuscript copy (Naples, Archivio del Capitolo della Cattedrale, St. Scaf. 1

n. 2) is no longer available for consultation. MONTI's edition is now our only text.

### Bibliography

Text: G.M. MONTI, "Il cosiddetto 'Chronicon di S. Maria del Principio' fonte della 'Cronaca di Partenope'", in *Dai Normanni agli Aragonesi*, 1936, 117–45.

Literature: C. BRUZELIUS, *The Stones of Naples*, 2004, 91. S. ROMANO, *Il Duomo di Napoli dal paleocristiano all'età angioina*, 2002, 7–20. *RepFont* 3, 437–8.

SAMANTHA KELLY

## Chronicon S. Martialis Lemovicensis (Chronicle of St. Martial of Limoges)

13th century. France. Latin fragmentary continuations of Bernard → Itier, styled by early scholars as a chronicle of the Benedictine Abbey of St. Martial. It seems that 18th-century historians assumed several small or fragmentary texts contained in manuscript Paris, BnF, lat. 11019 to be excerpts from a larger, complete chronicle, which at various times has been erroneously identified with those of Guillaume → Godel, → Gerald Frachet, Bernard Itier, and the *Commemoratio abbatum Sancti Martialis* of → Adémar of Chabannes. In fact, no chronicle of St. Martial as such exists. The fragments are probably continuations by monks of St. Martial of the notes written by Itier and his immediate successor.

The first fragment, written in the margins from 1310 onwards by an anonymous prior of St. Martial, covers the period 1207–1320. Any overlap for 1207–24 could be the result of the discovery of material unknown to Itier or else an inability to read his heavily-abbreviated notes. The text mentions popes and kings, but is essentially concerned with Limoges and St. Martial. It starts with the arrival in Limoges of the *Predicatores* and the *Minores* and also mentions the passage of the 'heretics' (Albigensians) and the Shepherds' Crusade. The text was reworked in the next century by a monk of St. Martin of Limoges (Paris, BnF, lat. 5452), who tended to replace St. Martial events with those of his own monastery.

Two other anonymous continuations in the same manuscript would appear to be the work of Hélie Autenc, the first 1235–77, with citations from Gerald Frachet, the second 1274–1315.

Like his predecessors he is mainly interested in St. Martial and the cost of food, vestments and candles.

Yet another text, called *Brevissimum Chronicon* by its editor, covering the period 1235–99, has nothing of interest and appears almost like a first attempt at writing chronicles. The confusion as to the real nature of these texts is evident in the *RepFont* which lists them variously under *Chronicon*, *Collectanea* and *Notae*.

### Bibliography

Text: H. DUPLÈS-AGIER, *Chroniques de Saint Martial de Limoges*, 1874.

Literature: R. RECH, "Le Limousin entre Capétiens et Plantagenêt chez les chroniqueurs de Saint Martial au XIII<sup>e</sup>" in C. Andrault-Schmitt, *Saint Martial de Limoges*, 2006. *RepFont* 3, 366; 3, 503; 8, 282.

KEITH BATE

## Chronicon S. Martini Turonensis

542–1199

late 12th century. France. A very brief annalistic record (two pages in the edition) of the Benedictine monastery of St. Martin at Tours. Manuscript: Paris, BnF, lat. 13898.

The title *Chronicon S. Martini Turonensis* has also been used for both the → *Chronicon Turonense [magnum]* and the chronicle of → Petrus Bechini.

### Bibliography

Text: A. SALMON, *Recueil de chroniques de Touraine*, 1854, 218–9.

Literature: *RepFont* 3, 462.

GRAEME DUNPHY

## Chronicon S. Maxentii [Chronique de Saint Maixent]

ca 1126–1140/1. France. Latin universal chronicle and chronicle of the Benedictine Abbaye de Saint-Maixent, Poitou, France (751–1240), written by a monk of the Abbey, sometimes identified with the abbot Pierre Raymond (1134–64). It survives in one 12th-century manuscript, Paris, BnF, lat. 4892, and a 15th-century copy of this, Vatican, BAV, regin. lat. 554. The first part (fols 1–189 in the Paris manuscript) narrates the history of the world from creation to Charlemagne,

while the second (fols 189b–207) focuses on the history of France from Charlemagne to 1126, with additions for the years 1134, 1137 and 1140/1. The latter sections show a clear emphasis on western France, the Poitou, and the history of the abbey. The work has also been referred to as the *Chronique de Maillezais*, probably in error: the Abbaye Saint-Pierre de Maillezais is 41 km away from Maixent.

The chronicle is very strong on chronology. It includes a name-list of the abbots of Saint-Maixent. Although essentially concerned with the political and religious history of Aquitaine, its interest extends to the history of France, the Empire, the papacy, the struggle with the Muslims in Spain and the East. Its sources are numerous: → Adémar of Chabannes, Peter of Maillezais, the annals from Angers, Vendôme and Saumur, the *Historia de Hierosolymitano itinere* of Peter → Tudebode, as well as various lives of saints. The author also made use of archives and oral information. The text was first published by P. Labbe in 1657.

In the manuscript, the *Chronicon S. Maxentii* is integrated into a compilation falsely attributed to a Julius Florus, which provides important information for our knowledge of historical texts circulating in the Poitiers region in the 12th century. Included in the compilation are the chronicle of → Frechulf of Lisieux with interpolations from the *Gesta Alexandri* of Pseudo-Callisthenius, followed by extracts from → Orosius, → Cassiodorus, → Jordanes, → Gregory of Tours, → Bede, → Paul the Deacon, and → Aimon of Fleury.

### Bibliography

Text: J. VERDON, *La Chronique de Saint-Maixent 751–1140*, 1979 [partial].

Literature: J. VERDON, "La Chronique de Saint-Maixent et l'histoire du Poitou aux IX<sup>e</sup>–XI<sup>e</sup>s", *Bulletin de la société des antiquaires de l'Ouest*, 4 (1975/6), 437–72. J. VERDON, "Une source de la reconquête chrétienne en Espagne: la chronique de Saint-Maixent", in P. Gallais & Y. Riou, *Mélanges Crozet*, 1966, I, 281–2. *RepFont* 3, 438.

CRISTIAN BRATU

RÉGIS RECH

## Chronicon S. Medardi Suessionensis

13th century. France. Latin universal chronicle of St. Médard of Soissons. Extending from

the birth of Christ to 1249, this text was possibly compiled by Gobert of Coincy (Gobertus de Coinciaco), Benedictine monk (later prior) at Vic sur Aisne (1223–54). He interrupted his writing when appointed chief prior of St Médard in 1254, but resumed it in 1260, mainly with personal details. He also included several details concerning Gautier de Coincy and the Crusades. The work is extant in a unique manuscript copied at the end of the 13th century, Paris, BnF, lat. 4998.

#### Bibliography

Text: G. WAITZ, MGH SS 26, 1882, 518–22.  
Literature: *RepFont* 3, 454.

RÉGIS RECH

### Chronicon S. Michaelis Luneburgensis

1229–33. Germany. Anonymous Latin chronicle of St. Michael's in Lüneburg (Benedictine), which contains some reports on the history of the monastery itself, but focuses mainly on its patrons and covers their history from 937 to 1229. The foundation of St. Michael's is ascribed to Hermann Billung (900/912–973) some time before 956, which cannot be confirmed by other sources. The author uses → Ekkehard of Aura and → Hel mold of Bosau on matters of the empire, but is usually well informed himself and concentrates on the Billungs and the Welfs, their legitimate successors through their Billung descent. Their family history is given with many genealogical details while the author notes the history of his monastery only if there is a connection to the patrons. The Billungs are praised as ideal dukes and the Welfs are portrayed as an independent and successful family. In the conflicts between the Welfs and the Staufens kings and emperors the author sides firmly with the dukes. The *Chronicon* was known in a single manuscript, Hanover, Hauptstaatsarchiv, Kopialbuch 1 (early 14th century), which was lost in 1943.

#### Bibliography

Text: L. WEILAND, *Chronicon S. Michaelis Luneburgensis*, MGH SS 23, 1874, 394–9.  
Literature: E. MICHAEL, "Die Klosterkirche St. Michael in Lüneburg als Grablege der Billunger und Welfen", in H. Patze, *Fürstliche Residenzen im spätmittelalterlichen Europa*, 1991, 293–310, 301–3. *RepFont* 3, 375.

ALHEYDIS PLASSMANN

### Chronicon S. Michaelis monasterii in pago Viridunensi (Chronicle of St. Michael's monastery in the territory of Verdun)

ca 1035–50. France. Benedictine. Written by an anonymous, aged monk during the abbacy of Nantère, this history of the monastery from 722 till 1034 gives scant attention to its legendary origins and miracles. While acknowledging the importance of abbot Smaragdus, the author admits his ignorance of any of his successors, but writes at length on the events of the abbacy of Nantère, who acquired the relics of St. Calixtus. He gives personal eyewitness accounts of miracles that took place at the Vieux Moutier and the priory of Harréville, associated with the relics brought there by Nantère. At the same time he provides detailed analysis of documents contained in the monastery. The work, long thought to have been lost, survives in a copy inserted into a cartulary of the 1160s, now Bar-le-Duc, Archives Départementales, ms. 4H5.

#### Bibliography

Text: G. WAITZ, MGH SS 4, 1841, 79–86.  
Literature: M. GAILLARD, M. GOULLET & A. WAGNER, "Traduction de la Chronique de Saint-Mihiel", in *Retour aux sources: Textes, études et documents d'histoire médiévale offerts à Michel Parisse*, 2004, 987–1013. *RepFont* 3, 438.

RÉGIS RECH

### Chronica S. Pantaleonis [Kölner Weltchronik; Annales S. Panthaleonis Coloniensis maximi]

1237 or shortly thereafter. Germany. Latin world chronicle from the Benedictine abbey of St. Pantaleon in Cologne. This chronicle, which did not circulate far from its place of origin, reports the history of the Four World Empires (*regna maxima*) from an imperial point of view, starting *ab Orbe condita* and running to the year 1237. For the period before 1200, the works of Flavius → Josephus, → Orosius, Justin, → Bede, → Regino of Prüm, → Peter Comestor, the → *Chronica regia Coloniensis* and numerous other sources are compiled. From then onwards the author reports independently as an observant contemporary.

The anonymous and in the manuscripts untitled work exists in two versions, only the second

of which is complete, but it can be reconstructed in its authentic form for the years 700–1177. Although it is independent in content and structure, G.H. PERTZ and his followers considered it a version of *Chronica regia Coloniensis*; in fact, this was the main source of the St. Pantaleon chronicle only for the second half of the 12th century.

The complete second version survives in Wolfenbüttel, HAB, cod. 74.3 Aug. 2° (13th century, from St. Pantaleon). A continuation until 1249 by another monk of St. Pantaleon, concentrating on the Archbishop of Cologne, Konrad of Hochstaden, can be found in Würzburg, UB, M. ch. f. 81 (16th/17th century).

See also → *Kölner Weltchronik*.

#### Bibliography

Texts: G. WAITZ, *Chronica regia Coloniensis*, MGH SRG in usum schol. 18, 1880 [as version B and C of the *Chronica regia*, 1–169, 197–299]. C. PLATNER, *Geschichtschreiber der deutschen Vorzeit*, 1969 [German translation].

Literature: C.A. LÜCKERATH, "Chronica regia Coloniensis' und 'Chronica Sancti Pantaleonis' als Zeugnisse der mittelalterlichen Kölner Historiographie", in G. Mölich, *Spätmittelalterliche städtische Geschichtsschreibung in Köln und im Reich*, 2001, 57–67. F.-J. SCHMALE, "Chronica (Annales) S. Pantaleonis", *VL*<sup>2</sup> 1. *RepFont* 2, 265.

UWE ISRAEL

### Crònica de Sant Pere de les Puel·les

13th century. Catalonia (Iberia). Chronicle of events in Iberia from Carolingian times. The chronicle begins with a reference to Lothair I, whom it makes a brother of Charlemagne instead of his son: *E lo qual Carles Maynes era frare del primer Lotari rey de França*. It narrates the Carolingian conquest of Barcelona (801), the looting of the city by al-Mansur (985), up to the liberation of Abbess Matruy or Madruy from captivity in Majorca (979). The chronicle was produced to serve the interests of the nuns of the Benedictine convent of Sant Pere de les Puel·les (St. Peter of the maidens).

The original manuscript of the *Crònica de Sant Pere de les Puel·les* is lost, but J. Pujades (1568–1636) made a transcription of it (Vic, Museu Episcopal, 225), which was in turn copied in the 18th

century (Barcelona, Arxiu Històric de la Ciutat de Barcelona, 1634). It is also contained in manuscripts of such other works as the → *Llibre de les nobleses dels reis* (Barcelona, Biblioteca de Catalunya, 152 and Barcelona, Biblioteca de Catalunya, 487) and the Aragonese text *Historia del Rasal* (Madrid, BNE, ms. 1814).

#### Bibliography

Texts: S.M. CINGOLANI, "Historiografia al temps de Pere II i Alfons II (1276–1291). Edició i estudi de textos inèdits: 5. La Crònica de Sant Pere de les Puelles i les Gesta Comitum Barchinonensium IV", *Boletín de la Real Academia de Buenas Letras de Barcelona*, 50 (2005–6), 143–95. S.M. CINGOLANI, *Libre dels reis*, 2008.

Literature: M. COLL I ALLENTORN, "La crònica de Sant Pere de les Puelles", in M. Coll i Alentorn, *Historiografia*, 1991, 99–111.

DAVID GARRIDO VALLS

### Cronica S. Petri Erfordensis moderna

13th and 14th century. Germany. A famous Latin chronicle of Erfurt in Thuringia, written at the Benedictine monastery of St. Peter, the oldest monastery of the town. The *Cronica* was started in 1208 and continued until 1355. The name derives from a marginal note in a 12th-century manuscript of the *Auctarium et Continuatio* of the chronicle of → Ekkehard of Aura written at the monastery, where a 14th-century scribe added to the year of 1070: *Nota ab ista parte incipit cronica moderna*.

Sources for the first and second part of the *Cronica moderna* are older annals of the monastery, as well as the → *Cronica Reinhardsbrunnensis*. Unlike these, the author of the *Cronica moderna* is relatively independent of the Thuringian landgraves in his opinions. The third part, finished in 1291, ends with information about King Rudolf of Habsburg and his residence at Erfurt in 1290. Parts IV–VIII go back chronologically, thus making it difficult to separate them. The original text ends in 1335. In the various manuscripts three continuations were added: the first reports generally on the years of 1335–8; the second covers 1336–53, focussing on the war of the town of Erfurt against the dukes of Thuringia; and the third, which runs to 1355, is a compilation of the first two.

The only complete manuscript, Göttingen, SB & UB, ms. hist. 88, 124<sup>r</sup>-233<sup>r</sup>, was written in 1506. There is a copy of this at Dresden, LB, ms. Q 132.

### Bibliography

Text: O. HOLDER-EGGER, *Monumenta Erphesfurtensia XII. XIII. XIV.*, MGH SRG in usum schol. 42, 1899, 117-440.

Literature: O. HOLDER-EGGER, "Studien zu Thüringischen Geschichtsquellen IV", *Neues Archiv*, 21 (1895), 441-546. H. PATZE, "Landesgeschichtsschreibung in Thüringen", *Jahrbuch für die Geschichte Mittel- und Ostdeutschlands*, 16/17 (1968), 95-168. A. POTTHAST, *Wegweiser durch die Geschichtswerke des europäischen Mittelalters bis 1500*, 1, 1896, 282f. E.B. STÜBEL, *Das Chronicon Sampetrinum Erfurtense*, 1867. *RepFont* 3, 328.

MATTHIAS EIFLER

### Chronicon S. Petri Vivi

ca 1100-25. France. Latin chronicle of St. Pierre le Vif. Incorrectly attributed in 1650 to the monk Clarius by Dom Cottion, the work is composed of four main elements: a universal chronicle from the birth of Christ to 1100, probably inspired by → Eusebius and → Jerome via → Hugh of Flavigny; a compilation of Soissons chronicles for 675-1096, partly added as a block, partly inserted at the appropriate periods; an annalistic account of the abbacy of Arnaud (1096-1124); and finally several additions continuing the story into the mid-13th century. The second and third parts are probably the work of Arnaud himself. Extant in three manuscripts, including the original, Auxerre, BM, 212.

### Bibliography

Text: R.-H. BAUTIER & M. GILLES, *Chronique de Saint-Pierre-le-Vif de Sens, dite de Clarius*, 1979. Literature: *RepFont* 3, 489.

RÉGIS RECH

### Chronicon S. Victoris

#### Massiliensis

[Chronicon Massiliense; Annales S. Victoris Massiliensis]

11th-16th century. Southern France. Latin annalistic chronicle belonging to the Catalan family of Ripoll (→ *Chronicones Rivipullenses*), begun

there in 1055 and taken to Marseille in 1168, when the Abbey of Saint Victor depended on the Monastery of Ripoll (1071-1172). Subsequently it was continued with annotations related to Provence until the year 1543. The text survives in the margins in a manuscript of → Bede which was written at Santa Maria de Ripoll: Vatican, BAV, reg. lat. 123.

### Bibliography

Texts: G. PERTZ, MGH SS 23, 1874, 2-7. E. FLÓREZ, *España sagrada* 28, 1774, 337-9.

Literature: J.H. ALBANÈS, "La Chronique de Saint-Victor de Marseille", in *Mélanges d'archéologie et d'histoire de l'École française de Rome* 6, 1886, 64-90, 287-326. A.M. ALBAREDA, "Dos manuscrits del Vaticà i el Scriptorium de Ripoll", *Catalònia Monàstica*, 2 (1927), 23-96. R. BEER, "Los manuscrits del monastir de Santa Maria de Ripoll", *Boletín de la Real Academia de Buenas Letras de Barcelona*, 5 (1909-10), 309-12. A. WILMART, "La composition de la Petite Chronique de Marseille jusqu'au début du XIII<sup>e</sup> (Regin. Lat. 123)", *Revue Bénédictine*, 45 (1933), 142-59. *RepFont* 3, 380.

DAVID GARRIDO VALLS

### Chronique dite Saintongeaise

(Chronicle said to be in the Saintonguais dialect)

13th century. France. Anonymous military chronicle in French. Completed early in the century (1205-20) in southern France, it was probably written by a historian who had close ties to the collegiate church of Saint-Seurin at Bordeaux. As the title suggests, the dialect of the original (lost) text is a matter of conjecture, though it was probably southern; the work survives in adaptations in various other dialects (Poitevin, Occitan, Northern French).

The first part, also known as *Tote l'histoire de France* (The entire history of France), is based on → Adémar of Chabannes' *Historia* and provides a brief introduction to the Merovingian and the Carolingian dynasties. The second part is based on the → *Pseudo-Turpin* and focuses primarily on Charlemagne's campaign in the south-western part of the country. There are also numerous digressions on various abbeys in the region, as well as historical figures such as Roland, Queen Berthe and Girard of Roussillon. The three surviving

manuscripts are located in Paris (BnF, fr. 124 and 5714) and Aberystwyth (National Library of Wales, 5005B ms. "Lee").

### Bibliography

Text: A. DE MANDACH, *Chronique dite Saintongeaise: Texte franco-occitan inédit «Lee»*. A la découverte d'une chronique gasconne du XIII<sup>e</sup> siècle et de sa poitevinisation, 1970.

Literature: A. DEMANDACH, "À propos de la Chronique dite saintongeaise: un regain", *Zeitschrift für romanische Philologie*, 89 (1973), 454-67. A. DE MANDACH, "À propos de la périphérie occitane: la Chronique dite saintongeaise", in *Beiträge zur allgemeinen, indogermanischen und romanischen Sprachwissenschaft*, 1982, 867-97. B. DE MARCO SCHURFRANZ, "The Chronique dite saintongeaise and the Geste des Loherens: correspondences in events, people and places", *Romanic Philology*, 29 (1975), 209-14. *RepFont* 11, 214.

CRISTIAN BRATU

### Chronicon Salisburgense

15th century. Austria. An anonymous Latin compilation from the → *Annales Sancti Rudberti Salisburgenses* and the → *Chronicon mundi Salisburgense*, which fills 10-12 folios in the manuscripts. The chronicle stretches from 580 to 1467 in some manuscripts (version I) and to 1475 or 1477 in others (version II). There are 7 extant manuscripts, of which some are from the late 15th century, for instance Salzburg, Stiftsbibliothek St. Peter, cod. a. VI 5 from 1468 (version I) and Vienna, ÖNB, 3358 (version II). *Editio princeps* by Heinrich Canisius (Ingolstadt 1604).

### Bibliography

Text: H. CANISIUS, *Thesaurus monumentorum ecclesiarum et historicorum*, 3.2, 1725, 478-93.

Literature: A. LHOTSKY, *Quellenkunde zur mittelalterlichen Geschichte Österreichs*, 1963, 411, *RepFont* 3, 434.

CHRISTINE WATSON

### Cronica Sanese

17th century. Italy. A town chronicle in Italian vernacular, which was published by Uberto BENVOLGIENTI as "*Chronicon Senense* by Andrea Dei and continued by Agnolo or Angelo di Tura", and was passed off as an early 14th century town

chronicle of Siena (Tuscany) in the edition published in the early 18th century by MURATORI in *Rerum Italicarum Scriptores*. The philological analysis carried out in the first years of the 20th century has revealed that it is in fact an anonymous 17th century text.

The attribution to Andrea Dei goes back to the antiquarian Celso Cittadini (1553-1627), who named him as author of the section of the chronicle in which the events from 1186 to 1346 were narrated, and Agnolo di Tura (see → *Cronaca senese detta la maggiore*) as the writer of the following section up to 1384. But unlike Cittadini, Benvoglienti in his edition assumed that Dei was the author of the narration of events which happen not beyond or immediately after 1328, and that Agnolo di Tura continued them up to 1351 and that all the rest, that is the events up to 1384, were to be attributed to another chronicler from Siena, → Donato di Neri.

Benvoglienti's different position was based on the fact that two different compilations, which were identical in substance, were known: the compilation mentioned also by Cittadini was an abridged version, with some omissions, of the events narrated in the other, but written in a 15th century hand; on the other hand, the ending, that is the section written by Donato about events from 1352 to 1384, was absolutely coextensive. Between the two Benvoglienti chose the more concise compilation, because it was written in good Italian Vulgar, although several important facts were omitted in it and although he was aware that it was a more modern copy, written by a 17th century hand.

Benvoglienti overcame the paleographical incongruity of the 17th century copy chosen by him for his edition by dating it to the 14th century, because he trusted Cittadini's report that a contemporary of his had an older copy of it; however this was not true. Likewise Benvoglienti was wrong in assuming that the two compilations were related to an older lost original copy, because the abridged version is presumably a 16th-century compendium of Agnolo di Tura's chronicle, written in the 14th century—and therefore called *la Maggiore* (the Major) in order to distinguish it from the shorter one, probably by the same Cittadini.

### Bibliography

Text: U. BENVOLGIENTI, *Andreas Dei, Chronicon Senense, ab Angelo Turae continuatum*, RIS 15, 1729, 11-126.

Literature: A. LISINI, *Cronache senesi*, RIS<sup>2</sup>, 15/6, 1939, XIII–XX. *RepFont* 3, 439.

ROSANNA LAMBOGLIA

### Cronica Sarensis minor

14th–16th century. Bohemia, Silesia. Short, Latin, annalistically structured, genealogical chronicle of the family of Kunštát, the founders of the Cistercian monastery in Ždár (German Saar; Moravia). The older part describes the period from the foundation of the monastery in 1252 (given as 1251) by Bocek' of Obrany to 1312. The second part, to 1511, depicts the history of the family of Georg' of Podebrady, the restorer of this monastery after the Hussite wars. Continuations were made in Ziebice (Münsterberg) and Oleśnica (Öls) in Silesia, which were ruled by Georg's descendents. The 19th-century title is intended to distinguish this chronicle from that of → Henry of Ždár, then known as *Chronica sarensis maior*. Henry was a major source for the later work.

The *Chronica Sarensis minor* survives in three manuscripts. Wrocław, BU, IV D 7, contains only the first part, to 1312. Brno, Moravský Zemský Archiv, G 10 121 contains the whole chronicle to 1511. Wrocław, BU, Akc. 1997/1 contains only the second part with a continuation to 1569. This version is transmitted as a discrete work under the title *Elenchus illustrissimae familiae Serenissimi Principis Domini Georgii, Bomiae Regis etc.*

### Bibliography

Text: J. EMLER, "Letopis žďárský kratší", FRB 2, 1874, 550–3. M. ZEMEK, *Cronica domus Sarensis minor / Kronika Kláštera žďárského menší*, 1969, 34–52. J. LUDVÍKOVSKÝ, *Cronica domus Sarensis maior et minor*, 2003.

Literature: F. KRONES, "Die Anfänge des Cistercienser-Klosters Saar in Mähren und sein Chronist Heinrich von Heimburg", *Zeitschrift des Vereins für die Geschichte Mährens und Schlesiens*, 1 (1897), 4, 17–40. W. MROZOWICZ, "Nad źródłami do genealogii rodu Jerzego z Podiebradu. Rękopis Christiana Ezechiela i jego źródła", in I. Hlaváček & J. Hrdina, *Facta probant homines: Sborník příspěvků k životnímu jubileu prof. dr. Zdeňky Hledíkové*, 1998, 279–99. *RepFont* 3, 439f.

WOJCIECH MROZOWICZ

### Chronicon Schutterani monasterii

commissioned 1542. Germany. At the request of the abbot, Rudolph Garb, an anonymous monk from Offenburg composed a chronicle of the former Imperial abbey at Schuttern near Offenburg in Baden-Württemberg. His prologue to the chronicle, written at the Williamite monastery in Strasbourg, is dated 1 December 1542. The chronicler had access to the materials from the archives at Schuttern and to the annals composed by Paul Volz, a former librarian and later abbot of Hugshofen (Alsace), and the monk Nikolaus of Gerau (d. 1538), which he uses and acknowledges in his work.

Written in Latin with some German inserts, the chronicle was conceived as a work in three books, only two of which have come down to us. Book one focuses on the early years of the abbey and its alleged foundation in 603 by the Mercian king Offa, while the much longer second book takes the succession of abbots and their lives as its structure for an account of the history of the monastery which combines learned historiography with local history. It runs to 1491. Both the original manuscript and a 17th-century partial copy which served as the basis for MONE's edition are now lost. MAY prints books 1 and 2 (ch. 1–3) from a 17th-century partial copy (last known location Vienna, k.u.k. Haus-, Hof- und Staatsarchiv, Nr 436) along with Paul Volz's annals.

### Bibliography

Texts: F. MONE, *Quellensammlung d. badischen Landesgeschichte*, 3 (1863), 67–132, 666–80. J. MAY, "Zur Kritik der Annalen von Schuttern", *Zeitschrift für die Geschichte des Oberrheins*, N.F. 8 (1893), 263–75, 278–88.

Literature: E. HILLENBRAND, "Paulus Volzius Offenburgensis. Benediktinermönch zwischen Reform und Reformation", *Freiburger Diözeanarchiv*, 116 (1996), 5–20. *RepFont* 3, 444

KERSTIN PFEIFFER

### Chronicon Scotorum

12th century. Ireland. This chronicle of the "Scots" (i.e. Irish) is a Latin/Gaelic account of Irish annals for 353 [i.e. 336]–1135 (lacuna for 723–803), with concluding annals for 1141–50 running to nearly 170 pages of print) preceded

by a brief account of Irish origin legends found in *Lebor Gabála* and elsewhere. The *Chronicon* (called *Chronicon* in the edition) is an apparently abbreviated copy of a text closely related to the → *Annals of Tigernach*, belonging to the group of Irish annals known as the → *Annals of Clonmacnoise*. It survives in 14 manuscripts, 13 of which date from the 18th or 19th century, including a vellum manuscript which is a 19th-century forgery of an early 17th-century manuscript. All derive from Dublin, Trinity College, 1292, fol. 162<sup>v</sup>–216<sup>r</sup>, written ca 1640 by Dubhaltach → Mac Fhirbhaisigh.

Historically, the chronicle is important, MCCARTHY writes, as a witness to the chronology of early Christianity in Ireland. It is of minor interest too for its prefatory use of Irish legends: hEriu (alias Berba, alias Cesar), the daughter of a Greek, along with 50 maidens and 3 men, were the first settlers in Erin (named after hEriu, Latinized as Hibernia) in AM 1599, 57 years before Noah's flood. Sometime after AM 2544, the inhabitants of Erin were conquered by the sons of Milidh, a Spaniard who had led an unsuccessful rebellion in Scythia and from there had fled to Egypt, and his wife Scotia, the daughter of the pharaoh of Egypt. For affinities with origin stories in Scotland, see → John of Fordun.

### Bibliography

Text: W.M. HENNESSY, *Chronicon Scotorum*, RS 46, 1866.

Literature: N. EVANS, *The Present and the Past in Medieval Irish Chronicles*, 2010. K. GRABOWSKI & D.N. DUMVILLE, *Chronicles and Annals of Medieval Ireland and Wales: the Clonmacnoise Group of Texts*, 1984. G. MAC NIOCAILL, *The Medieval Irish Annals*, 1975, 18–24. D.P. MCCARTHY, *The Irish Annals*, 2008, 25–26, 344–49, 357–58, & passim. N.Ó. MURÁILE, *The Celebrated Antiquary Dubhaltach Mac Fhirbhaisigh (c. 1600–71): His Lineage, Life and Learning*, 1996. *RepFont* 3, 445.

EDWARD DONALD KENNEDY

### Chronicles of the Scots

14th century. Scotland. *Chronicle of the Scots* is the title SKENE gave to four different short Latin works of the 14th century, two of them regnal lists.

*Chronicle of the Scots* [1] extends from Kenneth mac Alpin's reign (843–58) to 1334 when Edward

Balliol ceded Scotland's southern counties to Edward III of England. Not supportive of Scottish independence, it notes that no Scottish king before David II was anointed. It survives in BL, Cotton Claudius ms. D.vii, with material prefaced to the → *Chronicon de Lanercost*. The manuscript, dating 1350–1400, was based on an exemplar ending in 1334 and varies in several details from most other chronicles concerning Scottish kings.

*Chronicle of the Scots* [2], found in BL, Harley ms. 1808, begins with an account, derived ultimately from → Geoffrey of Monmouth, of the Saxon conquest of the Britons and their subsequent degeneration into the Welsh. It adds that the Scots also degenerated so much that they lost their original name Albanenses (derived from the Briton Albanactus, son of Brutus) and became known as Scoti from queen Scotia, daughter of Pharaoh. After a list of early kings, briefly dismissed because they gained their power *per prodicionem* (through treachery), it gives more detail about kings from Kenneth mac Alpin to Robert Bruce. Although "1465" was added to the manuscript by a different hand, SKENE and ANDERSON believe the chronicle was written 1350–1400. Because of its errors about Scottish history, SKENE thought that its author must have been English, but ANDERSON thought that they were due to the conflation of two different families of regnal lists. Its allusion to the "illustrious" English King Edward I suggested to ANDERSON that it was written to counter anti-English propaganda that began circulating in Scotland before Edward's death in 1307.

The two short regnal lists (see → Regnal lists of Scotland) with the same title are embedded in the unedited *Historia Angliae a Bruto ad Annum Domini 1348* in BL, Cotton Vitellius ms. A.xx (s.v. → *Prose Brut*, Latin). The first begins with some legendary history of Scotland based upon → Higden's *Polychronicon* and presents a list of kings, with details about some, from Kenneth mac Alpin to Alexander III. It tells of Alexander's hope that his infant granddaughter Margaret would someday marry Edward I's heir (the later Edward II). The second list begins with Kenneth mac Alpin and ends with the death of Alexander III in 1286.

Note that the title *Chronicle of the Scots* is sometimes also given to the later Scots vernacular → *Scottis Originale*, the → *Cronica regum Scotorum Trecenti Quatuordecim Annorum*, and the → *Short Chronicle of 1482*. Also beware confusion with the → *Scottish Chronicle* and the Latin



and Anglo-Norman works entitled → *Chronicle of the Scots and Picts* and → *Chronicle of the Picts and Scots*.

### Bibliography

Texts: J. STEVENSON, *Illustrations of Scottish History from the 12th to the 16th Century*, 1834, 137–9 [Chronicle 1]. W.F. SKENE, *Chronicles of the Picts, Chronicles of the Scots and other Early Memorials of Scottish History*, 1867, lxvi–lxvii, 295–7, 298–303, 304–7.

Literature: D. BROUN, *The Irish Identity of the Kingdom of the Scots*, 1999, 138, 125–8, 134–5, 135–6, 158–9. M.O. ANDERSON, *Kings and Kingship in Early Scotland*, 1980, 73–4, 66–7, 52–64. *RepFont* 3, 445f.

EDWARD DONALD KENNEDY

### Chronicle of the Scots and Picts

14th century? Scotland. The title SKENE gave to a Latin regnal list of Scottish and Pictish kings to the death of Lulach ca 1058 that survives in an early 15th-century manuscript, Edinburgh, NLS, Advocates 34.7.3, transcribed by John Gray, priest of the diocese of Dunblane, during the reign of James V.

See also the Anglo-Norman → *Chronicle of the Picts and Scots*, and → *Regnal lists of Scotland*.

### Bibliography

Text: W.F. SKENE, *Chronicles of the Picts, Chronicles of the Scots and Other Early Memorials of Scottish History*, 1867, 148–523.

Literature: *RepFont* 3, 446.

EDWARD DONALD KENNEDY

### Chronicle of the See of Lindisfarne

14th–15th century or earlier. England. A short chronicle, preserved in London, Lincoln's Inn, Hale 114 (*Red Book of Durham, Liber Ruber*; early 15th century), fol. 161<sup>v</sup>–165<sup>v</sup> and in York, Minster, ms. XVI.I.12 (1300–1350), fol. 67–70. It begins with Pope Gregory's sending the missionary Paulinus to preach to the English in 625, and ends in 847 in the Lincoln's Inn manuscript and in 854 in York Minster. CRASTER describes it as being of "no historical value". There is no edition. For a more frequently cited chronicle associated with Lindisfarne, the *Annales Lindisfarnenses et Dunelmenses*, see → Symeon of Durham.

### Bibliography

Literature: H. CRASTER, "The Red Book of Durham: I: Liber Ruber", *EHR*, 40 (1925), 504–32. N.R. KER & A.J. PIPER, *Medieval Manuscripts in British Libraries*, 4, 1992, 720–22

EDWARD DONALD KENNEDY

### Chronicle of Se'ert

10th century. Mesopotamia. The *Chronicle* is an anonymous Iraqi "Nestorian" compilation, written in simple Arabic, which survives in sections covering ca 251–423 and ca 483–650. This dense, composite chronicle makes use of a large number of earlier ecclesiastical histories composed between the late sixth and ninth centuries. Many of these in turn seem to have been adaptations or continuations of an earlier patriarchal history composed between the late fifth and early sixth centuries. It is one of a number of compiled chronicles of this era (the chronicles of Mari and Amr; the *Ecclesiastical History* of → Gregory Bar Ebroyo; and → Mukhtasar al-Akhbar al-Bi'iya), that draw on similar sources, but it is the richest and most detailed.

The *Chronicle* is focussed on the deeds of the *catholicoi* and patriarchs of Ctesiphon, and shares much of this material with the other compilations. The earlier parts of this material originated in a sequential history of the patriarchs, which organised the history of the Church of the East around these clerics, especially the famous martyr Simeon bar Sebba'e and the *catholicoi*, who led the first councils at Ctesiphon, such as Ishaq. This patriarchal material forms the core of the medieval compilations, but it is supplemented in the *Chronicle of Se'ert* by the injection of huge amounts of additional material from external historical traditions.

These external traditions are drawn from Roman ecclesiastical history, the Persian *Book of Kings*, lists of monastic foundations and independent hagiographies. This material was probably included alongside the lists of patriarchs in Iraqi ecclesiastical histories from the end of the sixth century, when contacts with the Roman world were expanding and Christians were achieving greater prominence at the Sasanian court. As a compilation, the *Chronicle* juxtaposes several different attempts to blend Iraqi church history with other sources, some of which are contradictory, such as its multiple accounts of the reign of Julian. This addition of new material is not confined to

the sixth century, but includes "new histories" of the fourth century, such as hagiographies that invent ancient connections between Egyptian and Iraqi monasticism.

The text survives in two manuscripts, both of which were used in the edition by SCHER; these are in Paris (BnF, arabe 6653) and Baghdad (uncatalogued, formerly in Mosul).

### Bibliography

Text: A. SCHER, "Histoire nestorienne inedite (Chronique de Seert)", *Patrologia Orientalis* 4.3, 5.2, 7.2, 13.4, (1907, 1908, 1909, 1918) [with translation].

Literature: R. DEGEN, "Zwei Miszellen zur Chronik von Se'ert", *Oriens Christianus*, 54 (1970), 76–95. R. HOYLAND, *Seeing Islam as Others Saw It*, 1997, 444.

PHILIP WOOD

### Cronaca senese conosciuta sotto il nome di Paolo di Tommaso

#### Montauri

(Sienese Chronicle known under the name of Paolo di Tommaso Montauri)

15th century. Italy. Civic history of the city of Siena treating the periods 1170–1315 and 1381–1432; the narrative covering 1316–80 was compiled from earlier sources. The surviving copy of the work probably dates from around 1490 and is located in the Biblioteca Comunale degli Intronati of Siena (ms. A VII 44). The prologue of this text mentions a certain Antonio di Martino who is credited with faithfully copying the whole chronicle from a manuscript given to him by the goldsmith Paolo di Tommaso Montauri who, in turn, is believed by some to be its author; a prominent metalworker of this name is documented in the city in the late 1300s.

The *cronaca* provides vivid insights into late medieval Siena with many valuable details of civic politics and the related historical incidents. Among the most significant events recorded is the battle of Montaperti in 1260 when the Sienese won a remarkable victory over the Florentines. The written account describes a special vow and the dedication of the city to the Virgin on the eve of the battle, promoting the belief that she had a role in the victory. The chronicle is therefore a rich source for the study of Sienese Mariolatry and civic devotion, casting light on the ritual life and

the political ideologies of the oligarchic republic known as *civitas Virginis* (the city of the Virgin).

### Bibliography

Text: A. LISINI & F. IACOMETTI, *Cronache senesi*, RIS<sup>2</sup> 15, 6 (1931–39), 179–252.

Literature: D. WEBB, *Patrons and Defenders: The Saints in the Italian City-states*, 1996, 251ff. *RepFont* 3, 447.

FLAVIO BOGGI

### Cronaca senese detta la maggiore (Sienese chronicle, called 'the larger')

15th century. Italy. Anonymous chronicle the town of Siena for the years 1300–51. The chronicle was long ascribed to the 14th-century Angelo or Agnolo di Tura [detto Grasso], a character about whom we are well informed from Sienese documents preserved in the Italian State Archive. He was offered some public offices of minor importance, and in 1355 he was one of the Provveditori della Biccherna. The text was attributed to him because it records the death of his children. However it is now believed that the *Cronaca senese* is the work of a compiler with access to Tura's private writings, which he cites only occasionally.

The *Cronaca senese*, written in a coherent and clear vulgar tongue, is a town chronicle animated by a strong municipal feeling that nevertheless turns into a raw narration of the events. On the other hand the dramatic intensity of the narration about the plague epidemic is memorable and Agnolo's voice is touching when he describes the burying of his five children in a common grave. The text lacks an ordered, continuous narration divided into chapters, leaving room for numerous details about events that had taken place between 1300–51, not always in chronological order. The information seems to have been transcribed, word by word, from old diaries, memories and letters, deriving from some older family or archival documents the author could easily refer to. This chronicle ideally continues that by Andrea → Dei, which ended with the narration of the first decades of the 14th century, and was in turn continued by the text by Neri di → Donato di Neri, for the years 1352–84. Manuscript: Siena, Biblioteca Comunale degli Intronati, Cod. A.XI.42.

### Bibliography

Text: A. LISINI & F. IACOMETTI, *Agnolo di Tura del Grasso, Cronaca senese attribuita ad Agnolo*

*di Tura del Grasso detta Cronaca Maggiore*, RIS<sup>2</sup> 15, 6, 1931–9, 255–564.

Literature: O. REDON, "Le cronache e i testi letterari", in *Lo spazio di una città: Siena e la Toscana meridionale (secoli XIII–XIV)*, 1999. G. WELTZIEN, *Untersuchung italienischer Quellen*, 1882, 5–10. *RepFont* 3, 447.

VALENTINA DELL'APROVITOLA

### Chronicon Sialandie (Chronicle of Sealand)

14th century. Denmark. A Latin history of Sealand (Zealand, Denmark). The Chronicle falls into two distinct parts, the brief annalistic *Older Chronicle of Sealand* covering the years 1028–1307, and the richer, more narrative extension, *Younger Chronicle of Sealand*, dealing with the years 1308–63. The *Younger Chronicle* is especially important as a source for the reign of King Valdemar IV (Atterdag, 1340–75) and his endeavours to re-unite the Danish kingdom after its financial and structural crisis during the reigns of his predecessors Erik Menved (1286–1319) and Christoffer II (1320–26 & 1330–32) and the subsequent interregnum under German domination until 1340.

The *Younger Chronicle* culminates in the report of the years 1339–59, which is very lively and in many ways the best piece offered by Danish annals. To the modern reader it appeals by a combination of stories about high politics and daily life. The author had a firsthand knowledge of affairs in Sealand, and scholars usually place him in Sorø (in the middle of Sealand). The main manuscript also came from the monastery of Sorø but was lost in the Copenhagen fire in 1728. Only post-medieval copies of this manuscript have survived.

#### Bibliography

Texts: E. KROMAN, *Danmarks middelalderlige annaler*, 1980, 107–44. R.A. OLSEN, *Sjællandske Kronike*, 1981 [Danish translation].

Literature: *RepFont* 3, 447.

LARS B. MORTENSEN

### Cronachetta Sicula del secolo XIV (Sicilian chronicle of the fourteenth century)

later 14th century. Italy. Very short anonymous chronicle in Latin prose, organized as a

book of annals. It is preserved in a single manuscript (Vatican, BAV, vat. lat. 4435) and refers to events relating to the Island of Sicily, between 1364 and 1374. It is not particularly remarkable, partly because of its brevity and partly because it reports minor events of no great importance in terms of historical reconstruction. The only noteworthy piece of information is the mention of a great famine that hit the island in 1374. The chronicle is written in an elementary but on the whole correct Latin; the narration does not lead to much speculation about its author, the place where it was written, its aim or the project to which it belonged.

#### Bibliography

Text: I. CARINI, "Aneddoti siciliani", in *Archivio Storico Siciliano*, n.s. 22 (1897), 483–84.

Literature: G. FASOLI, *Cronache medievali di Sicilia*, 1995, 22. *RepFont* 3, 256.

ROSANNA LAMBOGLIA

### Chronicon Siculum 820–1343

later 14th century. Italy. An anonymous Latin dynastic chronicle, by probably by an author from Palermo, given the frequent references to this city. It was probably written without interruption some time after 1343—the year the narration ends—and refers to events relating to southern Italy between 820 AD and 1343. The interest of the "Anonymous of Palermo" or "Sicilian Anonymous"—so called to distinguish him from the Vatican anonymous and from the anonymous authors from Messina and Catania—is focussed on the Kingdom of Sicily. It covers the history of the more distant past in only a few chapters and passes abruptly to the Norman conquest, while the narration is more detailed for the Swabian, Angevin, and early Aragonese period.

The structure of the work is in the form of annals but, within this framework, the author combines narrative sections with documents of various kind. Although some of these documents are of uncertain authenticity, they are nevertheless a remarkable testimony of what public opinion must have been like on the events of those times. As regards the reason for these insertions, it has been hypothesised that the anonymous—who must have been an archivist, although not an expert one—may have found them among official royal records to which he had free access, but because he was not able to distinguish them

adequately, in the end he decided to use them in the same way as he did for his sources (FASOLI). As regards the general reliability of the *Chronicon*, apart from some legendary themes in the first chapters, the author keeps himself within the ambit of historical truth and uses a wide variety of sources including a source from Palermo—perhaps ecclesiastical—for the Norman age, a not very authoritative and correct source for the Swabian age, and somewhat sketchy annals for the period of the Sicilian Vespers and for the early Aragonese age. It is significant, however, that the sources do not include the great chronicles of the Norman age, → Falco of Benevento, → Hugo Falcandus, → Amatus of Montecassino. Nonetheless, the dating which before 1300 is given at intervals, and more and more frequently for the following years, is generally correct, so that some inaccuracies may be attributed to transcription errors.

GREGORIO collated several manuscripts for his 1792 edition, among them Palermo, Biblioteca Comunale, MS Qq F 4. A recently discovered manuscript of the Latin text is Barcelona, Biblioteca de Catalunya, ms. 488. There are also two Catalan translations, Rome, BN, 1103 and Madrid, BNE, 2, 084, the latter by Guillem → Nicolau. These last two contain a wider text and some parts which are not in GREGORIO's edition. This discrepancy has led to the consideration that the *Chronicon* derives from a wider, now lost (certainly Latin) original, which went up to the death of Andrew of Hungary (1345). The *Anonymi historia Sicula vulgari dialecto conscripta*—published by Gregorio in the same volume as the *Chronicon*, which in the first part is an abridged version of the *Chronicon*—might suggest a further continuation of the original text up to the death of Duke John (1348).

#### Bibliography

Text: R. GREGORIO, "Anonymi Chronicon Siculum", in *Bibliotheca Scriptorum qui res in Sicilia gestas sub Aragonum imperio retulere*, II, 1792, 121–267.

Literature: S.V. Bozzo, "Giovanni Chiaromonte II nella discesa di Ludovico il Bavaro", *Archivio Storico Siciliano*, n.s. 3 (1878), I, 175–78. G. FASOLI, *Cronache medievali di Sicilia*, 1995, 48–54. G. FERRAÙ, *La storiografia del '300 e '400*, in R. Romeo, *Storia della Sicilia*, 4, 1980, 660–62. *RepFont* 3, 449.

ROSANNA LAMBOGLIA

### Chronica Silesiae abbreviata

ca 1497–1520. Poland. A short Latin account of the history of Silesia from Boleslaw III the Wrymouth up to 1358. The unknown author of the chronicle supports a reunification of Silesia with Poland. The chronicle is in large part based on the *Chronica principum Poloniae* of Peter → Bitschin, the → *Cronica Petri comitis Poloniae*, and documents about the relations of Silesia with Bohemia, several of which are inserted into the text. Only one manuscript copy of this chronicle is known, Vatican, BAV, Chig. Q.II.51, 1<sup>r</sup>–10<sup>r</sup>.

#### Bibliography

Text: A. SEMKOWICZ, "Kronika szląska skrócona (Cronica Silesiae abbreviata)", MPH 3, 1878, 718–31.

Literature: P. DAVID, *Les sources de l'histoire de Pologne à l'époque des Piasts (963–1386)*, 1934, 86–7. Z. HLEDIKOVÁ, "Rukopis vatikánské knihovny Chigi Q.II.51", *Studie o rukopisech*, 31 (1995–96), 35–43. *RepFont* 3, 450.

WOJCIECH MROZOWICZ

### Cronica de singulis patriarchis Nove Aquileie (Chronicle of the patriarchs of Grado)

mid-11th century. Italy. Chronicle of the patriarchs of Aquileia from 569 to 1045, in Latin. This short text, probably by an ecclesiastic from Grado, has no medieval title, inscription or prologue. It covers the time from the escape of the patriarch of Aquileia from Grado in the face of the Lombard invasion of 569, to the death of the patriarch Orso Orseolo (1018–45). Most of the text is made up of the list of the patriarchs who presided over the Church of Grado in that period. For each ecclesiastic the anonymous author gives the number of years they were in office and the place where they were buried. The occasional mention of other scraps of information about some of the patriarchs seems to be indicative of the scarcity of sources at the author's disposal. Among these were the acts of the Synod of Grado of 579, which ratified the relocation of the patriarchal See from Aquileia to Grado, and two letters by Pope Gregory II (715–31) on the rivalry between the Church of Grado and the Church of Aquileia. The *Cronica de singulis patriarchis nove Aquileie* is preserved

in an 11th century. Manuscript: Vatican, BAV, Barb. lat. XI 145.

### Bibliography

Text: G. MONTICOLO, "Cronica de singulis patriarchis nove Aquileie", in *Cronache veneziane antichissime*, FSI, 1890, 5–16. G. FEDALTO & L.A. BERTO, *Cronache, Corpus Scriptorum Ecclesiae Aquileiensis*, vol. XII/2, 2003, 151–65.

Literature: *RepFont* 3, 396

LUIGI ANDREA BERTO

## Chronicon Slavicum

from 1485. Germany. A printed Latin chronicle of the Baltic area, which in 1520 was also published in a Low German translation known as the *Wendische Chronik* or *Wendesche Kroneke* (not to be confused with the unrelated → *Wendisches Cronicon*). This chronicle has survived in one Latin and one Low German print (GW6692 and 6693). The Latin version of 1485, probably produced by the Lübeck printer Matthäus Brandis, bore the full title: *Chronica Slavica de Lubek, Hamburg, Luneburg, Wismaria, Rostok, Sundis et ceteris civitatibus. Inde ab a. 814 usque ad a. 1485*.

The *Chronicon* consists of eight parts, which individually draw from various older chronicles. The sixth part differs from the others in that it contains the history of the Lübeck bishops from the earliest time. The last part was composed independently by the city council clerk Dietrich Brandes. Most sections were based on Latin texts. The chronicle focuses on the history of the churches of Lübeck, Hamburg, Schwerin, Schleswig, Stralsund, Rostock, Wismar, and Lüneburg. The Latin prologue emphasizes the usefulness for clerics of reading chronicles, whereas the German prologue addresses simple folks. The eighth part in the Latin version stands out for its commentaries and proverbial sentences which defend the value of urban ideals and economic interests, whereas the German version leaves these out, obviously because it appealed to a rural audience.

### Bibliography

Text: E.A.T. LASPEYRES, *Chronicon Slavicum quod vulgo dicitur Parochi Suseleensis*, 1865.

Literature: F. BRUNS, "Der dritte Teil des Chronicon Slavicum und sein Verfasser", *Hansische Geschichtsblätter*, 16 (1910), 103–27. E.A.T. LASPEYRES, "Über Zeitalter und Entstehung des Chronicon Slavicum", *Jahrbücher Landeskunde*

*Herzogthümer Schlesweig, Holstein, Lauenburg*, 9 (1867), 161–225. R. SPRANDEL, "Das Chronicon Slavicum von 1485", *Zweisprachige Geschichtsschreibung im spätmittelalterlichen Deutschland*, 14 (1993), 122–28. SPRANDEL, *VL<sup>2</sup>. RepFont* 3, 451.

ALBRECHT CLASSEN

## Chronik der Stadt Augsburg von 1368–1406

14th and 15th century. Southern Germany. This anonymous prose chronicle in High German charts events of the city of Augsburg in the last third of the 14th century. It begins with the revolt of the guilds in the year 1368, a very prominent turning-point in the town's constitutional history. The town's battles (Altheim, Reutlingen and Döfingen, and especially the combats between Augsburg and Bavaria), the correspondence with the German emperor, and the funeral of Charles IV are all included briefly. The work ends with a notice of the solar eclipse of 1406, preceded by a longer note describing the conflict between the guilds and the town council about the ungelt (an unpopular tax) in 1397. The presentation of the events is laconic and stereotyped, running from year to year, often formulated in a legal register; in some cases the content of urban documents is adopted directly. This chronicle is of great significance as a main source for such later Augsburg town chroniclers as Burkhard → Zink. Eight manuscripts survive, but only one of them (Berlin, SB, mgq 406) contains the precise period implied in the title; the rest either contain a continuation 1406–47, or break off in 1406 but have additional material on later periods.

### Bibliography

Text: F. FRENSDORFF, *Die Chroniken der schwäbischen Städte: Augsburg I*, 1865, 21–125.

Literature: R. KIESSLING, "Zum Augsburg-Bild der Chronistik des 15. Jahrhunderts", in J. Janota & W. Williams-Krapp, *Literarisches Leben in Augsburg während des 15. Jahrhunderts*, 1995, 192–203. *RepFont* 3, 275.

ANDREAS HAMMER

## Chronik der Stadt Elbogen (Chronicle of the town of Loket)

second half of the 15th century. Bohemia. This German prose town chronicle by an anonymous

burgher of Loket (German: Elbogen), depicts recent events in the town in the period from April 1471 to January 1504 focussing mainly on the argument of the town with the suzerains, the powerful house of Šlik. The author, eyewitness to the events, used the texts of official documents, which he commented. The events of 1489–1504 are described in particular detail. The chronicle is one of the oldest town histories in the Czech lands. It has survived in a single manuscript, evidently autograph, in which it fills 43 folios: Jindřichovice, Státní okresní archiv Sokolov, Archiv města Loket, EL NAD Nr. 506.

### Bibliography

Text: L. SCHLESINGER, "Die Chronik der Stadt Elbogen (1471–1504)", *Deutsche Chroniken aus Böhmen*, I, 1879.

MARIE BLÁHOVÁ

## Chronik der Stadt Zürich

1390–ca 1500. Switzerland. The complex of the Zürich vernacular town chronicles can, thanks to GAMPER's analysis, be divided into four branches (and several further mixed versions), which reflect the changing attitudes of the town towards Austria and the Swiss Confederation.

The original version A (ca 1390) begins in ancient times—the first date mentioned is 2062 BC (or 3266 years after Adam)—and recounts the history of Zürich until 1389. The compiler used two older, now lost accounts: a legendary tale of the founding of the town and of the town saints based on the → Jacob of Voragine's *Legenda aurea*, known as the *Chronik von den Anfängen der Stadt Zürich* (Chronicle of the Beginnings of Zürich), which was written probably by a cleric in 1339, and a chronicle commissioned by the Schultheiß Eberhard Mülner, which reports the conflicts with Duke Albrecht II of Austria and King Charles IV in 1350–55 from the council's point of view. Both were compiled with other annalistic records (some of them written by Ulrich Krieg). A series of notes bridge the gap between the 13th century and 1350, the records becoming more detailed from 1355. The text was continued to 1420, with an anti-Austrian bias which must be understood in the context of the Council of Constance; further continuations can be found in some manuscripts. In all there are 7 manuscripts of this version (e.g. Zürich, ZB, A 163).

Between 1418 and 1430, version A and its first continuation were revised as version B (3 manuscripts, e.g. Innsbruck, Tiroler Landesmuseum Ferdinandeum, Sammlung Di Pauli 873). The redactor, who used official documents and therefore presumably was a town scribe, shortened the older version and inserted an account on the Burgdorf War and the Battle of Sempach (1382–89), following the pattern of Mülner's chronicle. The widening of the conflict is impressively documented through long lists of the town's adversaries (*Dis sind die herren, die widersaiten den von Zürich...*). Version B was used by Conrad → Justinger.

Version D (4 manuscripts, e.g. Zürich, ZB, A 171), a further independent adaptation of redaction A (without its continuation), was developed after 1433. It is characterized by the shortening of records that concern diplomatic negotiations, and provides some additional notes on the years 1425–33.

Some 24 manuscripts show mixed versions of redaction A and its two adaptations B and D. They can be divided into the groups AB1, AB2, AB3 and AD. AB2 contains the *Chronik von ca 1450*, a closed account of the Old Zürich War that justifies the alliance with Austria, developed in the milieu of the town leaders around Felix Hemmerli. AD was incorporated into the → *Rapperswiler* (so-called *Klingenberger*) *Chronik*, which represents one of several Eastern Swiss adaptations that used the Zürich town chronicles as a base for their regional accounts; see also → *Chronicles of Glarus* and → *Kleine Toggenburger Chronik*.

Presumably in the third quarter of the 15th century, version A and its continuation were adapted once again in redaction C (5 manuscripts, e.g. Zürich, ZB, A 164). Reacting to the political situation of its time, the redactor emphasized the town's affiliation to the Swiss Confederation and omitted passages dealing with the former Austrian rule over Swiss territories. Like A, C ends in 1420, thus avoiding the treatment of the problematic events of the Old Zürich War. It is famous for its mention of a hero participating at the Battle of Sempach who was the basis of the Winkelried legend.

In 1486 and 1506 the Zürich council decided to commission a new town chronicle based on the Berne chronicle of Diebold → Schilling Sn. A partial implementation of this decision can be seen in the version AB3, which revised the older

accounts and supplemented them with a continuation from the Old Zürich War until the Burgundian Wars.

### Bibliography

Texts: L. ETTMÜLLER, "Die beiden ältesten deutschen Jahrbücher der Stadt Zürich", *Mitteilungen der antiquarischen Gesellschaft in Zürich*, 2 (1844), 33–96 [parts of version AD 2.1, inaccurate]. A. HENNE, *Die Klingenberger Chronik*, 1861 [parts of version AD, inaccurate]. J. DIERAUER, *Chronik der Stadt Zürich*, 1900 [version B with parts of A, C and D, inaccurate].

Literature: E. DÜRR, "Die Chronik des Felix Hemerli", *Basler Zeitschrift für Geschichte und Altertumskunde*, 8 (1909), 180–213. R. FELLER & E. BONJOUR, *Geschichtsschreibung der Schweiz I*, 1979, 45–47. R. GAMPER, *Die Zürcher Stadtchroniken und ihre Ausbreitung in die Ostschweiz*, 1984 [with full MS catalogue]. R. GAMPER, "'Zürcher Stadtchroniken' (dt.)", *VL*<sup>2</sup> 10. B. HELBLING, "Der Held von Sempach", *Schweizerische Zeitschrift für Geschichte*, 31 (1981), 62–66. R. HÖHN, *Studien zu den Kurzerzählungen in schweizerischen Chroniken des 14.–16. Jahrhunderts*, 1982, 58–64, 114–131. H. WIRZ, "Der Sieg von Sempach im Lichte der Überlieferung", *Neujahrsblatt der Feuerwerker-Gesellschaft in Zürich*, 117 (1922), 3–55. *RepFont* 3, 475f.

GABRIEL VIEHHAUSER

### Chronicon Sublacense (Chronicle of Subiaco)

14th century. Italy. The Latin *Chronicon Sublacense* is not an organic work written by a single author but the result of the stratification of heterogeneous material by a series of monks who were not always overly concerned about accuracy. As a consequence the language is not homogeneous, and the Latin, especially in the second half of the text, is influenced by the vulgar. This does not affect the historical value of the work, which is the only source for the history of the Benedictine monastery of Subiaco, near Tivoli, in the diocese of Rome. We can distinguish six narrative units: a rudimentary list of the first abbots; the life of abbot John VII; a series of transcriptions of diplomas, interspersed with diverse reports; the lives of the abbots Henry and William; the lives of the abbots of the 14th century (up to 1369); and a marginal note about abbot Francis, the last convent abbot.

Despite its inaccuracies, especially in the list of the abbots, the text is the only document about the early history of the monastery of Subiaco, with its infighting, its feudal splendour, its ascetic fervour and its desperate defence against the overpowering great feudal families, before it fell under the centralizing dominion of the Curia. It is preserved in manuscript Florence, BNC, Conventi Soppressi C VIII 2887.

### Bibliography

Text: R. MORGHEN, *Chronicon Sublacense*, RIS<sup>2</sup>, 26, 4, 1927.

Literature: P. EGIDI, *I monasteri di Subiaco*, 1904, I, 14–24. R. MORGHEN, "I monasteri Sublacensi (a proposito di un passo del 'Liber Pontificalis')", *Bullettino dell'Istituto Storico Italiano*, 44 (1927), 259–68. A. ILARI, *Liber vitae: cronotassi monastica sublacense*, 1982. *RepFont* 3, 453.

VALENTINA DELL'APROVITOLA

### Chronicon Suevicum universale [Schwäbische Weltchronik]

ca 1045. Southern Germany. Latin chronicle of the world history composed in annalistic order probably by anonymous monk from Reichenau monastery. An older view linking the text with St. Gallen has been discredited.

Known also as the *Epitome Sangallense* or *Reichenauer Weltchronik*, the *Chronica Suevicum universale* is annalistically conceived, without properly developed narration. The text encompasses the history of the world from the Creation until 1043. In its earlier part it remains a brief extract from sources, which are not particularly diverse (→ Bede, Carolingian annals from central and south Germany). The most valuable sections are the records from the last period, between 1025 and 1043. The events recounted here belong mainly to the history of the empire, especially under the Carolingians and their German successors, also including some local information from the Lake Constance region.

Many similarities can be observed between the *Chronicon Suevicum universale* and → Hermann of Reichenau's *Chronicon*. The character of the connection between these two texts is still a matter of discussion. Some scholars assume that they shared a source, a lost universal chronicle from Reichenau. Another view sees the *Chronicon Suevicum universale* as a draft for Hermann's

chronicle, written by Hermann himself. The *Chronicon Suevicum universale* informed the → Berthold of Reichenau, the → *Annales Mellicensis* and further Austrian annals, and possibly the → *Chronicon Wirzburgense*.

The text has survived only as a part of larger collections in four manuscripts: Göttweig, Stiftsbibliothek, 110 (earlier: G 26; mid-12th century, with the chronicle of Hermann of Reichenau, fol. 57<sup>v</sup>–82<sup>v</sup>); Vienna, ÖNB, 3399 (ca 1522, as a part of collection of Bertold of Reichenau, fol. 32<sup>v</sup>–95<sup>v</sup>); now in Aarau, Aargauer Kantonsbibliothek, cod. memb. 10 (fol. 10<sup>v</sup>–91 from Muri-Benediktinerkolleg Sarnen) and Engelberg, Stiftsbibliothek, Hs. 9 (both later with Bertold's work, 12th century, fol. 21<sup>v</sup>–83<sup>v</sup>). The *editio princeps* by Johannes Sichard (Basel, 1529) was based on another, later lost manuscript.

### Bibliography

Text: H. BRESSLAU, MGH SS 6, 1844, 63–72 [only part of the text from 768 AD].

Literature: R. POKORNY, "Das Chronicon Wirzburgense, seine neuaufgefundene Vorlage und die Textstufen der Reichenauer Chronistik des 11. Jahrhunderts", *Deutsches Archiv für Erforschung des Mittelalters*, 57 (2001), 63–93, 451–99. I.S. ROBINSON, "Die Chronik Hermanns von Reichenau und die Reichenauer Kaiserchronik", *Deutsches Archiv für Erforschung des Mittelalters*, 36 (1980), 84–136. F.J. SCHMALE, "Die Reichenauer Weltchronistik", in *Die Abtei Reichenau. Neue Beiträge*, 1974, 125–58. *RepFont* 3, 455.

MICHAL TOMASZEK

### Chronicon Sundense

[Stralsunder Chronikfragmente]

15–16th century. Germany. The 16th-century title *Chronicon Sundense* refers to a group of partly lost late-medieval chronicles from the town of Stralsund on the German Baltic coast. Three fragmentary texts survive.

The *Stralsunder Chronik* is preserved on three sheets of parchment, to be found in the north-eastern German city of Stralsund (StA, Hss. 39, 144, 185). The author (or authors) is unknown, although it is hypothesized that he was either a member of the city council or closely connected to it, as he was very knowledgeable about city affairs. The text reports on the history of the city, covering roughly the period from 1230 to 1523,

and is written largely in Middle Low German. Although the focus is on Stralsund, the text also reports events from the history of other areas of northern Germany and Scandinavia (presumably due to the well-established contact between these areas).

The group also includes the 16th-century chronicle of Johann Berckmann, in Stralsund, StA, 155, as well as a chronicle text in Vienna, ÖNB, 2982. A new study of these texts is an urgent desideratum.

### Bibliography

Texts: G. MOHNIKE & E. ZOBEL, *Stralsundische Chroniken*, 1833. E. ZOBEL, *Eine alte Stralsunder Chronik: Aus der unlängst aufgefundenen Pergamenthandschrift*, 1842 [Stralsunder Chronik]. R. BAIER, "Bruchstücke einer stralsunder Chronik", *Pommerische Jahrbücher*, 1 (1900) 51–76.

Literature: K. WRIEDT, "Stralsunder Chroniken", *VL*<sup>2</sup> 9. *RepFont* 3, 285; 3, 452; 3, 455.

MARC PIERCE

### Chronique d'un Templier de Tyr

early 14th century. Palestine. The French-language chronicle attributed to the "Templar of Tyre", the third part of the → *Gestes des Chiprois* (Deeds of the Cypriots), begins where the memoirs of → Philippe de Novare leaves off (part II of the *Gestes des Chiprois*), relating first the actions of Frederick II in the 1230s and 1240s, and follows events up to the summary execution in 1314 of James of Molay, master of the Templars, and one of his knights for having retracted their confessions. The fall of Acre in 1291 takes up over 30 of the chronicle's 465 sections, and the author, an eyewitness to the event, inserts a poem composed after the city's downfall. While nothing in the sole fragmented manuscript (Turin, Biblioteca Nazionale Universitaria, Varia 433) corroborates that the author was, in fact, a Knight Templar, he clearly had a relationship with a William of Beaujeu, master of the Templars 1273–91. Despite this paltry evidence, the title "Templar of Tyre" has remained affixed to the work.

### Bibliography

Text: G. RAYNAUD, *Les Gestes des Chiprois: recueil de chroniques françaises écrites en orient aux XII<sup>e</sup> et XIV<sup>e</sup>s (Philippe de Navarre et Gérard de Monréal)* [sic], 1887. P. CRAWFORD, *The Templar*

of Tyre': Part III of the 'Deeds of the Cypriots', 2003 [translation]. L. MINERVINI, *Cronaca del Templare di Tiro (1243-1314)*, 2000 [with Italian translation].

Literature: *RepFont* 4, 723 [s.v. *Gestes des Chiprois*].

DANIEL E. O'SULLIVAN

## Chronicon terrae Prussiae

[Annals of Chełmża; Roczniki chełmżyńskie]

11th–15th century. Poland. Latin annals comprising the notes on the years 1029–1450, ordered in three chronological groups: 1029–1329; 1370–1450; 1329–1340. Not to be confused with the *Cronicon terrae Prussiae* of → Peter of Dusburg. The *Chronicon* informs about the origins of four Christian orders; Prussian towns and Franciscan monasteries (with a focus on the origins of the monastery in Nowe), wars of the Teutonic Order against Poland and Lithuania as well as the elections of the Great Masters and the bishops of Chełmno.

Several notes are identical to those in the → *Annales Thorunienses*. There are two groups of opinions about the relationship of these two sets of annals and the primary shape of the *Chronicon*. According to one view, the *Annales Thorunienses* were the basis of the *Chronicon*, and the notes 1329–40 belonged to the main text, but were misplaced by the 16th-century copyist because of damage to the archetype. The other view sees the *Chronicon* as a compilation of annalistical notes which were artificially assembled in the 16th century. According to the most recent opinion it combines three older sets of annals: 1. of Franciscan origin, similar to *Annales Thorunienses*, written possibly in Nowe; 2. a continuation of this made in the court of the bishops of Chełmno located in neighbouring Chełmża; 3. fragment of the notes written in the 2nd half of the 14th century by a knight of the Teutonic Order, similar to the continuation of the *Chronicle* of Peter of Dusburg.

The *Chronicon* survives in two manuscripts: Warsaw, BN, III. 6614, known as the Spyttek Ligęza codex or Ostrowski-Codex; 16th century, which was lost in the 19th century and rediscovered in 1960s; and Wrocław, Biblioteka Ossolińskich, 2355/III, a copy of the Ostrowski-Codex made by Joachim Lelewel in a mid-19th century, which was a basis of all the editions.

## Bibliography

Texts: W. ARNDT, *Annales terrae Prussicae*, in MGH SS 19, 1866, 690–3. E. STREHLKE, *Chronica terrae Prussiae 1029-1450*, *Scriptores rerum Prussicarum*. Die Geschichtsquellen der preussischen Vorzeit bis zum Untergange der Ordensherrschaft, III, 1866, 465–71. W. KĘTRZYŃSKI, "Chronica terrae Prussiae", *MPH*, 4 (1884), 31–40.

Literature: G. LABUDA, "Studia nad annalistyką pomorską z XIII–XV wieku", part 1, *Zapiski Towarzystwa Naukowego w Toruniu*, 20 (1955), 126–38. J. WENTA, *Kierunki rozwoju rocznikarstwa w państwie Zakonu Niemieckiego w XIII–XVI w.*, 1990, p. 38–48. J. WENTA, *Studien über die Ordensgeschichtsschreibung am Beispiel Preußens*, 2000, 250.

RYSZARD GRZESIK

## Chronique de Terre Sainte

early 14th century. Cyprus. A short, anonymous annalistic account of the history of Palestine and the crusader Kingdoms of Jerusalem and Cyprus from Adam's creation to 1224 written in Old French prose between 1314 and 1321. It constitutes the first of three texts of varied nature that compose the compilation known as → *Les Gestes des Chiprois*, the other two being the memoirs of → Philippe de Novare of the civil war in Cyprus (1223–42) and the → *Chronique d'un Templier de Tyr* (1243–1314).

It has been suggested on linguistic and textual grounds that the unknown compiler of *Les Gestes des Chiprois* may also have been the author of the *Chronique de Terre Sainte* and the *Chronique du Templier de Tyr*. Textual evidence indicates that originally the historical notes went back to Adam's creation, providing a universal chronology of events, but, as the manuscript lacks a number of folios at the beginning, the extant text begins in fact in 1132. In its present form, it consists of ninety-six entries arranged in strict chronological order, to the extent that even entries with the indication *nient* are included.

The entries provide political and genealogical information about the history of the Latin Kingdoms of Jerusalem and Cyprus and major events in Western Europe, such as the accession or the death of popes and kings. The annalist shows an intense interest in marking the exact date and year of an event and clarifying family relationships, but lacks any concern for historical elabora-

tion and shows no narrative or literary pretensions. The text bears many similarities with the → *Annales françaises de Terre Sainte*, but it is not clear whether the latter text or common sources were used, while the Old French continuation of the chronicle of → William of Tyre, the *Estoire d'Eracles*, is mentioned on several occasions.

The text survives only in one manuscript, Turin, Biblioteca Nazionale Universitaria, Varia 433, fols. 9<sup>r</sup>–24<sup>r</sup>, that contains the entire *Gestes des Chiprois* and was completed by Jean de Miège in Kyrenia (Cyprus) on 9 April 1343.

## Bibliography

Texts: G. RAYNAUD, *Les Gestes des Chiprois*, 1887, 3–24. L. DE MAS LATRIE & G. PARIS, "Les Gestes des Chiprois", in *Recueil des historiens des croisades. Documents arméniens*, 1869–1906, vol. 2, 653–69.

Literature: G. GRIVAUD, "Ο πνευματικός βίος και η γραμματολογία κατά την περίοδο της φραγκοκρατίας", in Th. Papadopoulos, *Ιστορία της Κύπρου*, vol. 5, *Μεσαιωνικών βασιλείων—Ενετοκρατία*, part 2, 1996, 970–82, esp. 973–75, 1022. L. MINERVINI, "Les Gestes des Chiprois et la tradition historiographique de l'Orient Latin", *Le Moyen Age*, 110 (2004), 315–25.

ANGEL NICOLAOU-KONNARI

## Chronica Thuringorum

1395/98. Germany. Written in the Dominican priory of Eisenach, the Latin chronicle presents the Thuringians from their legendary origin as descendants of Japheth up to the reign of landgrave Balthasar (d. 1406). Also referred to as *Historia de landgraviis Thuringiae Pistoriana* in honour of its first editor, this work is the first genuine Thuringian chronicle.

The main part was finished in 1395 and fragmentarily continued by several writers until 1412; a second revision extended to 1426. The author, close to the landgrave's court, ascribes prehistoric origins, a glorious past and an uninterrupted succession of rulers to Thuringia. The chronicle includes much information on the local history of Eisenach, the nobility of Thuringia and its castles, as well as several monasteries and towns. The link between the Thuringian landgrave and the earlier Kingdom of Thuringia aims to present the landgrate as an autonomous principality supporting the attempt by landgrave Balthasar to found a separate Thuringian dynasty after the territory of the Wettins was split in 1382.

The main sources were the → *Liber croniconum sive annalis Erfordensis*, the → *Cronica S. Petri Erfordensis moderna*, the → *Cronica minor Minoritae Erphordensis* and the Life of Saint Elisabeth by Dietrich of Apolda. The → *Sächsische Weltchronik* and → Martin of Opava were also used. The draft of the autograph, formerly in the Dominican priory of Eisenach, is now kept in Jena, UB & LB, ms. Buder q. 12. It was copied several times from the 15th century on (13 manuscripts are known), and especially Johannes → Rothe copied from it. The *editio princeps* by Pistorius appeared in 1583 under the title *Historia Erphesfordensis anonymi scriptoris de lantgraviis Thuringiae*.

One copy, completed by the Franciscans in Eisenach around 1407/1410, contains many supplements concerning the history of Thuringia as well as the Friars Minor of Eisenach and can be regarded as a separate work. Labeled *Historia Thuringorum amplificata* by HOLDER-EGGER, it exists in a single manuscript, copied from the lost original by the Franciscans of Eisenach in 1442: Dresden, LB, K 316.

## Bibliography

Texts: B.G. STRUVE, *Rerum Germanicarum scriptores aliquot insignes*, 1726, 1296–1365 [reprint after the Jena manuscript. A critical edition of this chronicle is missing].

Literature: M. BALTZER, "Zur Kunde thüringischer Geschichtsquellen des 14. und 15. Jahrhunderts", *Zeitschrift des Vereins für Thüringische Geschichte*, 18 (1897), 1–60. O. HOLDER-EGGER, "Studien zu Thüringischen Geschichtsquellen I", *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 20 (1895), 376–41. J.-M. MOEGLIN, "Sentiment d'identité régionale et historiographie en Thuringe à la fin du Moyen Age", in R. Babel & J.-M. Moeglin, *Identité régionale et conscience nationale en France et en Allemagne du Moyen Age à l'époque modern*, 1996, 325–63, esp. 343–54. H. KUNDE, "Sog. Chronik der Elisabethzelle unterhalb der Wartburg", in D. Blume & M. Werner, *Elisabeth von Thüringen: Eine europäische Heilige*, 2, 2007, no. 197, 292–4. *RepFont* 3, 457f.

MATHIAS KÄLBLE

## Chronicon Tielense

15th century. Low Countries. World chronicle, written in Latin by an anonymous author in or in the surroundings of Tiel. In fact, in the form in

which it comes down to us, the *Chronicon Tielense* a collection of three individual Latin texts, that were compiled in the 16th century: first a 15th-century anonymous world chronicle; secondly a 16th-century account of contemporary, local events in Tiel between 1552–66, written by Peter van Teeffelen; and thirdly an anonymous, abbreviated version of the 13th-century *Descriptio terrae sanctae* by Burchardus de Monte Sion, written after 1450.

The world chronicle was written around 1450 by an anonymous author who lived in Tiel and IJzendoorn; perhaps he was a local official of the chapter of Oudmunster in Utrecht. The world chronicle consists of six books. Books 1–5 deal with the popes and Emperors, based on → Martin of Opava. The most interesting part of the world chronicle is the sixth book, which deals with the history of the *Inferiores partes*, i.e. Utrecht, Guelders and Holland, and with the local history of Tiel. It starts with the foundation of the so-called Wiltenborch and the christening of Frisa. The author stops in the year 1450 with the conflict between duke Arnold of Guelders and Nijmegen and the subsequent pilgrimage of duke Arnold. The sixth book is partly based on charters, on the 14th-century → *Catalogus episcoporum Ultrajectinorum*, the *Chronographia* of Johannes de → Beke, and its Latin and Dutch continuations, and possibly on the → *Cronijck van Gelre*. The *Chronicon Tielense* has survived in one manuscript: Tiel, Gemeentearchief, OAT 1870, n.f. fol. 11<sup>r</sup>–162<sup>v</sup>, 208<sup>r</sup>–213<sup>r</sup>.

#### Bibliography

Texts: J.D. VAN LEEUWEN, *Auctoris incerti Chronicon Tielense*, 1789 [book 6]. J. KUYS, *De Tielse kroniek*, 1983 [translation of book 6]. Literature: H. BRUCH, "Het Chronicon Tielense, de Annales Tielenses en nogmaals het quasi-Necrologium Egmundanum", *Tijdschrift voor Geschiedenis*, 1964, 317–21. H.P. COSTER, "Nog eens Beka. Chronicon Tielense en Annales Tielenses", *Bijdragen voor de Vaderlandsche Geschiedenis en Oudheidkunde*, 5, 4 (1917), 225–8. L. DE LEEUW, "De auteur van het Chronicon Tielense", *Spiegel Historiae*, 20, 9 (1985), 381–6. N. LETTINGCK, "Het karakter van laatmiddeleeuwse wereldkronieken in Nederland", *Theoretische Geschiedenis*, 16 (1989), 393–401. *Narrative Sources* NL0515.

AART NOORDZIJ

### Chronicle of Tintern Abbey

14th century. England. The chronicle of the Cistercian abbey of Tintern (Monmouthshire, Wales), preserved in BL, Royal 14.C.6, covers the years 1305–23 and is added to the conclusion of the version of *Flores Historiarum* which is an abridgment of → Matthew Paris's *Chronica Majora*. The manuscript was originally produced at the abbey of St. Benet at Holm but was moved to Tintern in early 1305. It includes both details relating to the abbey, such as the confirmation of its liberties in 1307, and events, both national (troubles during the reign of Edward II, the Battle of Bannockburn in 1313, the civil war between the barons and Edward's favourites, the Despencers, the death of Thomas of Lancaster in 1322) and international (charges against the Templars in France and their effect in England, the victory of Christians over Saracens in Damascus on Good Friday, 1311).

#### Bibliography

Text: H. LUARD, *Flores Historiarum*, RS 95, 1890, 1, xxii–xxiv; 3, 328–48. Literature: GRANSDEN, *HWE* 1, 379 n. 179; *HWE* 2, p. 3, n. 9

EDWARD DONALD KENNEDY

### Chronicle of the Tocco

[Χρονικὸν τῶν Τόκκων τῆς Κεφαλληνίας]

pre-1429. Northern Greece (Ionian Islands of the Epirus region). A verse chronicle in vernacular Greek covering the years 1375/76 and 1422, and providing the main source for the events in Northern Greece and Southern Albania during this period.

In the centre of the text, which has come down to us in about 3920 lines of verse, we find the history and the reign of Charles I Tocco. From ca 1376 his political influence in Northern Greece increased rapidly, so that in 1415 he was appointed by the Byzantine Emperor Manuel II Palaeologus (1391–1425) to be Despot of Epirus, the highest position which could be bestowed on a person outwith the imperial family. The Tocco family originated from Benevento (Italy), but since the mid-14th century they had been unfolding their political interests in the area of the Ionian Islands.

Within the chronicle, which can be read together with the → *Chronicle of Ioannina*, every important event is recorded in a stanza of varying length, with a subtitle at the beginning of each. Charles I died in 1429 and his son Charles II (1429–48) succeeded him.

The *Chronicle of the Tocco* is a good example of the artificiality of Byzantine literature in general and could be compared in this respect to the → *Chronicle of the Morea*. When, with the growth of French power in the 13th century, Constantinople was no longer sensed as the centre of literature and culture, the world of ancient literary forms and Greek Atticism broke down rapidly. Instead of prose one now finds historical works composed with the so-called political verse of fifteen syllables, which was more suitable for recitation, and the new language is, of course, the vernacular Greek.

Unfortunately the main manuscript is fragmented both at the beginning and the end, with the result that we cannot tell whether there was once a continuation for Charles II, and that the title had to be reconstructed by the editor. For the same reason we have no evidence on the authorship or commissioning of the text. Manuscripts: Vatican, BAV, cod. gr. 1881 (ca 1450); and a copy of this, Vatican, BAV, cod. gr. 2214 (*anno* 1525).

#### Bibliography

Texts: G. SCHIRÒ, *Cronaca dei Tocco di Cefalonia di anonimo*, CFHB 10, 1975 [with Italian translation]. T. SANSARIDOU-HENDRICKS, 'Ἑλληνας, Ἴταλοι, Ἀλβάνοι καὶ Τούρκοι στο Δεσποτάτο τῆς Ἠπείρου, 2009 [English translation and commentary]. Literature: H.-G. BECK, *Geschichte der byzantinischen Volksliteratur*, 1971, 159–60. J. KARAYANNOPOULOS & G. WEISS, *Quellenkunde zur Geschichte von Byzanz (324–1453)*, II, 1982, 523. A. KAZHDAN, "Some notes on the Chronicle of Tocco", in *Bisanzio e l'Italia. Raccolta di studi in memoria di A. Pertusi*, 1982, 169–76. D.M. NICOL, *The Despotate of Epiros 1267–1479. A Contribution to the History of Greece in the Middle Ages*, 1984. N. ZEČEVIĆ, "The Italian king of the Tocco despot: some notes about the relatives of Carlo I Tocco", *Zbornik radova Vizantološkog instituta*, 39 (2001/02), 237–48.

LARS MARTIN HOFFMANN

### Cròniques de tots los reis d'Aragó (Chronicle of all the kings of Aragon)

mid-15th century. Catalonia (Iberia). Short Catalan chronicle of the kings of Navarre and Aragon. The text runs from the reign of the Basque King Eneko Arista (Íñigo Arista) of Pamplona until Alfons el Magnànim, V of Aragon, IV of Catalonia (1416–58). The *Cròniques* are contained in the codex El Escorial, RMSL, d.III.2, fol. 138–144<sup>r</sup>, which also holds the *Annals d'Aragó* (*Annals of Aragon*), in Catalan (fol. 131–8), from the creation of the world, in 5198 BC until 1437.

#### Bibliography

Literature: B. SÁNCHEZ ALONSO, *Historia de la historiografía española*, 1947, 331. F. TORRES AMAT DE PALOU, *Memorias para ayudar a formar un diccionario crítico de los escritores catalanes, y dar alguna idea de la antigua y moderna literatura de Cataluña*, 1836, 696. J. ZARCO CUEVAS, *Catálogo de los manuscritos catalanes, valencianos, gallegos y portugueses de la biblioteca de El Escorial*, 1932, 25–29.

DAVID GARRIDO VALLS

### Chronique Tournaisienne (Chronicle of Tournai)

ca 1378–80 and 1404–67. Low Countries. This town chronicle in French prose was written by two anonymous authors: 1) a 14th-century inhabitant of Tournai (modern Belgium), probably a citizen, maybe a merchant or a junior magistrate, and 2) an unknown writer of the early 15th century. It covers the period 1001–1390, in three volumes. The first volume, running to 1294, gives a more or less chronological enumeration of major events in world history, completed with information about Lille and Tournai. The second, to 1378/80, is more comprehensive, and much attention is paid to the history of Tournai, especially after 1325. The third volume, which brings the narrative to 1390, is written by the second author and deals with history in general. A later copyist added a short fragment on the conflict between the guilds and the magistrate in 1424–31. Sources include lost chronicles of Tournai. Two manuscripts contain the *Chronique Tournaisienne*: Brussels, KBR, 7383, 1<sup>r</sup>–74<sup>r</sup> and 17332, 1<sup>r</sup>–84<sup>r</sup>.

## Bibliography

Text: A. HOCQUET, *Croniques de Franche, d'Angleterre, de Flandres, de Lile et spécialement de Tournay*, 1938.

Literature: V. LAMBERT, *Chronicles of Flanders 1200–1500: Chronicles written independently from "Flandria Generosa"*, 1993, 102–7. *Narrative Sources* C062. *RepFont* 3, 340.

CHRISTIAN DURY

### Chronicque de la traison et mort de Richart Deux roy d'Engleterre (Chronicle of the betrayal and death of Richard II of England)

early 15th century. France. The work of an anonymous in the suite of Richard's queen Isabelle, written in French probably in 1401–2 after the Queen's return from England. It is an example of Ricardian propaganda trying to rouse the French nobles into action against Henry IV [Bolingbroke]. The author may well have been a trainee herald from the Duke of Burgundy's household and was probably attached to the household of John Holand, Earl of Huntingdon and from 1397 Duke of Exeter, whom he seems to have despised, unlike John's son the Duke of Surrey who is consistently and inaccurately praised. The author starts with Richard returning Brest to the Duke of Brittany, which alienated many nobles, and finishes with the execution of Sir Bernard Brocas and other conspirators at Tyburn and the arrival of Richard's body at St. Paul's (12 March 1406).

Although the original text was written immediately after the events it describes, it was revised three times, giving us four versions. Each revision brought in new material, mainly from Jean → Creton, making most of the surviving manuscripts of little use. Creton probably did the third and fourth revisions himself, as this text was proving much more popular than his own *Metrical History*. The *Traison* was heavily plagiarised in the chronicle of Michel → Pintoin There are 37 manuscripts, 19 the original version, 15 the second revision, two the third and one the fourth. The earliest are Brussels, KBR, ms. 3088 and Aixen-Provence, BM, ms. 1054, both first version. Manuscripts of the second version include KBR, ms. 4631, London, BL, add. ms. 37013, Paris, BnF, fr. 1404 and BnF, fr. 25270 (edited by WILLIAMS). The sole manuscript of the fourth version is BnF,

fr. 5624. All the manuscripts cited here are 15th century. PALMER gives a complete list.

## Bibliography

Texts: B. WILLIAMS, *Chronicque de la traison et mort de Richart II roy, d'Engleterre*, 1846. C. GIVEN-WILLIAMS *Chronicles of the Revolution*, 1993 [translated excerpts].

Literature: J.J.N. PALMER, "The Authorship, Date and Historical Value of the French Chronicles on the Lancastrian Revolution", *Bulletin of the John Rylands Library*, 1978–9, 145–81, 398–421. *Rep-Font* 3, 427.

PETER S. NOBLE

## Chronicon Treboniense

[Chronica Bohemorum abbreviata]

15th century. Bohemia. Composed around 1432 or a little later. This Latin annalistic work, named after the archives at Třeboň where it is housed, was written by an unknown burgher of the Old Town of Prague, a moderate hussite, probably a layman. It elaborately describes the events of the years 1419–32. A special focus lies on the battle near Domažlice (14 August 1431). The chronicle survived as a part of a larger annalistic compilation in the manuscript at Třeboň, Státní oblastní archiv, ms. A 7, where it continues the → *Chronica Bohemorum [anonymi]*. The work was used as a source by the author of the → *Chronicon veteris collegiati*, perhaps also for the → *Staré letopisy české*.

## Bibliography

Text: C. HÖFLER, *Geschichtsschreiber der hussitischen Bewegung in Böhmen I*, 1856, 50–65.

Literature: P. ČORNEJ, "Původní vrstva Starých letopisů českých", *FRB s.n.* 2, 2003, XXVIII–XXX. K. KROFTA, "O poměru tzv. Kroniky třeboňské k Starým letopisům českým", *Věstník Královské české společnosti nauk*, 9 (1897), 1–10. F. MAREŠ, "Chronicon Treboniense", *ČČH*, 5 (1899), 135–43. *RepFont* 3, 459.

MARIE BLÁHOVÁ

## Chronicon Trzemeszense

[Spominki Trzemeszenske (Trzemeszno Commemorations)]

15th century. Poland. Collection of five Latin notes on the founding of Poland's oldest monasteries (Trzemeszno, Tyniec, Lubiąż, and Mogilno)

and the early relocations of the Wrocław bishopric. The *Chronicon Trzemeszense* was discovered in a late 15th-century manuscript (Kraków, Biblioteka Czartoryskich, ms. 1313) by BIEŁOWSKI, who considered it to be a late copy of early and reliable sources. However, according to GÓRKA, it is merely a set of 16th-century extracts from Maciej → Miechowita's *Chronica Polonorum* (1521).

## Bibliography

Text: A. BIEŁOWSKI, *Spominki trzemeszeńskie*, *MPH* 3, 133–4.

Literature: O. GÓRKA, "Tak zwane 'Spominki trzemeszeńskie' jako wytwór XVI wieku", *Kwartalnik Historyczny*, 23 (1909), 143–53. *RepFont* 3, 461.

JACEK SOSZYŃSKI

## Chronicon Turonense abbreviatum

13th century. France. Short Latin annalistic chronicle from the incarnation to 1224, with two continuations covering 1225–1316 and 1317–37. Probably written at St. Julian of Tours (Cluniac), it is known in Paris, BnF, lat. 1224 and Berlin, SB, ms. lat. fol. 145, though the continuations are only in the latter.

## Bibliography

Text: A. SALMON, *Recueil de chroniques de Touraine*, 1854, 162–200.

Literature: *RepFont* 3, 462.

GRAEME DUNPHY

Chronicon Turonense [magnum]  
[Grande Chronique de Tours]

13th century. France. Latin universal chronicle from Domitian (81 AD) to 1227, has sometimes been attributed to Péan Gastineau, a canon of St. Martin de Tours, author of the saint's life and translator of → Sulpicius Severus. Up to 1220 it is a copy of the chronicle of → Robert of St. Marianus in Auxerre, with numerous events concerning the Touraine interspersed at the appropriate dates. The sources for these events are Sulpicius Severus, → Gregory of Tours, the *Gesta consulum Andegavorum*, the → *Chronicon rhythmicum S. Iuliani Turonensis* and the abundant archives of St. Martin de Tours. For the reign of Louis VIII it

offers a completely original account of the royal governance, conscientious and well-informed. The five extant manuscripts, including Berlin, SB, ms. lat. fol. 145 and Paris, BnF, lat. 4991, were written in the Loire valley between Blois and Angers.

## Bibliography

Text: A. SALMON, *Recueil de chroniques de Touraine*, 1854, 64–161.

Literature: *RepFont* 3, 461.

RÉGIS RECH

Chronicon universale in  
Amsterdam, UB, I C 7

late 15th century. Low Countries. Short anonymous Latin world chronicle, treating history from the reign of Louis the Pious until 1451. It has a clear emphasis on the events in the Low Countries and the Lower Rhine area, especially Brabant, Cologne and Utrecht. It is transmitted in Amsterdam, UB, I C 7, fol. 2<sup>r</sup>–16<sup>r</sup>, where it is followed by a few folios of excerpts, partly from the → *Historia Saxonum sive Anglorum post obitum Bedae*. There is no edition.

## Bibliography

Literature: S. MULLER Fz, *Lijst van Noord-Nederlandsche kronijken, met opgave van bestaande handschriften en literatuur*, 1880, 50. *Narrative Sources* NL0410.

ROBERT STEIN

Chronicon universale in Utrecht,  
UB, 737

late 15th century. Low Countries. Latin world chronicle, a compilation of a series of known texts, starting with the Creation and ending in the year 1451. It has survived in one manuscript (Utrecht, UB, hs. 737, fol. 83<sup>r</sup>–119<sup>r</sup>), originating from the monastery of the regular canons in Utrecht. This manuscript contains a series of religious and historical texts, especially on the Crusades, including → Giovanni da Pian del Carpine's *De gestis Tartarorum*, the *Gesta Karoli magni*, Gerardus de Antwerpia, *Biblia tabulata*, → Johannes von Hildesheim, *Historia trium regum*, Guilelmus Bolonsele, *Liber de quibusdam partibus ultramarines et praecipue de terra sancta*, and the *Historia Hierosolymitana a tempore Godefridi de Bulion*.

## Bibliography

Literature: P.A. TIELE, *Catalogus codicum manuscriptorum Bibliothecae Universitatis Rheno-Trajectinae*, 1887, 193–94 no. 737. *Narrative Sources* NL0409.

ROBERT STEIN

### Chronicon universale anonymi Laudunensis (Laon world chronicle)

13th century. France. Latin universal chronicle from the creation of the world to 1219, written by a cleric of English origin, possibly a Premonstratensian of the monastery of St. Martin in Laon. Models for the earlier parts are the chronicles of → Eusebius, → Jerome, → Sigebert of Gembloux and his *continuaciones*, → Guibert de Nogent, → Herman de Tournai, and also letters and genealogies from Flanders and Norman sources, as well as regional oral traditions, whose characteristics belong to *fabula* rather than to *historia*. From 1169 to 1219, the chronicle becomes more contemporary and personal in style, adorned with anecdotes often focussed on Anglo-Norman history. The author is hostile towards the Hohenstaufen. Regarding Capetian France, he is interested in its relationship with England as well as in the development of church and laymen's piety, for example Valdesius and the "poor" of Lyon and Lombardy. He criticizes the movement of the Caputiati in Le Puy as *vesana demencia*. His is the most detailed contemporary report on the children's crusade of 1212, but he has doubts on the alleged holiness of its leader, the shepherd Stephen of Cloies, and of the founder of the bridge-builders' fraternity and builder of the Pont d'Avignon, St. Bénézet.

The chronicle is conserved in two manuscripts of the 13th century, Berlin, SB, Philipps 1880 and Paris, BnF, lat. 5011. The Berlin copy, with its red, blue and green rubrication, may have been part of the author's fair copy and have served as the model for the entirely corrected Paris text. Although not widely disseminated, the *Chronicon* was used by the continuator of the chronicle of → Robert of St. Marianus in Auxerre.

## Bibliography

Texts: G. WAITZ, MGH SS 26, 1882, 442–57 [extracts from 1066 to 1219]. A. CARTELLIERI & W. STECHELE, *Chronicon universale anonymi Laudunensis*, 1909 [complete from 1154].

Literature: M. CHAZAN, *L'Empire et l'histoire universelle, de Sigebert de Gembloux à Jean de Saint-Victor (XII–XIV<sup>e</sup>)*, 1999. R. KAISER, "Franken und Merowinger im Spiegel der hochmittelalterlichen Universalchronistik in Frankreich; Das Chronicon universale anonymi Laudunensis (Anfang 13. Jh.)", in *Wirtschaft—Gesellschaft—Mentalitäten im Mittelalter, Festschrift Rolf Sprandel*, 2006, 541–62. *RepFont* 3, 365.

REINHOLD KAISER

### Chronicon universale usque ad annum 741 (World chronicle to 741)

8th century. France. World chronicle from the Creation to 741, the first in the Frankish realm after → Fredegar and written in more educated Latin than his, probably around 768–75. The chronicle is a mere compilation, an enlargement of → Bede's history with extracts from → Jerome, → Orosius, the → *Liber historiae Francorum*, Fredegar and *Continuaciones Fredegarii*, → Isidore, the → *Liber pontificalis*, early Carolingian texts such as the *Annales Mosellani* and → *Annales Laureshamenses* and the *Passio S. Sigismundi*. The latter served as a model for the Scandinavian descent of the Burgundians. The few independent parts after 721 in annalistic style concern Burgundy. They are related to the *Annales Flaviniacenses* and like them mention the conquest of Autun by the Saracens (725).

The Leiden manuscript (UB, Scaliger 28) was written in Flavigny in the early 9th century. There are some reasons to assume that the chronicle originates from Burgundy, possibly Flavigny. The Munich manuscript (BSB, clm 246, 9th century) could be a second edition. The third manuscript (Paris, BnF, nouv. acq. lat. 1615, early 9th century) originates from Fleury. The *Annales Maximiniani*, monastic annals from St. Maximin's in Trier covering 741–811, are a kind of continuation. The chronicle was a source for the → *Chronicon Moisiacense* and the → *Chronicon Wirziburgense*.

## Bibliography

Texts: G. WAITZ, MGH SS 13, 1881, 1–19 [complete from Honorius]. T. MOMMSEN: MGH AA 13, 1898, 336–340 [Summaries from Diocletian to Arcadius].

Literature: R. MCKITTERICK, *History and Memory in the Carolingian World*, 2004. W. WATTENBACH

& W. LEVISON, *Deutschlands Geschichtsquellen im Mittelalter* 2, 1953, 258f. R. ZINGG, "Motive der burgundischen Herkunftsmymen in spätantik-frühmittelalterlichen Quellen" (forthcoming). *RepFont* 3, 255.

REINHOLD KAISER

### Chronica universalis Turicensis (Zürich universal chronicle)

ca 1285–7. Switzerland. Anonymous Latin prose work, probably from Zürich, as is suggested by elements of local interest like a poem on the early Christian martyrs Felix, Regula and Exuperantius, who were killed by the governor of Zürich. The chronicle begins with the creation and ends in 1274, but there is a reference earlier to an event of 1277. It aims at universal history, but focuses mostly on the Roman Empire. The author compiles material from → Martin of Opava, → Peter Comestor, → Otto of Freising and → Otto of St Blasien, including complete longer excerpts of the last two. To this is added frequent insertion by the scribe himself, or taken from other sources like → Orosius, → Isidore of Seville, → Hermann of Reichenau, and a continuation of the *Catalogus pontificum et imperatorum Romanorum* by → Gilbertus Romanus (fl. early 13th century). The entries of each year vary in length, and chronological order is sometimes interrupted. The autograph is not preserved, but early copies are located in Munich, BSB, clm 23597; London, BL, Egerton ms. 1944 and Vienna, ÖNB, cod. 540.

## Bibliography

Text: A. HOFMEISTER, "Ex chronica universalis Turicensis excerpta", MGH SS 47, 1912, 100–15.

Literature: G. MEYER VON KNONAU, "Die Chronica universalis Turicensis aus dem Ende des XIII. Jahrhunderts", *Anzeiger für schweizerische Geschichte*, 11 (1912), 334–5. *RepFont* 3, 461.

ANNETTE SEITZ

### Chronicon universitatis Pragensis (Chronicle of the University of Prague)

15th century. Bohemia. Composed between the 1430s and the beginning of the 16th-century. An anonymous heterogeneous compilation in Latin

prose, assembled from two annalistic collections and filling 55 manuscript folios. The first collection was composed by a Czech university master using three main sources: local annals of the years 1348–1403 written by an unknown author close to king Václav IV, a lost chronicle of Prague University from 1348–1412; and a description of the conflicts regarding Wyclif in 1403–12 written by an unknown adherent of Jan Hus. The second, sharply anti-hussite collection describes the years 1414–21 mainly using the *Hussite Chronicle* by → Laurentius of Březová and → *Chronicon breve regni Bohemiae saeculi XV*, but with a strongly altered tendency. The work survives in a single manuscript, Vienna, ÖNB, ms. 7650. See also → *Chronicon veteris collegiati*.

## Bibliography

Text: W. RUSTLER, *Das sogenannte Chronicon Universitatis Pragensis*, 1886. J. GOLL, "Tak zvaná Kronika university pražské", FRB 5, 1893, 565–88.

Literature: F.M. BARTOŠ, "Z husitského a bratrského dějepisectví I. Chronicon Universitatis Pragensis", *Časopis Národního muzea*, 94 (1920), 1–6. P. ČORNEJ, "Tzv. Kronika Univerzity pražské a její místo v husitské historiografii", *AUC, HUCP*, 23/1 (1983), 7–23. W. RUSTLER, *Das sogenannte Chronicon Universitatis Pragensis*, 1886. *RepFont* 3, 422.

MARIE BLÁHOVÁ

### Chronica urbis Romae (Chronicle of the city of Rome)

325. Italy. A Latin biographical summary of Roman history from its mythological beginnings to the death of Licinius naming mythological founders, kings of Alba Longa and Rome, dictators and emperors. Entries for Roman emperors give name, length of reign (almost always incorrect, but nevertheless still employed by modern historians), donatives, building projects, interesting events of the reign and place of death. Events include such tabloid fodder as casualty figures from an amphitheatre collapse, circus collapses and a donative distribution gone awry; quadruplets; a pig that looked like an elephant; a mule that ate a man; and two detailed accounts of the enormous consumption of solids and liquids by circus performers called polyphages. The text is clearly pagan (pointedly omitting Constantine).



It is found in a single manuscript: Vienna, ÖNB, cod. 3416 (15th century).

### Bibliography

Text: T. MOMMSEN, MGH AA 9, 1892, 143–8. R.W. BURGESS & M. KULIKOWSKI, *Mosaics of Time*, 2 [with translation] (forthcoming).

Literature: R. HERZOG & P.L. SCHMIDT, *Handbuch der lateinischen Literatur der Antike* 5, 1989, no. 531.5. M.R. SALZMAN, *On Roman Time: The Codex-Calendar of 354 and the Rhythms of Urban Life in Late Antiquity*, 1990, 52–6.

RICHARD W. BURGESS

## Chronicon Vallis novae lucis

1398–1400 and ca 1440. Low Countries. A series of four closely related chronicles of the Carthusian monastery of Nieuwlicht near Utrecht in Latin prose, describing the foundation of the monastery (1392), its development and its aims.

In its original form, version A, written 1398–1400, it was possibly an introduction to a register of benefactors. This is evidenced by a note in a manuscript of the later B version, which says the text comes *ex prohemio libri de elemosinis sive beneficiis domui nostre* (from the preface of the book of donors to our house). Version A is transmitted in a late-16th-century manuscript, Utrecht, Universiteitsarchief, Archief Kartuizer klooster Nieuwlicht 3, p. 7–22, in which it is followed by two early 15th-century poems about the monastery. This version remains unedited.

Version B, written ca 1440, is part of the memorial book of the monastery, which consists of several texts, including a list of priors, a necrology and lists of benefactors and donations. The author of this version, referred to as the *frater exiguus* (short friar), has been identified as Henricus Bor. This text was updated until the end of the 16th century. It is transmitted in the same manuscript as version A, p. 1–6.

Two other versions offer shortened texts. The first (ca 1407), an abridgement of version A, is part of a *liber benefactorum* and seems to correspond with a second moment of redaction of the chronicle: Utrecht, UB, Charterdoos I, nr 7, hs. 1653. The second (late 15th-century), based on version B, was probably composed to be read aloud: Utrecht, UB, Charterdoos I, nr 5, hs. 733.

### Bibliography

Text: L. VAN HASSELT, "Het necrologium van het karthuizerklooster Nieuwlicht of Bloemendaal

buiten Utrecht", *Bijdragen en Mededeelingen van het Historisch Genootschap*, 9 (1886), 133–41 [version B].

Literature: J.P. GUMBERT, *Die Utrechter Kartäuser und ihre Bücher im frühen fünfzehnten Jahrhundert*, 1974, 15–22. Narrative Sources NL0334–NL0337. *RepFont* 3, 465.

NICOLAS MAZEURE

## Cronaca Varignana

15th century. Italy. The vernacular *Cronaca della vita e morte di molti Imperadori, e de fatti successi in varie parti d'Italia, e specialmente della città di Bologna* (Chronicle of the lives and deaths of several emperors, and of the events that happened in various parts of Italy) is part of the so-called *Corpus Chronicorum Bononiensium* (Corpus of the chronicles of Bologna), a corpus that includes the → *Cronaca Rampona* (to which it is closely related) as well as the → *Cronache Bolognetti* and the *Cronaca* → *Villola*. It owes its common title to the manuscript in Bologna, BU, ms. 432, which names the author as Giacomo da Varignana (possibly the sculptor); this name is however a later addition, and the true author's name is unknown. The chronicle goes from the Creation to 1471; a later hand has added some brief notes about Giovanni Bentivoglio (1443–1508), ruler of Bologna, for the years 1486, 1490 and 1497. It is largely unoriginal, drawing heavily on the → *Chronicon Estense* and other sources not yet identified.

### Bibliography

Text: A. SORBELLI, *Corpus Chronicorum Bononiensium. Cronaca Rampona, Cronaca Varignana, Cronaca di Pietro e Floriano da Villola*, RIS<sup>2</sup> XVIII.

Literature: G. ORTALLI, "Corpus Chronicorum Bononiensium", in B. Andreolli et al., *Repertorio della cronachistica Emiliano-Romagnola (secc. IX–XV)*, 1991, 149–53.

PETER DAMIAN-GRINT

## Chronicon Vedastinum

(Chronicle of St. Vaast)

11th century. France. Latin universal chronicle. Written ca 1024–50 by a monk of the Benedictine abbey of St. Vaast of Arras, the *Chronicon* is a reworking of the → *Annales Vedastini* in the form of a universal chronicle, extending from the Creation to 899, in manuscript Douai, BM, 795.

The preface plagiarises → Isidore of Seville, while the text itself owes much to the standard authors of the genre, → Eusebius of Caesarea, → Bede, → Gregory of Tours, → Fredegar, as well as to the → *Annales Bertiniani*, → *Annales Mettenses Priores*, *Annales Vedastini*, → *Annales Laureshamenses* and → Flodoard of Reims. The sole sign of originality is a reference under the year 717 to a source no longer extant which the compiler calls *Artenses libri*. The main interest of this compilation is the material concerning the abbey, in particular the list of its abbots. Under the year 540 an allusion to an exchange of possessions between St. Vaast and Jumièges which took place in 1024 shows that the text was written after that date, and various details indicate a composition in the first half of the 11th century. The chronicle was used by Guiman, another monk of St. Vaast, when he began the cartulary in 1170.

### Bibliography

Texts: C. DEHAISNES, *Annales de Saint-Bertin et de Saint-Vaast*, 1871, 361–404. G. WAITZ, MGH SS 13, 1881, 674–709.

Literature: S. VANDERPUTEN, *Sociale perceptie en maatschappelijke positionering in de middeleeuwse monastieke historiografie (8ste–15de eeuw)*, 2001, 193–6. *RepFont* 3, 466.

JEAN-PIERRE GERZAGUET

## Crónica de Veinte Reyes (Chronicle of Twenty Kings)

early 14th century. Castile (Iberia). Anonymous chronicle of the history of Spain from the reigns of Fruela II (924–925) to Fernando III (1217–52), in Castilian. Written in prose on about 200 manuscript folios, this chronicle has long intrigued scholars, who for years have discussed its date and relationship to → Alfonso X of Castile and León's → *Estoria de Espanna*. Recently it has been demonstrated that it is in fact a twelve-manuscript branch of the second version of the *Estoria de Espanna*, called the *Versión crítica* (ca 1283), containing selections from the *Versión crítica's* text from the reign of King Fruela II to that of Fernando II continued with text from the → *Crónica de Castilla* for Alfonso IX's reign, and from the → *Crónica particular de San Fernando* for Fernando III. These were both written in the early 14th century, which then is a *terminus a quo* for the *Veinte Reyes*. The chronicler reveals the growing interest in Castilian history, since it is

in Fruela II's reign that the first signs of Castilian independence from León appear in the election of its own autonomous judges. Principal representatives of the chronicle are Salamanca, BU, ms. 1824 and 2211.

### Bibliography

Text: M. DE LA CAMPA, *La Estoria de España de Alfonso X. Estudio y edición de la Versión crítica desde Fruela II hasta la muerte de Fernando II*, 2009.

Literature: D. CATALÁN, *De la silva textual al taller historiográfico alfonsí*, 1997. I. FERNÁNDEZ-ORDÓÑEZ, *Versión crítica de la Estoria de España*, 1993. *RepFont* 3, 426.

INÉS FERNÁNDEZ-ORDÓÑEZ

## Chronica Venetiarum

14th century. Italy. A largely derivative Latin chronicle of the history of Venice from its founding to 1358, commonly attributed to Piero di Giustiniano Giustinian (*Venetiarum historia vulgo Petro Iustiniano Iustiniani filio adiudicata*) and completed sometime after 1358. The earlier part of the chronicle makes no pretense to originality and is dependant on the earlier Venetian histories, such as the anonymous → *Chronicon Altinate* and → *Historia ducum Venetorum*, and especially the *Chronica brevis* of Andrea → Dandolo. The narrative is organized by doge-ship and then by year and is embellished with several long quotations from treaties, imperial privileges and other documents. It is especially valuable for its lists of all ducal electors, from the election of doge Sebastiano Ziani in 1172 to that of Giovanni Dolfin in 1356, for its alphabetic list of Venetian noble families and their supposed origins and its list of the rectors of Venice's possessions in the Dogado, Dalmatia, Istria, the Levant, and Treviso and its district from the late 13th century to the mid-14th century (278–322). The author had a limited understanding of political events and foreign powers, and was partial to the great Venetian noble families, most of all the Giustinian; his account is most useful for its treatment of the development of Venice's magistracies over the centuries. The chronicle survives in two redactions. The oldest is Paris, BnF, lat. 5877, fols. 1<sup>r</sup>–76<sup>r</sup>, where Piero di Giustiniano Giustinian is identified as the author from annotations on the birth of his children on the flyleaf. A copy of this version was made at Venice in 1564, now London,

BL, Royal ms. 148, fols. 15<sup>v</sup>–142<sup>v</sup>. The other redaction from the late 14th century is Venice, BNM, Lat. X,36a (3326), which was copied in the 15th century as BNM, Lat. X,237 (3659).

### Bibliography

Text: R. CESSI & F. BENNATO, *Venetiarum historia vulgo Petro Iustiniano Iustiniani filio adiudicata*, 1965.

Literature: G. ARNALDI & L. CAPO, "I cronisti di Venezia e della Marca trevigiana", in *Storia della Cultura veneta, Il Trecento*, 1976, 297–304. A. CARILE, "Note di cronachistica veneziana: Piero Giustinian e Niccolò Trevisan", *Studi Veneziani*, 9 (1967), 109–18. *RepFont* 3, 466; 5, 160.

BENJAMIN G. KOHL

### Chronicon veteris collegiati

(Chronicle of the old member of the college)

early 1440s. Bohemia. This anonymous Latin work was written in the form of large annals by a burgher of Prague, a soldier, who was erroneously considered as a master of the Prague University. It depicts the events of the years 1419–41 in 20 small manuscript folios. As his source, its author used some older annals, mainly the → *Chronicon Treboniense*, and his own experience and knowledge. The chronicle, which is regarded as factually reliable, reflects the view of the Hussite high nobility. The chronicle survives in one manuscript, Darmstadt, UB & LB, ms. 3244.

See also → *Chronicon universitatis Pragensis*.

### Bibliography

Text: C. HÖFLER, *Geschichtsschreiber der hussitischen Bewegung in Böhmen I*, 1856, 78–101.

Literature: F.M. BARTOŠ, "Chronicon veteris collegiati Pragensis", *Časopis Českého muzea*, 98 (1924), 260–7. F.M. BARTOŠ, "Doktor Jan Borotín a Kronika Starého kolegiata", *Jihočeský sborník historický*, 19 (1950), 37–43. F.M. BARTOŠ, "Dr. Jan Borotín a Kronika Starého kolegiata", *AUC HUCP*, 12 (1972), 49–54. P. ČORNEJ, *Rozhled, názory a postoje husitské inteligence v zrcadle dějepiscetví 15. století*, 1986, 31–4, 186–91. V. NOVOTNÝ, "O hlavních pramenech dějin doby husitské", in *Žižkova doba I*, 1924, 24–5. E. STEIN, "O autora kroniky tzv. starého kolegiata pražského", *ČČH*, 41 (1935), 113–8. *RepFont* 3, 421.

MARIE BLÁHOVÁ

### Chronicon Veterocellense [Altzeller Weltchronik]

11th century. Germany. Latin world chronicle associated with the Cistercian Abbey of Altzelle, in the Margravedom of Meissen, Saxony. Later hands continued the text to the 15th century, adding information on the history of Meissen and on Altzelle, but without intending to write a history of the monastery. Thus, generations of monks contributed to a work used for teaching history as the first step of knowledge of God's plan of salvation. The prologue offers clear evidence that the Chronicle was intended for this purpose, and this is corroborated by the title in the manuscript, *Liber de tribus precipuis circumstanciis gestorum id est personis, locis, temporibus*. The work offers an adaptation of the chronicle by → Hugh of St. Victor, initially following the same structure of Emperor-and-Pope chronicles. → Ekkehard of Aura and the *Annales Sancti Petri Erphesfurtenses breves* are also used.

19th and 20th century scholars dismissed the work as unoriginal. However, the chronicle offers independent information on the monastery's important men. Matthäus von Königssaal was in high estimation as rector of the monastery's school. Abbot Vincenz Gruner came from Prague, becoming one of the founding fathers of the University of Leipzig in 1409 after the exodus of the Saxonian scholars from Prague. His efforts and his influence with the Wettinians, the margraves of Meissen, led to the monastery's expansion. Praise to the Wettinians, who had always held close relations to the monastery, is offered in an elegy on the death of the mighty Margrave Heinrich der Erlauchte in the 13th century.

The chronicle was used as a source for other works on local history, such as the → *Chronicon parvum Dresdense (Coronica principum Misnensium)*, the *Annals of St. Thomas* in Leipzig, the *Genealogia Veterocellense* in Altzelle and for the *De origine principum marchionum Misnensium et lantgraviorum Thuringie*.

The edition by WAITZ contains only the notes on the history of Meissen and Altzell, which are thus disconnected from their didactic context. He also raised misleading expectations by introducing the title *Annales Veterocellenses*. As a school book it is a fine example of both historiographical interest and theological teaching in the newly developing Meissen educational system. The manuscript is extant in Leipzig, UB, ms. 350.

### Bibliography

Texts: J. MENCKEN, *Scriptores rerum Germanicarum praecipue Saxoniarum* II, 1730, 435–46. MGH SS 16, 1859, 41–47.

Literature: O. LORENZ, *Deutschlands Geschichtsquellen im späten Mittelalter* 2, 1887, 115. B. MARQUIS, *Meißnische Geschichtsschreibung des späten Mittelalters*, 1998, 49–53. L. SCHMIDT, *Beiträge zur Geschichte der wissenschaftlichen Studien in den sächsischen Klöstern*, Altzell 1, 1897, 201–277. H. ULMANN, *Ueber eine coronica principum Misnensium und einige verwandte Quellen zur Geschichte des dreizehnten und vierzehnten Jahrhunderts*, 1874, 207–20. *RepFont* 2, 345; 3, 468.

BETTINA MARQUIS

### Chronicon Viennense

[Kronika vídeňská ("Viennese" chronicle)]

15th century. Bohemia. Short annalistic record in Latin of events in Bohemia and Moravia (1367–1405). Named from the location of the manuscript: Vienna, ÖNB, 3280, fol. 6. See also → *Chronicon Palatinum 1348–1438*.

### Bibliography

Text: K. HÖFLER, *Geschichtsschreiber der hussitischen Bewegung in Böhmen*, 1856, 1–2.

Literature: *RepFont* 3, 468.

GRAEME DUNPHY

### Chronik der vier Orden von

Jerusalem

(Chronicle of the four orders of Jerusalem)

after 1489. Germany. The chronicle mainly charts the history of the Teutonic Order in High German vernacular. The anonymous author was probably a Franconian priest of the Order.

In contrast to older Teutonic Order texts, the chronicle maintains that the Order was founded in Jerusalem, not in Acre. The chronicler combines his account of the Order with a historical survey of three other Orders founded in Jerusalem, namely the Canons of the Holy Sepulchre, the Hospitallers and the Templars. For these parts (chapters 1–10) he relies on → James of Vitry's *Historia Hierosolimitana* and → Piccolomini's

*Cosmographia*. For the Teutonic Knights (chapters 11–88), the historical account is based on → Peter of Dusburg, the → *Ältere Hochmeisterchronik*, the → Canon of Sambia and → Matthias von Neuenburg. The author had not read → Wigand von Marburg or → Johann von Posilge.

The chronicle survives in an early 16th-century manuscript (Vienna, ZDO, Hs. 459, olim 212). From ca 1530 this manuscript was in the possession of Gregor Spieß, the secretary of the Deutschmeister ("German master"), who added some marginal notes.

### Bibliography

Text: U. ARNOLD, *Chronik der vier Orden von Jerusalem*, SRP 6, 1968, 110–64.

Literature: U. ARNOLD, *VL*<sup>2</sup> 1. *RepFont* 3, 398.

MICHAEL NEECKE

### Chronica von vil namhaftigen geschichten

(Chronicle of extraordinary events)

1515–18. Germany. Vernacular town chronicle. A minor anonymous exponent of the diverse Augsburg tradition of historical writing of the 15th and early 16th century. Most of these works were published in vols. 22, 23, and 25 of *Die Chroniken der deutschen Städte* (1892, 1894, 1896) but the *Chronica* remains unedited. It begins with the office of bishop Ulrich of Augsburg in 903 and proceeds in short annalistic notices until 1515. There is hardly any of the otherwise so common interest in economic data, spectacular news, or the weather, nor a marked interest in imperial history. Instead the focus lies on the ecclesiastical and local history of Augsburg, including the local gentry. This suggests that the author might have been a cleric rather than a member of the town's notabilities. For a final judgement on this, a sound investigation of its sources and its relation to other Augsburg histories remains a desideratum.

The text was written for the print medium and published in 1515 under the title *Chronica von vil namhaftigen geschichten die geschehen seynd seid man zalt nach Christ geburt neun hundert und dreu iar in Ungern Behem Osterreich Steurmarckt Bayern Schwabn Franken Wölsch und Teutsch landen biss auff das M.CCCC.XV*. (chronicle of extraordinary events which occurred since 903 AD in Hungary, Bohemia, Austria, Styria, Franconia, Italy and Germany until 1515). For the second

edition of 1518, the text was expanded from 16 to 32 pages, and continued to 1518, again anonymously.

### Bibliography

Literature: *RepFont* 3, 258.

HIRAM KÜMPER

## Chronicon Vilodunense

[Foundation of Wilton Priory]

15th century. England. Vernacular 4986-line verse chronicle in 4-line stanzas, written in the Wiltshire dialect of Middle English, concerned with the founding of Wilton abbey for Benedictine nuns and with the life of the local saint, Edith, preserved in BL, Cotton Faustina B.iii, fol. 199–264 (or 194–259 in old manuscript numbering). It is, for the most part, a vita of St. Edith but this is preceded by a chronicle of several hundred lines telling of the founding of the abbey in 833 as a small convent for 13 nuns and then increased with a new larger priory, ca 890, supported by King Alfred. It includes references too to Alfred's struggles against his enemies. The date of composition is ca 1420 since it includes a reference to the present king, Henry V, and HORSTMANN suggests that it was probably written for the nuns by one of the chaplains of the abbey. At the end there is a brief prose Latin account of the founding of the abbey first published in the second volume of William Dugdale's *Monasticon Anglicanum* (1661), p. 319.

Although the author mentions in the verse account that he has drawn on the archives of Wilton priory, the Latin addendum gives a substantial list of sources that includes, among others, → Bede's *Historia*, the → *Annales Cestrienses*, → Marianus Scotus, → William of Malmesbury, → Henry of Huntingdon and → Gerald of Wales. However, the authenticity of this list is questionable since it also includes *Walterus Oxenfordiensis archidiaconus*, the Walter, Archdeacon of Oxford from whom → Geoffrey of Monmouth claims to have received his source, the ancient book written in the British tongue that most scholars believe never existed. The part concerned with the life of St. Edith was apparently based upon the *Legenda S. Edithae* and the author also probably used local oral accounts. KENNEDY failed to list this

in his 1989 study of chronicles written in English (*MWME*, vol. 8), and he is happy to have the opportunity to make up for this omission twenty years later.

### Bibliography

Texts: W.H. BLACK, *Chronicon Vilodunense sive de Vita et miraculis S. Edithae*, 1830. C. HORSTMANN, *S. Editha sive Chronicon Vilodunense*, 1883. Literature: *RepFont* 3, 469.

EDWARD DONALD KENNEDY

## Chronica Visbyensis

(Visby chronicle)

15th century. Sweden. Latin chronicle covering 815–1444, composed by an anonymous Franciscan in Visby, Gotland, ca 1410–12 and preserved in a manuscript from around the same time: Stockholm, Kungliga Biblioteket, cod. B 99. The early part of the work, until around 1350, is annalistic in form, based on various earlier annals and other texts, including → *Compendium Saxonis* and → *Erikskrönikan*. From the mid-14th century, the text develops into a broad narrative of events in the Baltic area. When describing Valdemar IV of Denmark's conquest of Gotland and his attack on Visby in 1361, the author gives an overview of Danish history back to the murder of King Erik Klipping in 1286. He gives a detailed account of the inner conflicts in Sweden in the 1360s when King Magnus was deposed and the Mecklenburgs rose to power, and later describes the Swedish uprising against the Mecklenburgs and the succession of Queen Margret in the 1380s and 1390s. The chronicle is apparently correct in most details and less partisan than the → *Libellus de Magno Eriki rege* in describing the events of the 1360s. Approaching the time of writing, the narrative once more becomes annalistic. The last entry made by the original author is the death of the deposed King Albrecht of Mecklenburg in 1412; the rest of the chronicle may have been written by a successor.

### Bibliography

Texts: G. PAULSSON, *Annales Suecici Medii Aevi*, 1974, 120–48, 315–26. E. ODELMAN & E. MELEFORS, *Visbyfranciskanernas bok*, 2008.

OLLE FERM

## Chronicon Vitæscholæ (Chronicle of Vitskøl) [De fundatione monasterii Vitæscholæ]

early 13th century. Denmark, Sweden. Latin. This brief Cistercian foundation history bears the name of Vitskøl in Northern Jutland (Denmark), but in fact deals more with the Swedish monastery of Varnhem (close to Skara in Västergötland), and was probably composed there. The text tells of difficulties of Cistercian life in Sweden under Kings Sverker (ca 1130–56) and Erik (ca 1156–60), the resulting exodus to Denmark and the foundation of Vitskøl under the auspices of King Valdemar I (1154–82). However, a large part of the community eventually resettled in Varnhem. The account quotes the *Exordium Magnum Cisterciense* from around 1210 and was probably composed shortly thereafter. It exists only in post-medieval Danish copies.

### Bibliography

Text: M.C. GERTZ, *Scriptores minores historiae Danicæ mediæ ævi*, 2, 1917–8, 134–42.

Literature: B.P. MCGUIRE, *The Cistercians in Denmark*, 1982. *RepFont* 8, 128 [s.v. Narratiuncula de fundatione monasterii Vitæscholæ in Cimbria].

LARS B. MORTENSEN

## Cronica volgare di anonimo

fiorentino

(Vernacular chronicle by an anonymous Florentine)

14th–15th century. Italy. Florentine town chronicle in Italian. It covers the period 1385–1409, with the events ordered chronologically. The number of chapters dedicated to each year varies from 13 to 53. A host of information on social, political and economical life, as well as on diplomatic and military action undertaken in the period indicates that the author could access the conclusions of the councils and the secret diplomatic records, and knew the number and movement of troops.

According to ELENA BELLONDI, the author may have been Andrea di Niccolò Minerbetti, which would account for the fact that it never left the private archive of the Minerbettis. From the 13th century onwards, the Minerbettis were appointed

several times as Priors and Gonfaloniers of Justice. Piero di Giovanni Minerbetti and don Luca dalla Scarperia have also been named as possible authors. At any rate, the author of the chronicle was among the Florentine emissaries who struck a deal with Enguerrand VII de Coucy for the selling of Arezzo to Florence.

The text was probably used by Niccolò → Machiavelli when he wrote the *Istorie fiorentine* (Florentine Histories). It survives in the 15th century Florence, BML, Mediceo Palatino 239.

### Bibliography

Text: D.M. MANNI, *Cronica volgare dal 1385 al 1409*, RIS, 1770. E. BELLONDI, *Cronica volgare di Anonimo fiorentino dall'anno 1385 al 1409 già attribuita a Piero di Giovanni Minerbetti*, RIS, 1915.

Literature: A.M. BANDINI, *Bibliotheca Leopoldina Laurentiana*, 3, 1793. S. KLINE COHN, *Creating the Florentine State, Peasants and Rebellion, 1348–1434*, 1999. D. MORENI, *Bibliografia della Toscana*, 1805, t. II, 82. *RepFont* 3, 333.

COLETTE GROS

## Cronaca volgare Isidoriana

(Vernacular chronicle in the tradition of Isidore)

14th century. Italy. Anonymous translation into Abruzzese Vulgar of a Latin text, which expands and continues → Isidore of Seville's *Chronicon maius*. It was compiled around the middle of the 14th century by a Ghibelline vulgarizer. The precise Latin source is unknown, but a Latin text close to that which was used for the Abruzzese vernacularization is preserved in manuscript Vatican, vat. lat. 8095, in which the *Chronicon maius*, expanded and continued to the beginning of the Trecento, is contained.

The Abruzzese version is preserved in two manuscripts: Naples, BN, XIII.F.23; and Florence, BN, II.III. 328, *olim* Magliab. Cl. XXIII, 63), as well as three incunabula (Guglielmo de Linis, Ascoli Piceno 1477; Gerardo di Lisa, Cividale del Friuli 1480; Adamo di Rothwill, L'Aquila 1482) and a cinquecentina (Paolo Danza, Venice 1523). The codex in the Naples Library, in a central Italian linguistic variety, is the oldest (middle of the 15th century), whereas the Florence codex belongs to the Tuscan tradition and dates to 1470.

## Bibliography

Text: P. D'ACHILLE, *La "Cronaca volgare" isidoriana. Testo tre-quattrocentesco di area abruzzese*, 1982.

Literature: F. SABATINI, *Napoli angioina. Cultura e società*, 1975, 261.

CHIARA DE CAPRIO

## Coronike van Vrieslant

(Chronicle of Frisia)

1441–64. Low Countries. This short prose chronicle in Dutch covers the history of Frisia from its origins until 1432 in about 11 pages. It probably originates from the Windesheim monastery of Thabor near Sneek (Frisia), as there are indications that the author used the same continuation of Johannes de → Beke from the monastic library as Worp of Thabor. Also, parts of the chronicle were used by the 16th-century Peter of Thabor. The only copy available was made by Scheen Wisenzoon van Kercwerff in 1476 (Leiden, UB, BPL 76c, see also → *Sneker Kroniekje*), who may have been active around Haarlem (Holland) and possibly added some details from → Heraut Beyeren to the Frisian original.

## Bibliography

Text: H. BRUCH, *Kroniek der Friese kronieken*, 1952, 23–40.

Literature: J. VERBIJ-SCHILLINGS, "Het beeld van de Friezen in de Hollandse geschiedschrijving van de vijftiende eeuw", in P. Breuker & A. Janse, *Negen eeuwen Friesland-Holland*, 1997, 115–6. *Narrative Sources* NL0487. *RepFont* 3, 471.

JUSTINE SMITHUIS

## Chronicon Vulturense

12th century. Italy. A Latin chronicle-cartulary of the Benedictine abbey of San Vincenzo al Volturno (Molise, Italy), written around 1110–24 (with later additions) by a monk of this monastery named Iohannes. The *Chronicon* recounts the history of the abbey—located in the political borderland between the duchies of Spoleto and Benevento—from its foundation around 700 to the beginnings of the 12th century, and is framed as a universal history of Christianity.

Structurally, it is a compilation which contains historical narratives, lives of the abbots and hagiographical texts. The main historical and

hagiographical sources are → Paul the Deacon, → Isidore of Seville, the → *Liber pontificalis*, a history of the foundation of the abbey by Petrus presbyter, Ambrosius Autpertus, and the 8th-century *Vita Sanctorum Patrum Paldonis, Tatonis et Tasonis*. It also contains about 200 copies of 8th to 12th-century charters from San Vincenzo's archive, among other the privileges of the popes, dukes of Spoleto and Benevento, kings of the Lombards, Carolingian emperors and their successors (in part interpolated or false), which documented the abbey's title to its lands.

The work was designed to reinforce monastic institutional memory and justify the San Vincenzo's independence against the popes' claims in the turbulent period of Investiture Controversy. It is also an important source for the history of the Lombard and Carolingian domination in central and southern Italy. An illuminated 12th-century manuscript of the chronicle is preserved in the Vatican library (BAV, cod. Barb. lat. 2724).

## Bibliography

Text: V. FEDERICI, *Chronicon Vulturense del monaco Giovanni*, 1925–38.

Literature: H. HOFFMANN, "Das 'Chronicon Vulturense' und die Chronik von Montecassino", *Deutsches Archiv*, 22 (1966), 179–96. A. PRATESI, "Il 'Chronicon Vulturense' del monaco Giovanni", in F. Avagliano, *Una grande abbazia altomedievale nel Molise. San Vincenzo al Volturno. Atti del I Convegno di studi sul Medioevo meridionale, Venafro-S. Vincenzo al Volturno, 19–22 maggio 1982*, 1985, 221–31. C. WICKHAM, "Monastic Lands and Monastic Patrons", in R. Hodges, *San Vincenzo al Volturno 2: The 1980–1986 Excavations*, 1995, 138–52. *RepFont* 3, 471.

ANETA PIENIĄDZ

## Chronicon Waldhusanum breve

late 13th century. Austria. A short Latin monastic chronicle from the monastery of Waldhausen, belonging to the Augustinian Canons Regular. It stretches from the foundation of the monastery in 1148 (actually: 1147) to 1170, and also contains as a later addition a list of the provosts of the monastery from Heinrich I, the first provost, to Konrad Schrott (d. 1530). It was used as a source for chronicles from Klosterneuburg monastery, likewise belonging to the Canons Regular. The 13th-

century manuscript on which DUELLIUS based his edition is now lost.

## Bibliography

Text: R. DUELLIUS, *Miscellaneorum quae ex codicibus niss. collegit*, I, 1723, 56–58.

Literature: E. KLEBEL, "Die Fassungen und Handschriften der österreichischen Annalistik", *Jahrbuch für Landeskunde von Niederösterreich*, NF 21 (1928), 90–91. *RepFont* 3, 472.

CHRISTINE WATSON

## Chronicon Waldsassense

ca 1504. Germany. A chronicle of the Cistercian house at Waldsassen, in the diocese of Regensburg. The author withholds his name, but gives some biographical information: he was born in 1476, studied in Leipzig, and entered religious life in 1496 in gratitude for his recovery from the plague. The 18th-century editor of the text ascribes authorship, for no strong reason, to the prior Otto of Waldsassen, who died in 1508.

The *Chronicon Waldsassense* covers the history of the monastery from 1098 to 1504, focussing especially on its role in the Landshut war of succession. The main sources are three earlier works from the monastery: the *Fundatio monasterii Waldsassensis*, an account of the monastic origins which exists in Latin and German versions; the *Series et Chronica abbatum Waldsassensium*, a catalogue of abbots; and a collection of miracles which occurred in the monastery. As all of these are transmitted together in Munich, BSB, clm 1091, this manuscript appears to be the direct source of the *Chronicon*. However, the manuscript of the *Chronicon* itself cannot be traced.

## Bibliography

Text: OEFELE, *Rerum boicarum scriptores*, 1, 1763, 50–87.

Literature: G. SCHROTT, "Mittelalterliche Geschichtsschreibung und ihre neuzeitliche Rezeption im Kloster Waldsassen", *Studien und Mitteilungen zur Geschichte des Benediktinerordens und seiner Zweige*, 107 (1996), 397–425. *RepFont* 8, 434.

GRAEME DUNPHY

## Cronica de Wallia

13th century. Wales. This Latin text, discovered in 1939, is part of the → *Annales Cambriae*

complex. It covers the years 1190 to 1285, but with various gaps.

Unlike other Welsh Latin chronicles, this has the advantage of a good modern edition and a critical commentary on its provenance. The text, discovered in Exeter, Cathedral Library, ms. 3514, was made known by the palaeographer ROBIN FLOWER shortly before the outbreak of World War II. He passed on his photostats to THOMAS JONES of Aberystwyth, who recognized the closeness of this Latin chronicle to the Welsh one in Aberystwyth, National Library of Wales, Peniarth 20. It thus shed useful light on the origins of BRUT Y TYWYSOGYON. It appears near the end of a quarto volume of 528 pages, also containing genealogies of Welsh, English, and French rulers, and historical works by → Geoffrey of Monmouth, → Henry of Huntingdon, and others.

*Chronica de Wallia* is the convenient term for two works in this manuscript. The first covers the years for 1190–1266, but lacks entries for 1217–27, 1229, 1232, 1249–53, and 1263. The second is a world chronicle with its last entries close to the earlier text, but continuing down to 1285 (with gaps for 1267–73, 1275, and 1280). By analysis of the emphases and omissions of Text I, BEVERLEY SMITH showed its compiler's interest in Deheubarth (effectively, south-west Wales), particularly in the actions of Gruffudd (d. 1201), son of the celebrated "Lord Rhys" (d. 1197), and thereafter of Rhys Gryg (d. 1233).

From the partisan attitudes in the selection of material, SMITH deduced that most of the annals were compiled between early 1277 and late 1283, at a time when the ruler Rhys ap Maredudd (d. 1292) claimed Dinefwr, the ancient stronghold of Deheubarth (on a hilltop near Llandeilo in north Carmarthenshire). More specifically, he thought that the substance of Texts I and II was drawn up by a Cistercian monk of Whitland (west of Carmarthen) in the spring of 1277, at a time of political confrontation. The local lord Rhys ap Maredudd (d. 1292) was then threatening war; but the crisis was defused when Edward I promised Rhys judicial consideration of his claim to Dinefwr. There is reason to think that Texts I and II were compiled then by a Whitland monk to bolster Rhys's cause. Despite his success in 1277, in part due to this chronicle, Rhys came to a grim end. In the rebellion of Prince Llywelyn in 1282 he stood by Edward I and was rewarded. But he rose against Edward in 1287, failed, and suffered a traitor's death at York in 1292. *Chronica de Wallia*

is thus a rare instance of a historical text which not only recorded history but helped make it; though unfortunately without long-term benefit to the politician responsible for its production.

### Bibliography

Literature: T. JONES, "'Chronica de Wallia' and Other Documents from Exeter Cathedral Library MS 3514", *Bulletin of the Board of Celtic Studies*, 12 (1946–7), 27–44. J.B. SMITH, "'The 'Chronica de Wallia' and the Dynasty of Dinefwr'", *Bulletin of the Board of Celtic Studies*, 20 (1962–4), 261–82.

ANDREW BREEZE

## Chronik im Weißen Buch von Sarnen

(Chronicle in the White Book of Sarnen)

ca 1471–4. Switzerland. Written in High German by Hans Schriber, town clerk of the valley commune of Obwalden (1435–78), the *White Book* contains a collection of Obwalden's treaties since 1315, with Schriber's chronicle on the last 12 folios. In 1598, it was entrusted to the *Bannerherr* together with the seal and the banner of the state of Obwalden. An official copy of the entire book was made in 1609. Today, both manuscripts are in the Staatsarchiv des Kantons Obwalden in Sarnen: T 02 CHR 0003 and T 02 CHR 0005

The *Weißes Buch* is one of the oldest examples of the late 15th century genre of *Bundbücher*, cartularies of important treaties used in the communal chancelleries of the Swiss Confederation. The chronicle contained in it opens with the settlement of the valleys of Schwyz and Unterwalden by Swedes and Romans, the oldest extant version of the foundation legend that is told much more elaborately in the → *Herkommen der Schwyzer und Oberhasler*, but here serves merely as prologue to the history of the Confederation. This is followed by one of the earliest accounts of the story of Wilhelm Tell (who, however, acquires the forename Wilhelm only in the later chronicle of Melchior → Russ, 1482): after the death of Rudolf I of Habsburg (1291), the Habsburg bailiffs rule the valleys as tyrants until Tell and other conspirators overthrow them and form a confederacy (*Bund*), "that has served the lands well up to this present day". The lesser-known second half of the chronicle charts the growth of the alliance

and records how the "first confederates" Uri, Schwyz and Unterwalden helped others in their fight for freedom in a number of enterprises up to ca 1420.

The *Weißes Buch* and the chronicle it contains reflect Obwalden's positioning vis-à-vis its closest ally and neighbour Nidwalden, and the struggle of the valley communes for their standing within a late 15th-century confederacy that was becoming more and more dominated by the cities. The founding stories are humanist constructions adapting international motifs to a local setting and rooting the late 15th-century conflict between the Confederacy and the Habsburg dukes in a historical past. The main sources of the second part of the chronicle are the charters copied earlier in the *White Book* itself, and Conrad → Justinger's chronicle of Berne. The liberation story became famous through Petermann → Etterlin's *Kronica* printed in 1507. It is, however, doubtful whether Etterlin had direct access to the *Weißes Buch*.

### Bibliography

Text: H.G. WIRZ, *Das Weisse Buch von Sarnen*, 1947.

Literature: W. KOLLER, "Wilhelm Tell—Ein humanistisches Märchen", in K. Koller-Weiss & C. Sieber, *Aegidius Tschudi und seine Zeit*, 2002, 237–268. L. STUNZI, *Tell: Werden und Wandern eines Mythos*, 1973. G. MARCHAL, "Die 'Alten Eidgenossen' im Wandel der Zeiten", in *Historischer Verein der fünf Orte: Innerschweiz und frühe Eidgenossenschaft* 2, 1990, 309–403. W. STUDACH, *Die Sprache des Weissen Buches von Sarnen*, 1993. R. SCHMID, "Bundbücher: Formen, Funktionen und politische Symbolik", *Der Geschichtsfreund*, 153 (2000), 243–258. G.P.MARCHAL, *VL*<sup>2</sup> 1. *RepFont* 3, 440.

REGULA SCHMID

## Chronicon Wirzburgense (Chronicle of Würzburg)

11th century. Germany. Latin world chronicle of the annalistic kind written around 1057 in Bamberg or Würzburg.

The authorship of the *Chronicon Wirzburgense* remains uncertain, though it has traditionally been numbered among the historical works of the Benedictine abbot → Ekkehard of Aura. Framed by the creation of the world, the chronicle spans the period from the time of Augustus Caesar until 1057, with a continuation until 1099.

Its defining feature is its record of events in the bishopric of Würzburg, beginning with St. Burchard's consecration as first bishop (erroneously dated to 751). It draws on a variety of historical authorities, but its principal source has been identified as the → *Chronicon Suevicum*, whose narrative it often renders in an abbreviated form (see POKORNY).

The chronicle survives in two manuscripts: Karlsruhe, Badische LB, K 504, p. 69ff; and Bamberg, SB, Patr. 64.

### Bibliography

Text: G. WAITZ, *Chronicon Wirzburgense*, MGH SS 6, 17–32.

Literature: H. BRESSLAU, "Die Quellen des Chronicon Wirzburgense", *Neues Archiv*, 25 (1900), 13–35. G. BUCHHOLZ, *Die Würzburger Chronik*, diss. Leipzig 1879. R. POKORNY, "Das Chronicon Wirzburgense, seine neuaufgefundene Vorlage und die Textstufen der Reichenauer Chronistik des 11. Jahrhunderts", *DA*, 57 (2001), 63–93; 451–99. *RepFont* 3, 473f.

STEPHEN PENN

## Chronicon Wormantiense

[Chronicon episcoporum Wormatiensium; Ältere Bischofschronik]

13th century. Germany. Fragments of a more comprehensive Latin chronicle, the extent of which can now only be guessed at. In the reconstruction by Boos, the chronicle contains the history of the bishopric and city of Worms for the years 1221–61, and a single notice for 1297. Written by a clergyman during the same period as the → *Annales Wormatienses*, the chronicle not only reflects the episcopal point of view, but also narrates many urban occurrences. The *Chronicon* and the *Annales* complement one another perfectly, but the differing perspectives are clear throughout, the author of the *Chronicon* continually showing respect for ecclesiastical dignitaries. The narrative is clear and factual, but not free of errors.

The quality of the transmission is largely similar to that of the *Annales Wormatienses*. The main witnesses are: Worms, StA, Abt. 1 B Nr. 1916, Abt. 1 B Nr. 1940, & Abt. 1 B Nr. 8 (all 17th century), and Darmstadt, SA, C 1 C Nr. 115 (16th century). All of these fragments survive because they were gathered as evidence for a lawsuit in 1806 between

the ecclesiastical and civil authorities; the case, the culmination of a conflict of 575 years' standing, was never resolved.

This text is not to be confused with the *Chronica civitatis Wormatiensis* of Johannes → Heydekyn.

### Bibliography

Text: H. BOOS, *Quellen zur Geschichte der Stadt Worms*, 3, 1893, 165–99. M. MÜLLER, *Die spätmittelalterliche Bistumsgeschichtsschreibung. Überlieferung und Entwicklung*, 1998. WATTENBACH-SCHMALE, I, 1976, 130. *RepFont* 3, 474f [confused].

JAN ULRICH BÜTTNER

## Chronica XXIV generalium Ordinis Fratrum Minorum

(Chronicle of the 24 Minister Generals of the Franciscan order)

14th century. France. A Latin monastic chronicle written mainly before 1369, with additions to 1374, usually but unreliably attributed to Arnaldus de Sarano, minister of the Franciscan province of Aquitania. It records the periods of Franciscan life under the Order's various Minister Generals, beginning with the exemplary figure of its founder, St. Francis, integrating the main ecclesiastical events concerning the Order. There are considerable digressions, such as that on the foundation of the English province and the martyrdom of some early Franciscan brethren. The chronicle has a strong didactic purpose, using the history of the Order as a *magistra vitae*. Its sources include the 13th-century biographer of St. Francis, Thomas of Celano, and the Franciscan scholastic Bonaventure (1221–74). Some parts show an affinity with the chronicle of → Thomas of Eccleston. Several visions and miracles give the text an anecdotal character which blurs the distinction between fact and legend, especially as the abnormal takes pride of place over the normal. It survives in manuscript Vatican, BAV, Borg. Latini 358.

### Bibliography

Text: *Analecta franciscana sive chronica aliaque varia documenta ad historiam fratrum minorum spectantia*, 3, 1897.

Literature: R. BROOKE, *Early Franciscan Government*, 1959. S. CLASEN, *Legenda antiqua S. Francisci*, 1967, 388–91. *RepFont* 3, 398f.

RALF LÜTZELSCHWAB

## Chronicon Zagradiense [Chronicon Varadiense]

14th-century. Hungary. A short Latin chronicle of Hungary, for the period of 1093–1354. This anonymous chronicle survives in two very similar versions, the earlier one in the Chapter of the bishopric Zagreb, which was founded in 1093 (manuscript: Zagreb, Archiv Hrvatske, Archivum capituli Zagradiensis, Liber acclavatus, U 1250). The second was copied for the Chapter of the bishopric of Várad (today Oradea, Romania), founded by King Ladislas I, as an introduction to the church statutes (manuscript: Alba Iulia, Bibliotheca Batthyaniana, F 5 II, 13).

This so-called Chronicle of Zagreb was originally compiled in 1334. It was copied in an extended form in 1354, and ultimately adapted to form the Várad version in 1374. The scribe of the Várad version corrected it on the basis of the → *Chronicon Budense*. Both Chapters functioned as places of authentication, practically as public notaries, and they urgently needed a historical guideline in their daily work of issuing, transcribing charters and evaluating their authenticity. These intellectual centres were ideal sites for connecting national and local levels of historical memories; parallels can be seen in the → *Chronicon Knauzianum* (16th-century, going back to the 1370s), and the *Formularium Somogyváriense* of the abbey of Somogyvár (1480s), both of which connect legal and historical writing.

### Bibliography

Text: I. SZENTPÉTERY, SRH 1, 1938, 195–216. Literature: I. SZENTPÉTERY, *Századok*, 68 (1934), 410–25. *RepFont* 3, 475.

LÁSZLÓ VESZPRÉMY

## Chronik der Zeiten Albrechts II und Friedrichs III (Chronicle of the times of Albrecht II and Frederick III)

ca 1460–70. Southern Germany. A prose chronicle Bavarian German, divided into two chapters covering the first years of the reign of German King (later Emperor) Frederick III, 1439–43. The anonymous author wrote on the empty pages of an account book and made numerous corrections, which suggests that the work, which survives only in autograph (Vienna, ÖNB, cod.

ser. n. 3964), is a draft. The focus is on Frederick's political struggles and even though the chronicle lacks accuracy in terms of dates and the sequence of events, it provides relatively detailed information on Frederick's conflict with the estates and with his brother duke Albrecht II of Austria.

### Bibliography

Text: A. LHOŤSKÝ, "Eine unbeachtete Chronik Österreichs aus der Zeit Kaiser Friedrichs III", in L. Santifaller, *Festschrift zur Feier des 200jährigen Bestandes des Haus-, Hof- und Staatsarchives*, 1949, 538–548. G. FRIEDRICH, *VL* 1.

KERSTIN PFEIFFER

## Chronikalien der Stadtbücher von Basel (Chronicle entries in the Basel town books)

1356–1548/63. Switzerland. Though there was never an official chronicle of the council of Basel, historical entries are found in the town books (*Stadtbücher*, also *Ratsbücher*). The oldest preserved volume is the *Rotes Buch* (Red Book, Basel, SA, Ratsbücher A 1), which was started after the great earthquake of 1356. Its lists of newly admitted citizens contain notes on the town's campaigns, where participants could win citizenship. Funerals of bishops and visits by important rulers are recorded. In the early 15th century the *Rotes Buch* was gradually replaced by the *Kleines Weissbuch* (little white book, Ratsbücher A 5). Other volumes were used for occasional entries. Plans to keep a systematic record were mentioned in the *Rotes Buch* in 1439, but were not pursued. The historical notes run to 1548; records of 1559–63 by the town-scribe Hans Friedrich Menzinger are more detailed and have been considered an independent account.

### Bibliography

Text: A. BERNOULLI, *Basler Chroniken* IV, 1890, 1–162.

Literature: H. SCHMIDT, *Die deutschen Städtechroniken als Spiegel des bürgerlichen Selbstverständnisses im Spätmittelalter*, 1958, 16–18. G. BURGER, *Die südwestdeutschen Stadtschreiber im Mittelalter*, 1960, 227–8. R. SCHMID, "Die Chronik im Archiv", *Das Mittelalter*, 5 (2000), 121–4.

GABRIEL VIEHHAUSER

## Chronikalien der Stadtbücher von Luzern (Chronical entries in the Lucerne town books)

14th–15th century. Switzerland. Town-book from 1st March 1375 to 1483, with Latin and German entries by the town scribes. Sometimes also called *Chronikalien der Ratsbücher* (Chronical entries in the council books).

Lucerne, SA, cod. 3655, is a leather-bound parchment volume of about 50 folios. Its organizer, *Stadtschreiber* (town clerk) Werner Hofmeyer, structured the volume in lists of new citizens, decisions by the council, and a very short chronicle (fol. 51<sup>v</sup>–52<sup>r</sup>; also additions on fol. 17<sup>v</sup>). The chronicle starts with the founding charter of the Lucerne monastery (supposedly written in 503, but in fact dating from the 12th or 13th century) and continues with events of Hofmeyer's lifetime (for example the plague *ubique terrarum* in 1349 and the Basel earthquake of 1356). The author follows a historiographical concept that positions Lucerne in the centre of concentric spheres of interest. After Hofmeyer's death in 1360, his successor, Johannes Fricker, continued to add dates such as the founding of Berne in 1191. Later entries relate to the communal battle anniversaries (battles of Sempach 1386, Arbedo 1422, Grandson 1476).

Another town book of 1475 contained a *Chronik* of the conflict with Charles the Bold by *Stadtschreiber* Melchior Russ Sr (father of the chronicler Melchior → Russ Jr.). It was lost already by the late 16th century.

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Text: J. SCHNELLER, "Annalistisches aus dem nunmehr ältesten Bürgerbuche der Stadt Lucern", *Der Geschichtsfreund*, 22 (1867), 151–161. P.X. WEBER, "Das älteste Luzerner Bürgerbuch (1357–1479)", *Der Geschichtsfreund*, 74–76 (1919–1921), 181–256; 257–392; 219–292.

Literature: R. SCHMID, "Ego Wichardus et frater meus Rupertus. Der Traditionsrodol des Klosters Im Hof in der Geschichtsschreibung des 13. bis 16. Jhs.", *Jahrbuch der Historischen Gesellschaft Luzern*, 22 (2004), 42–58. R. SCHMID, *Geschichte im Dienst der Stadt*, 2009.

REGULA SCHMID

## Chronikalische Aufzeichnungen aus Magdeburg 1487–1488 (Chronical notes from Magdeburg)

15th century. Germany. A private chronicle in German, written on the inside of the book cover of a miscellany and on its preceding page, presumably by the erstwhile owner of the book. The chronicle contains everyday occurrences, apparently jotted down from day to day. It tells of crimes, natural disasters (fires, storms, floods), visits to Magdeburg by such famous people as the former queen of Denmark on her pilgrimage to Jerusalem, urban gossip, and some events in regional politics. The chronicle is a good example of a private individual's interest in the history his local area. The book, formerly Halberstadt, Bibliothek des Domgymnasiums, Nr. 77 (15th century), has been missing since 1945, but does not seem to be among the books looted from Halberstadt which were taken to Russia (now in Moscow and St. Petersburg).

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Texts: G. SCHMIDT, *Geschichts-Blätter für Stadt und Land Magdeburg*, 10/4 (1875), 337–41. M. PUHLE, "Geschichte Magdeburgs von 1330 bis zum Ende des 15. Jahrhunderts", in *Magdeburg. Die Geschichte der Stadt 805–2005*, 2005, 123–35.

JAN ULRICH BÜTTNER

## Chronikalische Aufzeichnungen über die ersten Jahre Erzbischofs Günter von Magdeburg (Chronical notes on Günther of Magdeburg's early years as archbishop)

15th century. Germany. A Latin episcopal chronicle. The text narrates the first three years of Archbishop Günther's pontificate, beginning with a detailed report of the homage and consecration solemnities in 1403. Günther's election is omitted completely and subsequent events are also of little interest to the authors, the focus being exclusively on the archbishop and his exploits. The text was produced immediately after the events by two different authors: the first in and up to December 1403, the second taking the narrative to the end of July 1406. The text might have been intended as part of a wider chronicle

which was never written. Evidently, both authors were members of the Magdeburg clergy. Written on four pages of two folios, the text is now contained in a miscellany of the 16th or 17th century. This only existing manuscript, clearly by two different hands each writing with different ink, is most likely the autograph: Magdeburg, Landeshauptarchiv Sachsen-Anhalt, Abt. Magdeburg, Cop., No. 34a.

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Text: K. PALM, "Chronikalische Aufzeichnungen über die ersten Jahre Erzbischof Günthers von Magdeburg 1403-1406", *Geschichts-Blätter für Stadt und Land Magdeburg*, 11 (1876), 272-89. M. SCHOLZ, "Günther, Graf von Schwarzburg (1382-1445)", in *Die Bischöfe des Heiligen Römischen Reiches 1198 bis 1448*, 2001, 393-94. *Rep-Font* 2, 421.

JAN ULRICH BÜTTNER

**Chronikalische Aufzeichnungen zur Geschichte der Stadt Halle**

(Chronical notes on the history of Halle an der Saale)

15th/16th century. Germany. A collection of four independently produced German-language chronicles spanning the years 1464-74, 1474-78/88, 1500/01 (very detailed), and 1501-12 respectively. By their style and spelling four different authors can be identified. The original contexts of the individual discourses are unknown, as are all the authors. The older two chronicles seem to have been written some years after the narrated time, the younger two possibly only shortly after the depicted events. The volume also contains charters and various amendments written by yet another hand. The focus of the annalistic reports is on Saxony in general and the district and town of Halle in particular supplemented by some European events (e.g. wars of Charles the Bold of Burgundy or Emperor Maximilian I). The texts were part of a miscellany based on an "old book" and assembled in Halle in 1520 most likely for a (town) councillor. The manuscript, olim Magdeburg, StB, Manuscr. Fol. Nr. 35, was lost during post-war confusions. Other, older textual references are unknown.

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Texts: F. WACHTER, "Chronikalische Aufzeichnungen zur Geschichte der Stadt Halle vom

Jahre 1464-1512", *Neue Mitteilungen aus dem Gebiete der historisch-antiquarischen Forschungen*, 15 (1880), 84-151. W. FREITAG et al., *Halle im Mittelalter und im Zeitalter der Reformation*, 2006. *RepFont* 2, 241 [NB: faulty bibliographical information!].

JAN ULRICH BÜTTNER

**Chronogrammist**

early 15th century. Low Countries. The anonymous author of a collection of short descriptions of events in Dutch, from the late 10th to the late 14th century, mainly in Holland. He is called "Chronogrammist", because of the many chronograms in his work. He wrote his work in Holland after 1409, the year in which one of his main sources, → Heraut Beyerens *Hollantsche Cronike*, was completed. According to VERBIJ-SCHILLINGS the Chronogrammist and Herald Beyerens are the same person. A now lost chronicle containing chronograms must have been another important source.

The text is known in two versions, differing not only in the period covered, but also in some details in the main text. Version 1, covering 972-1396, pays more attention to Guelders. It is transmitted together with the Chronicle of the so-called → *Clerc uten laghen landen* in Utrecht, UB, hs. 1178, fol. 1<sup>r</sup>-10<sup>v</sup>. Version 2, for 972-1409, is combined in the manuscript Heraut Beyerens's *Hollantsche Cronike*. Brussels, KBR 837-845, fol. 92<sup>r</sup>-202<sup>r</sup>.

**Bibliography**

Texts: F. VAN MIERIS, *Chronyck van Holland, van den klerk uit de laage landen by der zee...*, 1740, 211-35. J.F. WILLEMS, "Nederlandsche gebeurtenissen van 972 tot 1409, getrokken uit eene oude onuitgegevene wereldkronijk, I", *Belgisch Museum*, 4 (1840), 193-217.

Literature: S. MULLER Fz., "Die Hollantsche Cronike van den Heraut. Eene studie over de Hollandsche geschiedbronnen uit het Beijersche tijdperk", *Bijdragen voor Vaderlandsche Geschiedenis en Oudheidkunde*, ser. 3, 2 (1885), 61-73. J. VERBIJ-SCHILLINGS, *Beeldvorming in Holland. Heraut Beyerens en de historiografie omstreeks 1400*, 1994, 257-62. *Narrative Sources* NL 0182. *RepFont* 3, 477.

ANTHEUN JANSE

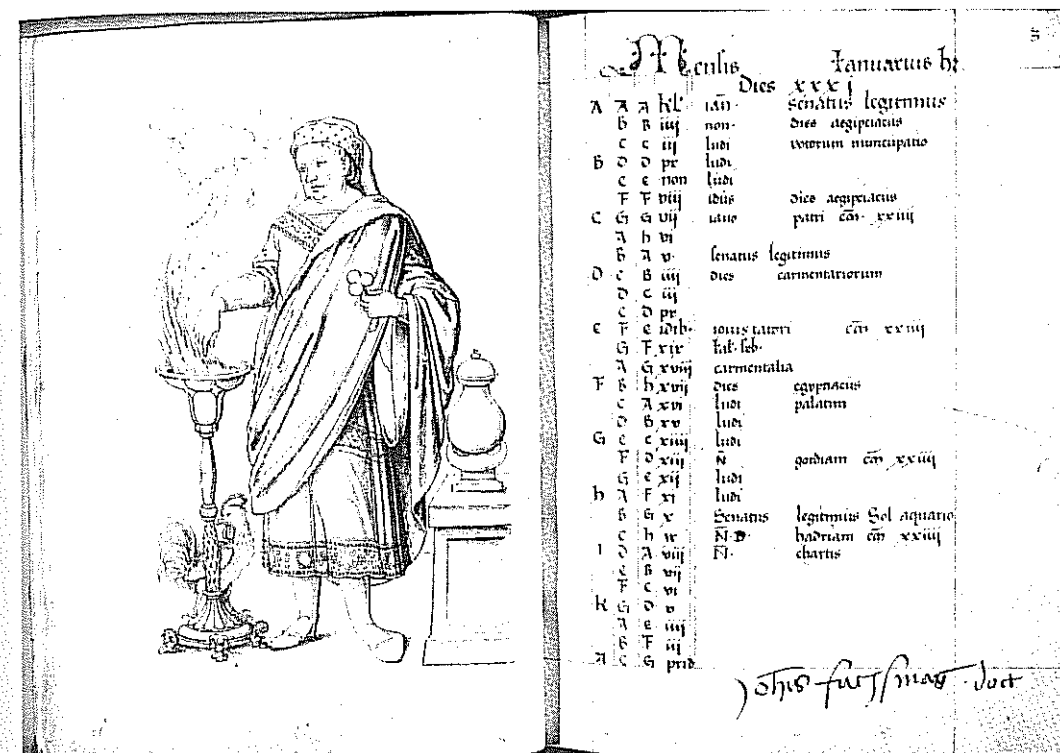


Fig. 12 Illustration and calendar for the month of January from the *Chronograph of 353*. Nuremberg, ca 1500-1510. Vienna, Österreichische Nationalbibliothek, cod. 3416, fol. 2<sup>v</sup>-3<sup>r</sup>.

## Chronograph of 354

4th century. Italy. A complicated and well-illustrated chronological compendium [Fig. 12], compiled and written in 354 in Rome for an otherwise unknown Valentinus by one Furius Dionysius Filocalus, who also inscribed epigrams for Pope Damasus. The work, compiled from diverse sources, is made up of fourteen different sections (though MOMMSEN numbered two sections found in some manuscripts that did not belong to the original document), of which the most important are a calendar (section six); complete consular fasti to 354 (eight); an Easter cycle from 312 to 411 (nine); a list of the prefects of the city from 254 to 354 (ten); dates and burial places of the popes from 255 to 352 (eleven); dates and burial places of famous martyrs (twelve); the well-known Liberian chronology of the bishops of Rome (thirteen); and the → *Chronica urbis Romae* (sixteen). MOMMSEN also includes a *notitia* of the city of Rome (fourteen) and the → *Liber generationis* (fifteen), a Latin translation of the Greek chronicle of → Hippolytus of Rome. All six of the surviving illustrated manuscripts and two of the unillustrated ones descend directly or indirectly from a 9th-century Luxemburg manuscript that disappeared between 1620 and 1637. Only one manuscript, unillustrated, St. Gallen, Stiftsbibliothek, 878, derives from a different tradition. Some independent illustrations in two other manuscripts also appear to derive from the *Chronograph*. The *Chronograph* is of great importance for its individual contents, for its illustrations, and for the light it sheds on contemporary life in Rome.

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Text: T. MOMMSEN, *Chronographus Anni CCCLIII*, MGH AA 9.1, 1892, 39–148. A. DEGRASSI, *Inscriptiones Italiae 13: Fasti et elogia 2: Fasti Numani et Iuliani*, 1963, 238–61. Literature: H. STERN, *Le calendrier de 354: Étude sur son texte et ses illustrations*, 1953. M.R. SALZMAN, *On Roman Time: The Codex-Calendar of 354 and the Rhythms of Urban Life in Late Antiquity*, 1990. M.R. SALZMAN, *DNP* 2, 1997, 1172–4. O. SEECK, *PW* 3.2, 1899, 2477–81.

RICHARD W. BURGESS

## Chronographia regum Francorum

ca 1405–29. France. This Latin chronicle of French kings was written in two parts. After a

prologue taken from the abridged version of the chronicle of → Guillaume de Nangis, the first part covers the reigns from the origins of the Franks to St. Louis; the second, from Philippe III the Bold to 1405. It is only from the reign of Charles V that any originality is evident. It has similarities with two vernacular histories, the → *Chronique normande du XIV<sup>e</sup>* and the *Generations, li parole et lignie des contes de Flandre*, either through a common source or more probably through use of these two texts. Other material put to use are the biography of Du Guesclin by Cuvelier, the → *Chronique de la Traison et Mort de Richard* and → *Grandes Chroniques de France*. One manuscript survives (Berne, Burgerbibliothek, cod. 73).

## Bibliography

Text: H. MORANVILLE, *Chronographia regum Francorum*, 3 vols, 1892–7. Literature: H. PIRENNE, “L’Ancienne chronique de Flandre et la Chronographia regum Francorum”, *Bulletins de la Commission royale d’histoire de Belgique*, ser. 5, 8 (1898) 199–208. *RepFont* 3, 478.

RÉGIS RECH

Chronographicon syntomon  
[Χρονογραφικὸν σύντομον (Concise chronicle)]

end of the 10th century or later. Byzantium. A short universal chronicle from the Creation to the death of the Emperor → Konstantinos VII Porphyrogennitos in 959. Late 19th-century scholarship judged it to be a falsification by the 16th-century writer and librarian Andreas Darnarius, but this view has been refuted with good reason by the modern editor.

The manuscript tradition ascribes the *Chronographicon syntomon* implausibly to the patriarch Cyril of Alexandria (375/80–444), but the long title of the work states that it was recently compiled from several older chronicles. Sources identified by modern scholarship include → Georgios monachos and Leo Grammaticus. The history of the Old Testament and the classical Hellenic world fills roughly a tenth of the text, after which the author turns to the history of the Roman Emperors, starting with Julius Caesar. Mostly the account is terse, but some emperors like Mauricus (582–602), Heraclius I (610–42) or Nikephoros I (802–11) are given a fuller narrative.

The text is preserved in seven manuscripts, three of which are particularly important: Vatican-

BAV, cod. gr. 1175, fol. 34–114 (1573); Milan, Biblioteca Ambrosiana, cod. Gr. 549 (N 107 sup.), fol. 1–73 (16th century); Augsburg, SB & StB, 2<sup>o</sup> cod. 243, fol. 1–77 (16th century).

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Text: E. PINTO, *Pseudo-Cirillo, Compendio Cronografico*, 1996. Literature: K. KRUMBACHER, *Geschichte der byzantinischen Litteratur von Justinian bis zum Ende des Oströmischen Reiches*, 21897. E. PINTO, *Ricerca per un'edizione critica del Χρονογραφικὸν σύντομον falsamente attribuito a Cirillo di Alessandria ed a Giorgio di Pisidia*, I: *Il problema dell'attribuzione dell'opere*, 1985. T. PREGER, “Die angeliche Chronik des hl. Kyrillos und Georgios Pisodes”, *Byzantinische Zeitschrift*, 7 (1898), 129–33.

LARS MARTIN HOFFMANN

## Chronology and chronometry

1. History and the Calculation of Time; 2. Solar and lunar years; 3. The Julian and Gregorian Calendars; 4. The Days of the Week; 5. The Calculation of Easter; 6. The Counting of Years (a. Antiquity; b. Jewish; c. Byzantine and Eastern Christian; d. Western; e. Islamic); 7. Larger patterns.

## 1. History and the Calculation of Time

Chronicles are time-books (χρονικά βιβλία) and as such are born out of a need to record, organize and calculate time. The ancient world was already well aware of the importance of reliable dating for administrative purposes, and the study of cycles of time was of central importance in classical astrology. In the earlier Christian Middle Ages, the most important function of such time-computation was to establish the date of Easter, a vital piece of information in the monastic world. With the growth of towns in the High Middle Ages, the implications of time calculation for good government again become central. However, time is abstract and elusive, and not easy either to conceptualize philosophically or to measure precisely. Early work on this involved on the one hand understanding cycles in nature, for example defining the phases of the moon and the position of the planets, and on the other, cataloguing sequences of human events and attempting to fit these into the cycles which nature dictates. The

theoretical task of ordering time and the practical task of recording history were closely related. → Bede, writing in the eighth century, calculated Easter as far ahead as 1063, and his foundational work as a historian was intricately connected with his work on the construction of Easter tables. A handbook on Easter calculation was known as a *computus*, and many of the authors of such works were also chroniclers. Often a chronicle will be found in the same manuscript as a *computus*, apparently because copyists found it natural to bring these forms together. The tradition of Easter annals, that is, annalistic accounts written into the margins of Easter tables (see → Annals), exemplifies the close relationship between the calculation of time for everyday purposes and the writing of history. And when → Honorius Augustodunensis set about writing his *Imago mundi*, he structured it in three books, the first on the shape of the world, the second on stars and the nature of time, and the third on the sequence of human history.

Chronology is the sequence of events, what happened first and what happened when. Chronography is the process of fixing these in writing. Chronometry is the measurement of time, the methodology of identifying years and days. A relative chronology is possible without chronometry, if one is content to establish the historical priority of one event to another, but a meaningful record requires an absolute chronology which can anchor events in dates and answer systematically the question “when”. For the first Christian historians, both chronology and chronometry were problems. Making the events of Biblical history tie into those of Roman and Hellenistic history required detailed chronological work, and the received systems of chronometry were not adequate for the task. The Christian chronicler had a weighty responsibility, that of providing in written form a survey of time as an expression of God’s plan, and in this regard the medieval view of time is much deeper than that of the Ancients, for whom history was the story of their own past. At best pre-Christian Roman historians gave the history of Rome *ab urbe condita*, that is, from the notional date of the foundation of the city. But for the Middle Ages there was an infinitely deeper past, namely that of the Old Testament, beginning with the Creation. In other words, there had been a point at which history and time itself had begun—a concept wholly alien to Graeco-Roman thought—and from that starting-point history had embarked on a linear progress leading inevitably to an end. For this reason, the Church



Fathers had to establish more than the events of history; they had to show its nature and purpose. This was a major issue for → Julius Africanus, → Jerome, Paulus → Orosius, → Augustine and others. They needed innovative ways of calculating, ordering and interpreting the past. In short, they had to devise the medieval conception of the shape of history.

## 2. Solar and lunar years

One aspect which makes chronometry fiendishly complicated is the interplay of solar and lunar calendars. Unlike the week, which is a purely arbitrary cultural convention, the month and the year relate to natural rhythms which shape the lives of communities. In a world without electric lighting, a full moon allows people to move around at night, and religious festivals are invariably timed according to this cycle of light and darkness. The lunar cycle lasts 29.53 days, but since only whole days are practically useful, a lunar calendar operates with months of 29 or 30 days in alternation. Meanwhile the sun gives us the cycle of summer and winter, springtime and harvest, which are particularly decisive for agricultural societies. As a result, most cultures have evolved in relationship with both the sun and the moon.

The difficulty is that a solar year is a little over 365 days in length, whereas a lunar year (i.e. twelve lunar months) is around eleven days shorter. This allows, with many variations, three basic types of calendar. A solar calendar like the modern western calendar privileges the year and stretches the months to fit it; thus our modern month is slightly longer than the cycle of the moon, and the date of full moon wanders through the month, so that any festival to be held at full moon must be on a different date each year. A lunar system like the Islamic calendar privileges the month and ignores the seasons, which is ideal for cultic calculations, but means that an event in the middle of summer will have its sixteenth anniversary in the middle of winter. A lunisolar calendar like the Jewish calendar is a compromise, working primarily with the lunar cycle but adding a thirteenth intercalary month every two or three years to keep the year in line with the seasons.

The interplay of solar and lunar elements of time calculation was one of the major problems for the Church fathers. The liturgical needs of the Church brought new challenges, and whole new

methods of calculation had to be devised to produce a satisfactory calendar of saints. This is the reason for the intricate disputes the Church had over the date of Easter, and other movable feasts.

## 3. The Julian and Gregorian Calendars

Our present solar calendar, together with the names of its months, goes back in its essentials to Julius Caesar, who replaced the older Roman calendar with the so-called Julian calendar of 45 BC. It was the senate who decreed that the seventh month (previously *Quintilis*) be named after Julius Caesar, and the eighth (*Sextilis*) after Augustus. This apparently erroneous numbering (*Quintilis* from *quinque* 'five', *Sextilis* from *sex* 'six'), which is continued into the next four months, September to December, derived from the numerals from seven to ten (*septem*, *octo*, *novem* and *decem*) goes back to the time before the Julian calendar, when the year began on 1 March, a date which reflected the resumption of agricultural activity after the winter's break. However 1 January was the first day of the year from the second century BC onwards. Uncertainty about the date from which the new year should be allowed to start continued well into the Middle Ages, when New Year's Day might be celebrated, depending on local preference, on Annunciation Day (25 March, still perpetuated in the beginning of the financial year in the UK, after Gregorian adjustment), Easter Day or Christmas Day.

Inaccuracy in the Julian Calendar, brought about by the rigid insertion of a leap year every fourth year (which takes no account of the fact that the solar year is not exactly 365¼ days long, but slightly less) meant that after many centuries such annual events as the equinoxes were occurring earlier and earlier in the calendar year. Accordingly, in the sixteenth-century Pope Gregory XIII called for a reform, which decreed (among other things) that ten days were to be expunged from the calendar that year. The resulting Gregorian calendar, though slow to be accepted in Protestant countries (not until 1752 in the case of Great Britain), is now the most widely used calendar in the world.

The Romans did not number the days of the month from 1 to 28, 29, 30 or 31, as seems logical to us today, but counted backwards from three fixed dates in each month, the Kalends (the first

day), the Nones (fifth or seventh day) and the Ides (thirteenth or fifteenth day). The Ides represented a half-way mark, and the Nones divided the first half roughly into two.

The modern system of counting the days of the month consecutively from one onwards was introduced into the East in classical times, but was only adopted in the west at a surprisingly late date. The chancery of Emperor Henry VI (1190–7) is thought to have been the first Western chancery to have counted the days of month consecutively, though the practice did not become customary until the fifteenth century.

## 4. The Days of the Week

The seven-day week is not universal: in cultures around the world weeks of anything from four (West Africa) to ten days (China) can be found. The Romans, like the Etruscans before them, had "market weeks" of eight days, the nundinal cycle (from *novem* 'nine', the counting being inclusive). The eight days of the week were identified by letters from A to H. The *nundina* was the market day. If the *nundina* fell on day A in the first week of the year, it remained A throughout the year. However, since the number of days in the year was not an exact multiple of eight, the market day would fall on a different letter each year.

The grouping of days into seven-day weeks is very widespread in the cultures of Europe and the Middle East, and is certainly very old. It is first clearly attested in sixth-century Babylon, but it must be old enough to have influenced the Hebrew creation myth in the first chapter of Genesis. The seven day week does not fit neatly with other aspects of the calendar, since neither the month nor the year (either lunar or solar) comprises an exact multiple of seven days. The week rotates independently of the other units of time, and is decisive for patterns of work and worship. In most eastern cultures (Jewish, Byzantine, Islamic) and also in Portuguese (an Early Christian rejection of Roman day names), a numerical system is used for identifying the days of the week. For example, Monday, being the second day, is called *segunda-feira* in Portuguese, and *yom shēni* in Hebrew (from *shēni*, the numeral 'two'). The exception is often the seventh day: *Shabbat* (Anglicized as Sabbath) is derived from Hebrew *shavat*, to stop or rest (and not from *shiv'ah*, the Hebrew numeral 'seven').

The seven-day week was introduced to Rome in the early imperial period, soon after the Julian calendar, and had generally replaced the nundinal cycle by the time Constantine gave it official status in AD 321. The late Roman names for the days of the week are taken from the seven wandering stars (five planets known at the time, plus the sun and the moon). On the assumption that the time required for a planet to complete its cycle and return for a second time to the same place in the sky is a reflection of the height of its orbit above the earth, the order of the planets was calculated to be (from highest to lowest): Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. If we ignore the fact that the assumption of a geocentric rather than a heliocentric model has caused the sun and the earth to change places, this is exactly the order of planets known to modern astronomy. For purposes of astrology, it was desired to appoint a planet to every hour of the week. If the first hour belonged to Saturn, the second to Jupiter and the third to Mars, then by a straightforward application of the sequence, the twenty-fifth hour, the first hour of the second day, belonged to the Sun. If days are then named after their first hours, the first day is Saturday and the second is Sunday. This astrological pattern thus explains not only the names but also the order in which they are applied to the days.

Since the planets in turn were named after Roman gods, the assumption must have been common among those not versed in astrology that the days were named directly after the gods. Thus when the Germanic languages adopted the Roman calendar they substituted equivalent gods' names, Jupiter's day becoming Thursday because Thor has a parallel position in the Germanic pantheon. At times the Church attempted to replace the names of the weekdays with Christian equivalents, but only in the case of Sunday did the Christian name occasionally prevail (French *dimanche*, from Latin *dies dominicus*, 'Lord's Day').

Weekdays are not of central importance for medieval chronicles. Only in the later Middle Ages does it become common in some works to cite the day as well as the date, for example in town chronicles or family chronicles. However because of the importance of Sunday in the cycle of worship, an awareness of the week as part of the calculation of time is found throughout the history of Christian chronicling. Occasionally a chronicler will take time to muse on the names of the days and wonder about their relationship

to the ancient idols—an example is the Middle High German → *Kaiserchronik*. Here we might also note that a typological relationship between the weekdays and the *aetates* was important for the interpretation of history for many medieval writers.

## 5. The Calculation of Easter

The calculation of Easter was an important preoccupation in the Middle Ages, since on its correct positioning depended a number of other movable feasts, such as Whitsuntide (Pentecost) or Ascension Day. Determining the date of Easter, however, presented a problem, since, being linked to the Jewish Passover, Easter depended on the lunar calendar. After much uncertainty the Church defined Easter Sunday as the Sunday after the full moon (lunar criterium) that falls on or after the vernal equinox, the vernal equinox being taken to fall on 21 March (solar criterium).

Early medieval authors sought intensively for a suitable lunisolar cycle to determine Easter Sunday for future years. In fourth-century Alexandria the duration of 235 lunar months was established as more or less equal to 19 years. By consequence, after each period of 19 years the date of the first full moon on or after the equinox was identical. The only problem that remained, was to determine the weekday for that particular day. As there are 7 days in a week and an intercalation of one leap day each four years, a full lunisolar cycle was found after 532 years, as the result of a simple multiplication of a solar cycle ( $4 \times 7 = 28$  years) and a lunar cycle (19 years). By using this 532-year lunisolar cycle one was able to determine Easter Sunday for each year in the future as well as in the past, for example for the Creation of the World or the Passion of Christ.

The details of this were worked out for the East in Alexandria, and for the West by → Dionysius Exiguus, a Scythian monk working in Rome in 525. Later writers like Bede were important more for the presentation of the scheme in a usable form than for the calculations themselves. To make the date of Easter easily calculable, the medieval Church devised two methods of counting. The first, known as the Golden Number (so called because in medieval calendars it was customarily written in gold) was a series of numbers from 1 to 19, indicating the position of the year in the nineteen-year lunar cycle. Conventionally the

series is taken to start in 1 BC, so that to establish the Golden Number for any given year, it is necessary to add 1 to the year and divide by nineteen, the remainder being the Golden Number. If there is no remainder, the Golden Number is nineteen.

The second method of counting was known as the Dominical Letter (from *dominica*, the Latin name for Sunday). This is an adaptation for Christian purposes of the A to H letter scheme of the Roman nundinal cycle. It consists of a series seven of letters from A to G, attached to a year according to the day of the week on which 1st January fell. If it fell on a Sunday, then all Sundays throughout the year received the Dominical Letter A, and A became the Dominical Letter for that year. If, however, 1st January fell on a Saturday, which made Sunday the second day, then all Sundays throughout the year received the Dominical Letter B, and B became the Dominical Letter for that year, and so on until 1st January fell on a Monday which made Sunday, counting inclusively, the seventh day, so that it received the Dominical Letter G, and G became the Dominical Letter for that year. Leap years then logically received two Dominical Letters, one that appertained up to the end of February and was calculated as above, one from 1 March onwards, calculated on the assumption that the year had started a day later than it had in reality. 2007 therefore, which started on a Monday, has the Dominical Letter G, while 2008, being a leap year, has two Dominical Letters, F and E, the former applying to January and February, the latter to the rest of the year.

Armed with these two pieces of information, the Golden Number, which tells the position of the year in the lunar cycle, and the Dominical Letter, which tells the position of the year in the solar calendar, then it is possible, with the aid of a list of full moons following the equinox, to determine the date of Easter for any given year. Easter tables such as those worked out by Bede made the system relatively easy to manage.

Remarkably, perhaps, the Eastern and Western Churches, despite their differences and tensions, were able to agree on this system, though only after long and bitter arguments. In the end it was the West which settled the matter by adopting the Eastern policy. It was only in the sixteenth century that the Eastern and Western Church calendars suddenly diverged, when the Eastern Church rejected the Gregorian reform and continued to use the Julian calendar for liturgical matters. However, the medieval consensus was not uni-

versally accepted. Throughout the Early Middle Ages, the Irish Church insisted on its own calculation, and only gradually accepted the Roman system. Bede famously records how Northumbria opted for Roman practices at the Synod of Whitby in 664. The Irish Easter was abandoned finally on Iona in 716.

## 6. The Counting of Years

### a. Antiquity

When dating events of the distant past, the early chroniclers were primarily concerned with years; the recording of months or weekdays was usually only possible with near-contemporary reporting. But how should years be uniquely identified? There have been many ways of doing this. One of the most ancient and primitive is to name a year after an event which occurred in it. This was still used in the pre-Islamic Arab world: the year of Mohammed's birth, for example, was known as the Year of the Elephant because in that year elephants had been used in a famous military manoeuvre. However this has limited usefulness for recording longer periods of time, as such names give no clue as to the order of the years.

One of the oldest numerical methods of identifying years is to locate them within the reign of a king. This is common practice in the Bible ("In the thirteenth year of the reign of Josiah...", Jeremiah 1,2), and in ancient Greece, where for example dating by Athenian archons is found in the chronicle of → Apollodorus. This was also the usual manner of the Romans, who worked with consular years from ca 509 BC to AD 541. There were always two consuls, and although these changed each year it was possible for a consul to serve many times, so an unambiguous dating required citing both consuls. For example, 50 BC was the year of the consulate of L. Aemilius Lepidus Paullus and C. Claudius Marcellus, which was cited in the form *L. Aemilio C. Claudio coss.* Keeping track of this required careful record-keeping, and lists of consuls were important for chronology (see → *Consularia* and *fasti*). Dating by regnal years was still used in Anglo-Saxon royal charters in the early eighth century, no doubt under the influence of contemporary Merovingian practice. The disadvantage of this method in the Middle Ages was uncertainty about the exact dates of a monarch's accession.

However the advantages of numerical systems are incontrovertible, allowing longer periods to be discussed and the chronological relationships made immediately transparent. This does not necessarily imply counting years: the same principle is found in the Greek (later Roman) method of counting Olympiads, the four-year cycles between one Olympic Games and the next, the first of which was held in 776 BC; this tradition was forbidden as pagan by the emperor Theodosius II in AD 393. But usually numerical systems focus on years.

The difficulty with counting years is that a choice has to be made as to where to begin. Defining the year 1 is inevitably arbitrary. Year numbers in Roman practice involved counting from the foundation of Rome, but there were competing chronologies for the date of the foundation until in the first century BC Marcus Terentius Varro produced what would become a consensus. Dating events *ab urbe condita* (AUC) was used by a number of Roman historians, though in fact was not nearly as widespread as is often imagined. Nevertheless, it carried a certain classical authority in the eyes of medieval writers, and is still found for example in → Honorius Augustodunensis when he is recording Roman history before the incarnation. A conversion to the Gregorian calendar involves the simple addition of 753. So for example 755 AUC = 2 AD.

(See also → Classical historical writing.)

### b. Jewish

The Hebrew calendar is a lunisolar calendar, based apparently on that of ancient Babylon. This means that the Jewish New Year, *Rosh ha-Shanah*, wanders between 6th September and 5th October. Each year it falls eleven or twelve days earlier in the Gregorian calendar than in the previous year, but when this would cause it to be more than a month out of synch with the solar calendar, the additional month of Adar Aleph is inserted before the sixth month, Adar. This means that converting days or months from the Jewish to the Gregorian calendar is extremely complicated, but converting years is relatively straightforward.

The Jewish system of year numbering starts from the year before the creation, understood to be 3760 BC, so that a conversion to Gregorian dates involves a simple subtraction. When → Abraham ben Solomon of Tortuviel records that he composed his chronicle in 5270, this is

5270–3760=1510 AD. As this is a calculation from the Biblical creation, the dates are sometimes noted as AM (*anno mundi*), but this does not necessarily mean that they correspond to AM dates given by Christian writers, who calculated the age of the world differently.

Other features of the Jewish calendar might be mentioned here briefly. The day is taken to begin at sunset of the previous day and end at sunset (Genesis 1,5), and is divided into 24 hours, of equal length, in contrast with some other Eastern systems, including the Islamic, where the hours divide up the period of daylight and therefore the length of an hour depends on the season. The days of the week are numbered, the first day falling on what the Roman calendar called Sunday. The seventh day or Sabbath is the rest day. Likewise, every seventh year is declared a Sabbath year, and every seventh Sabbath year a Jubilee Year, so called from the Hebrew word *yoval* 'ram's horn', a ram's horn being used to herald in a Jubilee Year (Leviticus 25,1).

(See also → Jewish historiography)

### c. Byzantine and Eastern Christian

In the Orthodox world, both Byzantine and Eastern Christian (Armenian, Syriac, Coptic), several systems of year numbering were used. The Seleucid system of dating, which predates Christian writing, continued to be used by the first eastern Christian chroniclers, and was widely used throughout the formerly Hellenistic lands up to the time of late antiquity. This system of year numbering, also known as years AG (*anno graecorum*) began in 1 October 312 BC. Examples of those who used it include → Pseudo-Joshua the Stylite and → Jacob of Edessa.

Like Jewish historians, Christian writers often worked with dates based on counting from creation (AM = *anno mundi*), but following → Julius Africanus the Byzantine tradition generally calculated creation to 5500 years before the birth of Christ. Since estimates for the birth of Christ could also vary slightly, however, the conversion AM: AD is not exactly an addition of 5500. There are many complex reasons why the calculation of the age of the world was different in Christian and Jewish analyses, not least the reliance of Christian historians on New Testament data,

especially Luke 3,21–38 and Matt 1,1–17, where the 76 generations (counting inclusively) that separate Adam from Jesus are listed. However the particular ideocracy of Julius Africanus' calculation is obviously strongly influenced by a desire to have all the key events of salvation history land on years with round numbers, an expression of the conviction of the perfection of the divine plan. Other Greek works to use this version of an AM calendar consistently include the chronicle of → Hippolytus of Rome and the seventh-century → *Chronicon Paschale*; this pattern was also used in the West.

The calendar developed in the Coptic Church and still used by the Church in Egypt, involved counting years from the emperor Diocletian, the last great persecutor of the Christians. This so-called Diocletian Era or Era of the Martyrs (confusingly sometimes abbreviated AM for *anno martyrum*) was taken to have begun on 29th August 284. This was probably the first dating system to use an event of Christian history as a starting point for the counting of years, and it influenced the western era of the incarnation.

The Armenian calendar, which starts in 552 AD, is used for example by → Lewond, and by almost all Armenian chroniclers after him. It was introduced under the katholikos Nerseh II at a church council in Dvin in 552; before that, the Armenians had been using a set of liturgical tables that began in 353 and ran for 200 years.

Another method of dating, used in the East from the early fourth century, which continued to be used in the Early Middle Ages was the indiction system. This involved counting indictions, blocks of 15 years which were important because they were the basis of the tax cycle. Indictions were often cited together with some other dating system, but occasionally by themselves. They stand alone, for example in → Symeon magistros & logothete. This is found not only in Byzantine writing but also in areas with a Byzantine cultural influence such as Lombardic Italy (→ *Origo gentis langobardorum*) or the Slavia orthodoxa (→ Konstantin of Preslav). Variants on this (*indictio bedana*, *indictio romana*) were also found in the West, starting in Gaul and northern Spain in the fifth and sixth centuries.

(See also → Byzantine historiography and → Historiography of the Christian East)

### d. Western

In the Latin West, a series of particularly high-profile writers worked on chronology: Jerome (in so far as he made → Eusebius available), Isidore, and especially Bede. Here too, attempts were made to establish the number of years that had elapsed between the Creation and the birth of Christ in order to produce a basis for a dating system from the beginning of the world. Here too, different results were achieved. One major cause of variation was which version of the Pentateuch was used, the Hebrew or the Septuagint. Thus the chronicle of Eusebius-Jerome, using the Septuagint, reaches the result of 5198 years, while Bede, using (Jerome's translation of) the Hebrew bible settles for 3952 years. On the other hand, Julius Africanus's round-number approach giving the figure 5500 also had its supporters in the West. Thus on encountering *anni mundi*, the reader must be careful to consider which counting system lies behind it. The Eusebius-Jerome calculation is used by the majority of early writers, and many later ones; Bede's calculation, though obviously not known to the early writers, was equally popular in Northern Europe from the eighth century onwards. Julius Africanus' system is used only by a very few. Examples of Western chronicles which use each of the three systems include:

**5198 (Eusebius-Jerome):** Paulus → Orosius; → Prosper; → Cassiodorus; → Gregory of Tours; → *Annales Hildesheimenses*; → Hugh of Flavigny; → Hugh of Fleury; → Hugh of St. Victor

**3952 (Bede):** → *Chronicon breve Alamannicum*; → Claudius of Turin; → *Chronicon Moissiacense*; → *Annales Quedlinburgenses*; → *Chronicon Wirziburgense*; → Lambert of Hersfeld

**5500 (Julius Africanus):** → Sulpicius Severus; → Jordanes; → Fredegar (in parallel with 5198); → Otto of Freising

In addition to the common abbreviation AM, writers sometimes use AOC, for *ab orbe condito* (from the creation of the world), a wording adapted from the Roman AUC. *A mundi exordio* (from the origins of the world) is also occasionally used.

One of the first Western systems to develop among Christian writers was the Spanish era (*aera Hispanica*), which first appears in the fifth century (→ Hydatius) though it must have been older, and continued to be used in Navarre until

the end of the fifteenth. It sets the year 1 in 38 BC, and therefore a conversion to common era dating involves a simple subtraction of 38. This dating is found, for example, in the → *Crónica Latina de los reyes de Castilla* or in the chronicle of Benito → Morer de Torla.

The dating system which came to dominate the Western Middle Ages and ultimately became the modern global Common Era system, is the Era of the Incarnation, that is, dating AD (*anno domini*, year of the Lord), counting from the birth of Christ. In the Middle Ages, this was variously known as *anni ab incarnatione*, *a natalitate domini*, *anni gratie*, *anni orbis redemptii*, *anni partus domini*, or *post partum virginis*, among others. This was first developed by Dionysius Exiguus in the process of his work on the date of Easter. By applying his Easter Tables to the Alexandrian ones based on the Era of Diocletian, he calculated the 248th year of the Era of Diocletian to be the 532nd after the birth of Christ. It is often said that it may have been the use of this system by Bede which led to its near universal adoption throughout the Western Church. Its advantage over the AM systems was that some measure of consensus could be achieved about the date of the birth of Christ. Whether this birth date was accurate (it almost certainly was not) was less important than the fact that agreement brought the benefits of a universally understood dating system. Attempts in the eleventh century by → Marianus Scotus and → Heimo von Bamberg to recalculate the year of Christ's Passion and, by consequence, of the Incarnation were ultimately unsuccessful, as their proposed reform would have brought great disruption with little real benefit. The English → *Winchcombe Chronicle* is a rare example of a text which gives Marianus' chronology with that of Dionysius in parallel.

The Retrospective Incarnation Era, on the other hand, counting backwards from the birth of Christ to produce years BC, was not practised before the Late Middle Ages. It is often said that this idea was invented by Bede. In his *Historia ecclesiastica gentis Anglorum* he computed that Caesar visited Britain *anno ab Vrbe condita sescentesimo nonagesimo tertio, ante uero incarnationis Dominicae tempus anno sexagesimo* (695 years after the foundation of Rome, and sixty years before the Birth of Christ). These figures may not be entirely accurate; but as a first shot at retrospective dating this figure of 60 BC a not inconsiderable achievement.

However, in practice Bede did this only once, he made no attempt to explain it theoretically, and despite his massive influence on European thinking, no other writer in the subsequent centuries followed him on this particular point. As far as we know, dating BC was not attempted again for half a millennium, and when it then appeared in the late thirteenth century, it probably was not influenced by Bede. The first writer to use dates BC consistently, then, was the anonymous Swabian author of the  $\rightarrow$  *Flores temporum* (around 1292), who dated the Creation at *ante Jesum 5200 minus 1*.

Since BC dating was long not available, the growth of the AD system left a real difficulty about how to refer to events before the birth of Christ. The solution was to continue to use AM or AUC dates for the earlier periods. Thus AD dates are often found in combination with other systems well into the later Middle Ages.  $\rightarrow$  Guillaume de Nangis and John  $\rightarrow$  Capgrave are examples of chroniclers who used AM for the first five thousand years of history, before switching to AD for Christian history. And indeed, it was popular to give dates in several forms in parallel, whether for the avoidance of ambiguity or simply as a display of erudition. When Bede in his *De temporum ratione* came to give the most important date of all, the Birth of Christ, he located it by recourse to every known method of computation as occurring MMMDCCCCLII. *Anno Caesaris Augusti XLII, a morte uero Cleopatrae et Antoni, quando et Aegyptus in prouinciam uersa est, anno XXVII, olympiadis centesimae nonagesimae tertiae anno tertio, ab urbe autem condita anno DCCLII, id est eo anno, quo compressis cunctarum per orbem terrae gentium motibus firmissimam uerissimamque pacem, ordinatione Dei, Caesar composuit, Iesus Christus filius Dei sextam mundi aetatem suo consecrauit aduentu* (3,952 years after the Creation, when the emperor Augustus was 42 years old, 27 years after his victory over Cleopatra and Marc Antony and the inclusion of Egypt into the Roman Empire, in the 3rd year of 193rd Olympiad and 752 years after the foundation of Rome, in the year in which Augustus on God's command declared a permanent peace, thus introducing the sixth age of the world).

It is probably a matter of taste whether the abbreviations BC and AD are placed before a date (AD 313) or after it (313 AD). There are style guides which insist that the former is more correct, but the latter is possibly more common. As this ter-

minology is strongly Christian in its conception, modern usage is sometimes more comfortable with the forms CE (common era) and BCE (before the common era) when Christian perspectives cannot be assumed. Medievalists usually prefer AD, as it reflects medieval usage, unless they are mainly concerned with Jewish or Islamic documents.

### e. Islamic

Islamic dating follows the Hijra dating system, which we can represent with the abbreviation AH. Hijra is the Arabic word for "migration", but in particular the Hijra is the name given to Muhammad's relocation to Medina in 622 AD. This event was chosen as the beginning of the Islamic era just sixteen years later, when in 638 AD (17 AH) Caliph Umar of Basra deemed such a system necessary for administrative purposes.

Since the Islamic calendar is based on the lunar cycle without intercalary months, the twelve lunar months of 29 or 30 days each are allowed to wander uncontrolled through the solar year. This means that the seasons are unrelated to the calendar, the two catching up with one another only every 33 years or so. In other words, 33 Islamic years are approximately equivalent to 32 years on the Gregorian, and indeed in most other calendars. A conversion to Gregorian dates involves the calculation  $G=H-(H/33)+622$  and the reverse calculation is  $H=G-622+(G-622)/32$ .

Other features of the Islamic calendar show similarities to the Jewish calendar. Both have lunar months, the birth of a new month being declared as soon as a nascent sickle moon is observed. Both celebrate the Sabbath (Saturday) and both number the remaining days from one to six, though among the Islamic peoples Friday is singled out as the day of coming together (before the Sabbath), perhaps parallel to the parascève of the Gospels, the day of preparation ( $\pi\alpha\rho\alpha\sigma\kappa\epsilon\upsilon\eta$  is still the word for Friday in Modern Greek).

## 7. Larger patterns

Even with a clear chronometry, it can be challenging to find one's orientation in a sequence of seven thousand numbered years. An overview of history is far easier to achieve, and far easier to teach, if these years are grouped into blocks which allow larger patterns to be seen. And for Christian

historians keen to interpret the meaning of history, such larger patterns are particularly interesting. All such patterns are intellectual constructs, culturally conditioned frameworks which guide and ease, but sometimes also limit our thinking. At their best, they relate to real continuities and discontinuities in the structures of past societies or highlight the most important currents of cultural development, but even so, they are always based on subjective judgments of what is important.

Our modern approach to this is to divide history into three, the ancient, medieval and modern worlds, which we then subdivide, for example into the Early, High and Late Middle Ages. We also work intensively with the century as a very precise counting block, and when we are more focussed on cultural phenomena we use other forms of periodization such as the "Carolingian period" or the "Renaissance". These patterns were not known to medieval writers. Obviously they could not possibly have been aware of living in a "middle" age, but it is perhaps rather less obvious that the decline of the Roman Empire, which for us marks the boundary between ancient and medieval history, did not register in medieval thinking as a caesura of any particular importance. Working with centuries is only possible when the awareness of year numbering has been thoroughly internalized, and it was not until the early 16th century that Hermannus  $\rightarrow$  Piscator of Mainz introduced the century as a formal organizing superstructure for a chronicle. And there was simply not enough differentiated detail available about the intellectual life of the past to allow medieval chroniclers to identify cultural periods, each with a distinct *Zeitgeist*.

However medieval writers used other patterns to make the vast expanse of history manageable. It was divided firstly into Six Ages, the so-called *sex aetates mundi* (see  $\rightarrow$  Six Ages of the World), which covered the period from Adam to the author's own present, the Sixth Age, which started with the birth of Christ, and secondly into the four World Empires, the Babylonian, the Medo-Persian, the Macedonian and the Roman (see  $\rightarrow$  Daniel's dream). The fourth empire (the Roman), like the Sixth Age, was destined to be the last, to be followed by the reign of Antichrist and the end of all time. Clearly, there is a close affinity between these two principles for the structuring of time: both are chiliastic, that is, they hold the view that the world is finite, and that we are living in the last age. But beyond this there was a fruitful

interlocking of the two systems: the fourth World Empire was co-terminous with the sixth Age. The fact that Christ was a contemporary of Augustus, the first Roman emperor, made it possible to equate the last empire (the Roman) with the Sixth Age, namely the Christian era, thus linking the secular with the spiritual. This link between the spiritual and the secular enabled later chroniclers to use secular events such as the Fall of Troy as calibration-devices within the otherwise dateless Old Testament history. Synchronic tables of the Eusebian kind were popularized by  $\rightarrow$  Frutolf/Ekkehard, and ultimately gave rise to the fruitful device of incidentia (brief excursions into secular history inserted into religious narrative), as practised in  $\rightarrow$  Peter Comestor and many chronicles thereafter.

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## Classical historical writing

1. Ancient Near Eastern Origins; 2. Early Greek Historiography; 3. The Hellenistic Period; 4. The Roman Period; 5. Late Antiquity; 6. Some general considerations.

### 1. Ancient Near Eastern Origins

From the earliest times, cultures and societies developed ways of keeping records and of ordering and reconstructing the past. Depending on the durability of the materials used for such purposes (stone, clay tablets, papyrus, vellum) and on the vagaries of the transmission and reception process, some records from the earliest known cultures have been preserved to the present day. The original contexts and purposes of these records were in the widest sense social, political, religious and scientific. They included lists of at least partly mythical ancestors (genealogies) and of rulers and officials, narratives of significant events (religious festivals, military campaigns, great migrations, natural disasters), and astronomical observations (constellations, eclipses) often in connection with activities "on the ground" (sowing and harvesting, negotiation of treaties, or military campaigns). The earliest known records from the ancient Near East, going back perhaps as far as to the late second millennium BC) are Sumerian king lists. Later

Mesopotamian cultures, notably Assyrians and Babylonians, kept king lists and astronomical diaries that included records of military campaigns and other important events. Assyrian rulers also commissioned narrative records ("histories") of military campaigns and kept lists of their officials (*limmu*). The Egyptians likewise kept lists of Pharaohs and their dynasties as well as records of military campaigns, annals and astronomical records, while the Hebrew Bible contains ample evidence of mythographical, genealogical and historical records among the Israelites, very similar to and partly modelled on Assyrian king lists and chronicles. It is important to note the identity-building function of these early records and their dealing with collective guilt arising from cultural memories of past crises and conflicts. This also explains their religious content and their expression of a belief in a divine power as chief negotiating agent or judge of human affairs.

### 2. Early Greek Historians

Compared to the antiquity and sophistication of ancient Mesopotamian and Egyptian record keeping, the early Greek tradition was late and inferior. When in the fifth century BC Herodotus, known as the father of Greek historiography, admired the Egyptians as "the most diligent of all men in preserving the memory of the past" (*Histories* 2.77.1), he was referring to a tradition which by then was already nearly two millennia old. The late arrival of the Greeks on the historical-writing scene was later used by non-Greek ("Barbarian") cultures such as the Jews as an argument for claiming antiquity and superiority over the Greeks. But in this they merely responded to Greek attempts at making up for their late-coming by constructing versions of the ancient past in which the Greeks played a central role. Thus though the Greeks were aware of the antiquity of the ancient Near Eastern cultures and expressed admiration for it, they ultimately did not take it seriously, but invented a primitive past of their own. For this they also included information from the epic works of Homer and Hesiod and from other mythological sources. Hesiod (8th century BC), probably under Mesopotamian influence (like the early Biblical writers), had already developed "a precise sense of chronological succession according to generations" and begun to divide up history as a whole into five ages named after metals

(gold, silver, bronze, iron). Hecataeus of Miletus (late 6th/early 5th century BC), who greatly influenced Herodotus, wrote geographical and mythographical (genealogical) works in prose, while the poet Simonides from the same period, another influence on Herodotus, celebrated the great battles of the Persian war comparing them with the Trojan war. Although Herodotus rejected myth as part of history and claimed to restrict himself to empirical facts, the extent to which he failed to adhere to this principle was already discussed in antiquity. Thucydides (ca 460/55–400 BC) deemed himself (and has been deemed ever since) far more radical than Herodotus in his rational-empirical, "philosophical", approach to historiography, yet he too copied Homer by including fictional speeches in his work, thus constructing a quasi "modern" prose epic for his time. And perhaps even more strongly than Herodotus, Thucydides cultivated a mythical universe that was exclusively Greek, in which war and politics were the only noteworthy activities and in which genuine encounters with other cultures and religions had ultimately no place. The chronicle tradition with its more universal quest and its influence on later, Hellenistic, forms of historical representation was to represent a slightly different approach.

As Herodotus' remark cited above illustrates, the Greeks were fascinated by Egyptian antiquity; however their chronicle tradition, like the epics of Hesiod, was probably influenced by a late Babylonian tradition (8th–3rd century BC). The works that could be considered the earliest Greek chronicles, are called *ᾠροί*, or *ᾠρογραφαί*, city histories from Ionia from the mid-fifth century BC combining local mythology, history and chronology. The earliest among these are the *Horoi* of the People of Lampsacus (FGrH F 1). These *ᾠροί* are soon followed by a tradition of Attic history-writing, the so-called "Atthidographers", which became increasingly sophisticated as the tools available for historians and chroniclers improved. Major steps in this direction were Hippias of Elis' compilation of a list of Olympic victors around the time of the first *ᾠροί* and the publication of lists of senior magistrates (*archons*) on the Athenian *agora*.

Hellanicus of Lesbos' work *Priestesses of Hera at Argos* (FGrH 4 F 74–84; 454–8) dates from some time after 423 BC. This is considered to be the first Greek universal chronicle, as opposed to a chronologically structured local history. Only a few fragments of it survive, but references to it

in later sources suggest that it correlated events that happened across Greece at the time of each priestess by correlating a list of priestesses with lists of Spartan ephors and Athenian archons. Hellanicus also wrote narrative historical works including a nationalistic history of Attica (*Atthis*), and mythographical and ethnographic works. In Late Antiquity he was sometimes ranked alongside Herodotus and Thucydides (Aulus Gellius, *Attic Nights* 15.23).

A little more than a century after Hellanicus, the peripatetic philosopher and leading Athenian politician Demetrius of Phaleron (born ca 350 BC) compiled a "Register of Archons" of Athens (FGrH 228 FF 1–3; 10; 641–646). This too survives only in a few fragments. Yet another chronicle in the *Atthis* tradition, dating from 263 BC, survives in two more substantial pieces: the → Parian Marble (*Marmor Parium*) (FGrH 239; 665–702) is a chronicle carved on stone. It was originally set up at Paros and records a wide range of events related to Athenian and wider Greek history. It starts with Cecrops, the mythical first king of Athens, whom it dates to the year 1581 BC, and lists mythical as well as historical figures, astronomical events and natural disasters, names of kings of Macedon, Syracuse and Persia, the foundations of important cities and games, battles, victories, and names of philosophers, poets and playwrights.

### 3. The Hellenistic Period

The expansion of the Greek-speaking sphere through the conquests of Alexander the Great (356–323 BC) and the reign of his successors (323–32 BC) led to a greater cultural ecumenism and universalism. The successor kingdoms extended across Greece and Asia Minor, Egypt, Babylonia and Syria. Yet, as we have seen, a trend towards a more universal scope in historiography can already be detected for the period before Alexander's conquests, as in the works of Hellanicus and Demetrius. And from around the same period as Demetrius' work (ending 340 BC) we have the unique narrative *Histories* (ἱστορίαι) of Ephorus of Cyme (ca 405–330 BC) in thirty books. Already in antiquity Ephorus was hailed as the first universal historian considering events not only in Greece but also in the Barbarian east. He may have been the first to divide his work into books devoting each book to a region, but then retelling individual episodes across regions in order to

keep his narrative together. His main interests lay in the history of migrations, cities and families, while his depiction of military events was considered his weakness. He was an important influence on Diodorus Siculus (1st century BC), who used the *Histories* in his universal history (with the ominous title *Library*, βιβλιοθήκη) as a primary source for Archaic and Classical Greek history.

A side effect of Alexander's conquests and the establishment of the successor states was the endowment of centres of science and learning in a number of places, but most strikingly in Ptolemaic Alexandria. The concentration of ancient records in the library of Alexandria was unprecedented and further enhanced by new translations into Greek of Babylonian, Assyrian, Egyptian and other "Barbarian" sources (including the Hebrew Bible). And there were now also productions of "Barbarian" histories in Greek, like the three-volume history of Babylon by → Berossus, a priest of Bel (Marduk), dedicated to the Seleucid king Antiochus I (d. 261 BC), or the three-volume history of Egypt from the same period by → Manetho, high priest at Heliopolis. This led to a qualitative leap in the compilation of chronicles, raising it to the level of a serious scientific endeavour. The greatest representative of this new approach was → Eratosthenes (ca 285–194 BC), a polymath and head of the Alexandrian library from ca 245 BC. Eratosthenes wrote a universal chronology of Greek history entitled *χρονογραφία* (FGrH 241; 704–715). It began with the Trojan war, which Eratosthenes considered the threshold from mythical to historical times and which he dated to 1184 BC, and ended with Alexander the Great. Eratosthenes used Olympiads (known from 776 BC) as a unified chronological system and improved their accuracy by compiling his own list. His work set the standard for all later chronicles and his dates, including his date of the Trojan war, were taken seriously for centuries to come. More than five hundred years later → Eusebius of Caesarea was still using them in his chronicle.

Nearly a century expired before → Apollodorus of Athens (ca 180–120 BC) followed in Eratosthenes' footsteps. His work, entitled *χρόνικα* (FGrH 244; 716–52), was written entirely in verse (iambic trimeters) and drew heavily on Eratosthenes and other earlier chroniclers and historians, but it also offered substantial new research. Apollodorus was originally from Athens. For his research he worked not only in the largest library of his day, in Alexandria, but also in the second

largest, in Pergamum, before returning to his native city. As an Athenian, Apollodorus did not adopt Eratosthenes' use of Olympiads but reverted to the use of Athenian archons. The *Chronica* covers the period from the Trojan war to 146 BC and offers a mixture of mythical, historical and geographical information alongside information on philosophers, medical authors, historians, and even on playwrights and poets and their works.

Like Ephorus' history, the *Chronica* was employed by Diodorus Siculus. They were also reworked into (often abridged) prose versions (epitomes), which became even more popular than the original. They were only superseded in the late 1st century BC, when → Castor of Rhodes wrote his chronicle in six books covering the immense period from 2089 BC, the time of the mythical first kings of Persia and Greece, to 60 BC.

#### 4. The Roman Period

The Hellenistic period is usually held to have lasted until 32 BC, the date of the Battle of Actium, which marked the end of Ptolemaic Egypt, the last remaining of the successor states. Yet "Hellenism" as a cultural phenomenon continued well into Late Antiquity and the Byzantine period, while Rome, as the main political heir of the successor states at least in the west, had appeared on the scene since the 4th century BC and developed its own, Latin, historiographical and chronicle traditions alongside the Greek traditions. The oldest known official Roman record, the *Annales maximi*, went back to at least 400 BC. The *Annales maximi* were kept by the pontifex maximus, the senior member of one of the main colleges of priests, and listed magistrates and events of public interest. They were published annually on a white board outside the pontifex's office. From the late 2nd century BC a collected version was published in book form. It eventually comprised no fewer than eighty books. The *Annales maximi* are not strictly an early form of chronicle, but of narrative history. The Latin chronicle grew out of records of official proceedings (*commentarii*) and lists of magistrates (*fasti*), though in some sense many *fasti* too are "historiography in the form of lists" (RÜPKE). Later Roman historians referred to a wide range of historical writings as "annals" (yearbooks), including the first Roman history, which was written in Greek by Quintus Fabius Pictor in the late 3rd century BC, and Quintus Ennius' narrative poem on the

history of Rome from the early 2nd century BC. Fabius Pictor, the father of Roman historiography, followed earlier Greek models, in particular the 3rd century historian Diocles of Peparethos (mainly for the foundation legend) and Timaeus of Tauromenium, modern day Taormina in Sicily (FGrH 566), who lived from ca 350 to 260 BC. Timaeus also compiled a list of Olympian victors, Spartan kings and ephors, Athenian archons and priestesses of Hera at Argos. Thus although neither Fabius Pictor's "annals" nor any other, later, Roman histories called "annals" nor indeed the *Annales maximi* were chronicles in the strict sense, they are in some way connected with the chronicle tradition. Beyond that they are also important for an understanding of the development of Roman historiography and as sources for later chronicles as well as histories. Polybius, for example, relied on Fabius Pictor's account of the First and Second Punic Wars and Livy quotes him extensively for the early period.

Less connected to the chronicle tradition, by contrast, are historical monographs like the work of Lucius Coelius Antipater on the Second Punic War (completed after 121 BC), or the slightly earlier history (*res gestae*) of Sempronius Asellio, who, following Polybius, declared that he did not merely want to list events as the annals did, but that he wanted to explain reasons and motivations in order to provide moral encouragement for his compatriots. Later, historians like Sallust (ca 86–35 BC), Asinius Pollio (76 BC–4 AD) and → Tacitus (ca 56–120 AD) were to write history with similar aims, though all three of these also wrote "Histories", while Tacitus also wrote "Annals".

There are two works, both no longer extant except in a few fragments, that share the fame of being the first Roman chronicles in Latin. They both date from around 50 BC and were compiled by two contemporaneous authors who were strongly influenced by Hellenistic historiography and also knew each other well, → Titus Pomponius Atticus (110–32 BC) and → Cornelius Nepos (110–24 BC). Atticus is probably better known as a friend and correspondent of Cicero's than as a chronicler. He spent a considerable part of his life in Athens, where he studied philosophy and may also have become familiar with Hellenistic historical texts. Still, he wrote his chronicle in Latin, and its title, *liber annalis*, recalls the "annalistic" tradition of early Roman historians. It was compiled between 50 and 46 BC and contained chronologies of great figures of the Roman past, but also

of significant figures and events in the history of other nations. According to Cornelius Nepos, his friend, biographer and fellow chronicler, Atticus' *liber annalis* included lists of magistrates, laws, treaties, wars, family histories and great deeds of the Romans and other peoples. Atticus was widely praised for making his material easily accessible. Everything, it was said, could be seen "at a single glance" (*uno in conspectu*). The dimensions of the *liber annalis* seem to have been as monumental as those of the earlier Hellenistic chronicles. Extant fragments suggest that it extended from the capture of Troy, an event of great significance in Roman history, down to at least 155 BC, and it served as a source for Cicero, Cornelius Nepos, Aulus Gellius and others.

Nepos gave his chronicle the title *Chronica*. More than Atticus he aspired to follow the Hellenistic tradition. He synchronised his material, important events of Greek and Roman history, counting Olympiads, consular years and years *ab urbe condita* (from the (mythical) foundation of Rome, which, in the wake of Apollodorus, he dated into 751 BC). Following the Greek chronicle tradition Nepos also included events, figures and works from the history of literature in his *Chronica*. Extant fragments extend from the legendary Italian king Saturn to the foundation of Alexandria in 330 BC. Nepos' main source was Apollodorus' chronicle. As a source for later chronicles and histories Nepos' *Chronica* was superseded by Atticus' *liber annalis*. However Nepos became influential through his work *De viris illustribus* (On Famous Men), a collection of short biographies of Roman as well as foreign kings, leaders of armies, orators, poets, historians and grammarians. Unlike the *Chronica*, which emerged from the Hellenistic tradition, the *De viris illustribus* was in many ways an innovative and at the same time genuinely Roman creation. It appealed to a Roman interest in the individual depiction (*imago*) of great men and their function as *exempla*. It was also connected to another Roman tradition, the writing of memoirs. As a classic in these Roman genres Nepos became a model and source for late antique authors like → Suetonius, → Jerome and → Gennadius.

During the last decades of the 1st century BC Livy wrote his monumental work *Ab urbe condita*, a prose history in the annalistic tradition in 142 books. Only books 1–10 and 21–45 survive. The first fifteen books were about the early history until the eve of the first Punic war (265 BC),

books 16–30 about the first two Punic wars (until 201 BC), 31–45 about the wars in the east (until 167 BC). The structure and content of the books that are lost are not entirely clear. Importantly, however, Livy stands for a new type of history that begins to accept the monarchic constitution of the Principate. In the early 1st century AD Velleius Paterculus fully endorsed this new kind of government and later histories tended to be structured according to the succession of emperors almost as a matter of course, if they were not altogether reduced to a collection of biographies of emperors like Suetonius' *Lives of Caesars*. In the late 1st / early 2nd century AD Livy's work was used by the epic poet P. Annius Florus, who in his *epitome* (prol. 4–8) divided the periods of Roman history into four ages (*aetates*) according to the four ages of each individual human being, infancy (*infantia* = to the end of the monarchy), youth (*adulescentia* = conquest of Italy until 264 BC), mature age (*iuventus* = conquest of the world until Augustus) and old age (*senectus* = imperial age, which Florus did not treat). This scheme was later taken up by → Augustine and other patristic historiographers and developed and christianised into a scheme of six ages of the world, according to the six days of creation and the six millennia which the world was expected to last according to Biblical history (*Aetas* theory; see → *Six Ages of the World*).

A special case among Roman historians of the early 1st century AD is represented by Pompeius Trogus, a member of the Celtic tribe of the Vocontii of Gallia Narbonensis in present day Southern France. He wrote during the second decade of the 1st century AD. Besides zoological and perhaps botanical works he compiled a universal history in the Hellenistic tradition, though from a Roman perspective. His work, now only known from a late antique *epitome* and the tables of content, was entitled *Philippic Histories* and covered the history of Assyria and Babylonia, Greece, Macedon and the successor kingdoms, Parthia, Gaul, and Spain. While the empire of Macedon was at the centre of his narrative (hence the title, *Philippic Histories*), Rome was at its endpoint. All local developments are presented as leading up to the integration in the Roman empire. Among the Hellenistic influences on Trogus Timagenes of Alexandria and Posidonius have been identified, though Timagenes' influence may have been less strong than has been thought in the past, while Posidonius' (as well as that of other authors,

including Ephorus, Timaeus and Polybius) was probably indirect.

Posidonius (ca 135–51 BC), a Syrian Greek from Apamea, who was educated in Athens and later active in Rhodes, is today mainly known as a Stoic philosopher. But his interests extended to all fields of learning including history. After extensive travels he wrote a universal history of the (Mediterranean) world of his time (from 146 to the mid-80s BC), which was dominated by ethnographic and (Stoic) ethical thought and widely disseminated. Posidonius was also personally acquainted with and influential upon major Roman political figures like Pompey and Cicero.

Timagenes on the other hand was a scholar and rhetor who came to Rome in 55 BC as a captive of one of the generals of Pompey's eastern campaign. After regaining his freedom he stayed at the house of Gaius Asinius Pollio (76 BC–4 AD), a Republican senator and army leader famous for founding the first public library in Rome. After his retirement from politics Asinius Pollio devoted his life to literature. His works include a history (*Historiae*) covering the period from 60 BC to the battle of Philippi (42 BC), in which he asserts his Republican spirit. Like Asinius Pollio Timagenes was critical of the new order and not welcome in Augustus' circle. Among the many books which he is said to have written is a universal history entitled "On Kings" (περὶ βασιλείων) from the earliest times to Caesar, which earned him a reputation of being hostile to Rome (*felicitati urbis inimicus*), while modern scholars have recently characterised him as being at the same time "hellenocentric and barbarophile".

The emergence of a Latin tradition of historical writing from the 3rd century BC did not eclipse the Greek tradition, even in the Latin west. Apollodorus' verse chronicle, as already mentioned, circulated in reworked prose versions, which were more widely known and used than the original. In the course of the 1st century BC they were superseded by the work in six books of Castor of Rhodes, entitled "Chronological Tables". Relying on Eratosthenes and Apollodorus Castor covered Greek, Roman, and Eastern history from Belus and Ninus, kings of Persia, and Aegialeus, first king of Sicyon and thus first king in Greece, in 2089 BC, to 61–60 BC (FGrH 250; 814–826).

From the years 15–16 AD, and thus from the time when Pompeius Trogus wrote his history, dates a fragmentary Greek chronicle inscribed in stone (similar to the Parian Marble) found in the

late 19th century near Rome, the → *Chronicon Romanum* (FGrH 252; 827–829 = IG 14.1297). The surviving fragments cover events of Roman and Egyptian history between 88 and 80 BC and of Greek, Lydian, Persian and Roman history between the 6th and the 4th centuries BC respectively. They also contain references to philosophers and historians including Anaxagoras, Parmenides, Heraclitus, Socrates, Zeno, Thucydides, and the seven sages.

## 5. Late Antiquity

One of the features of the *Chronicon Romanum* is that it does not count in Olympiads but in years running up to the date when the chronicle was written. Generally Olympiad chronicles seem to have become less common in Roman times and eventually gone out of fashion during the first three centuries AD, even before Eusebius' undertaking of a Christian world chronicle. Chronicles from this period include Olympiad chronicles by → Phlegon of Tralles and Cassius Longinus, and the so-called → *Oxyrhynchus chronicle* (POxy 1.12), which covers the time between the 106th and the 116th Olympiad (356–313 BC) but was copied on papyrus ca 250 AD.

Phlegon's chronicle recorded events from the first Olympiad down to 140 AD, the year when it was written (FGrH 257; 837–845). Its interests included military campaigns, censuses, birth dates of famous men (e.g. Virgil), foundation dates of significant places (e.g. the Capitol), the succession of significant dynasties (e.g. the kings of Parthia) and matters related to intellectual history (e.g. the line of Epicurean philosophers).

The *Oxyrhynchus Chronicle* was copied on papyrus ca 250 AD (FGrH 255; 831–834), but it covers the years between 355 and 315 BC and includes events relating to Greek, Roman, Sicilian, Persian and Macedonian history, the history of the successor states, Olympic games and events and persons related to literature and philosophy (e.g. Plato, Isocrates and Speusippus).

Cassius Longinus' chronicle dates from between 253 and 268 AD (FGrH 259; 853–854). It is the last extant Olympiad chronicle. It is possible that chronicles like these three continued to be written into the 4th century, but such endeavours would soon have been superseded by Eusebius' Christian world chronicle. Eusebius, too, like his earlier Christian predecessor → Julius Africanus

(3rd century), made use of the Olympiad chronology, but only alongside other chronologies, in keeping with the universal scope of history from a Christian perspective.

The continuation of a non-Christian ("pagan") tradition in Late Antiquity is more evident in the area of narrative history than in the area of chronicles. One of the greatest Latin Roman historians, Cornelius Tacitus (ca 56–after 118 AD), wrote in the 3rd century AD. His "Histories" and "Annals"—these titles are only attested by the 16th-century manuscript tradition—cover the history of imperial Rome for most of the 1st century AD. Around a hundred years later the Greek senator → Cassius Dio (ca 164–post-229 AD) from Nicaea in Bithynia wrote a history of Rome in eighty books from the foundation of the city to the year 229 AD. Only parts of it remain, mainly for the period between 69 BC and 46 AD. Dio is heir to both Greek and Roman traditions of historiography. He explicitly follows Thucydides' method of distinguishing between real and apparent causes of events, but he also subscribes to the traditional Roman "annalistic" presentation of history when he arranges his records of civil and military events along consular years. However he employs this structure quite flexibly, devoting a lot of space to some brief periods while summarising others in a few sentences. Emperors' reigns are framed with introductory and concluding sections. Dio also employs fictional speeches and develops a kind of political theology endorsing the monarchy as the divinely sanctioned form of imperial government, confirmed by many supernatural events, understood as divine portents.

Such prepossession with the religious has sometimes been interpreted as a feature of decline emerging only in Late Antiquity and anticipating the Christian theological world view. Yet we have seen that it was common to all forms of ancient history-writing, from the earliest beginnings, and even present in such humanistic and enlightened historians as, for example, Thucydides and Tacitus. It would therefore be misleading to distinguish between "secular" (or "secularist") and "ecclesiastical" historiography in Late Antiquity. All historiography subscribed to some religious worldview. Of course, the apologetic tradition of Jewish and Christian historians introduced a competitive element into this, and it was this polemical element that characterises even non-Judeo-Christian ("pagan") historiography in

Late Antiquity, which increasingly defined itself against Christianity.

Until the 2nd century AD very little reference was made to Christianity. There are some references in Tacitus and then virtually none in Cassius Dio. Those in Tacitus are linked with polemical references to Judaism. At the time Roman-Jewish relations were overshadowed by a series of wars and revolts resulting in the destruction of the temple in Jerusalem and the Roman decision to disallow its reconstruction. But Christianity as such did not play a role in Graeco-Roman historiography. Even after the conversion of Constantine and the inception of ecclesiastical history with the works of Eusebius and his successors, a non-Christian ("pagan") form of historiography continued, which either ignored Christianity or treated it in polemical terms. In particular during and shortly after the reign of Julian the Apostate (r. 361–63 AD) attempts were made to revive the ancient tradition and write history from a traditional, non-Judeo-Christian, perspective. During this period in the late 4th and early 5th century AD the Greek sophist → Eunapius, born at Sardis around 345 AD, wrote a history in fourteen books covering the period from 270 to 404 AD. Its anti-Christian polemic was reputedly so strong that it had to be toned down in subsequent editions to avoid persecution by the Christian authorities. It survives only in a few fragments, though it was used as a source not only by later pagan historians like → Zosimus, but also by Christian historians like → Philostorgios and → Sozomen.

Whether → Ammianus Marcellinus used an early edition of Eunapius' work is not certain. Ammianus lived from ca 330 to 395 AD. He was born in Syrian Antioch and wrote his history in Latin, probably in Rome, where he had settled in the late 380s AD. His History of Rome comprised 31 books and covered the period from the emperor Nerva to the early 390s AD. Only the books covering Ammianus' lifetime survive. Ammianus, a retired soldier, was not primarily interested in ideological questions, unlike his younger contemporary Eunapius. Still, whenever he covers events which involve Christian affairs he does so with contempt, though mostly in satirical fashion. He rails against the ostentation of the bishops of Rome, the ambition of the bishops of Alexandria, and the bigotry and hypocrisy of many Christians who failed to live up to the ideals of their religion.

Almost a century after Ammianus, the Greek historian Zosimus, of whom little is known but his name and the facts that he was a tax official and held the rank of *comes*, wrote a *νέα ιστορία* (new history) of Rome from Augustus to the eve of the sack of the city in 410 AD. His work is first quoted in the early 6th century in the chronicle ascribed to → Eustathius of Epiphaneia, and the sources he used include Phlegon of Tralles, Eunapius and Olympiodorus. Zosimus develops the view that the decline of the empire is a result of the rejection of the traditional pagan religion. He is critical of Constantine and Theodosius for trying to create a Christian empire, but speaks favourably of Julian for his attempts to reverse this process.

## 6. Some general considerations

Zosimus is generally thought of as the last representative of Classical (in the sense of non-Judeo-Christian, "pagan") historical writing in Antiquity. His work marks the end of a long process in which Classical and Judeo-Christian historiography became closely intertwined, but also emerged as two quite distinct traditions. As indicated earlier, until the 4th century, the Classical tradition largely ignored Christian historical writing, as it had largely ignored the Jewish tradition during the Hellenistic period. It was Jewish and Christian historians who engaged with the Classical works and thus developed a new Christian philosophy of history which formed in many respects a continuum with Classical historiography. By contrast, from a Classical perspective the emergence of the Christian tradition presented itself as a break. This was made explicit when in the 4th century, especially during and after the reign of Julian the Apostate, pagan historians polemically asserted their identity against an increasingly dominant Christian tradition. But even in the christianised cultures of the Late Roman, Byzantine and Medieval periods, the Classical tradition survived as a distinct memory and experienced repeated revivals in form of "classicising" histories down to the Early Modern period.

In the Medieval and Byzantine period the Classical tradition became a construct with which to contrast the Christian (Biblical) tradition. This also resulted in generalisations concerning the Biblical vs. the Classical notion of time and history (linear vs. cyclical). Such generalisations however

fail to do justice to the complexity of the tradition. Cyclical notions of time belong to philosophical and cosmological discourse in both traditions. In historical writing, on the other hand, the very activity of listing successive events presupposes a linear concept of time. Already Hesiod, probably under Mesopotamian influence like the Biblical authors, developed a notion of history dictated by the strict succession of generations with five great ages named after metals (gold, silver, bronze and iron). The Roman historian Florus of the 2nd century AD divided history into four great ages according to the four ages of each individual human being (infancy, youth, adulthood, old age). Classical historians often focussed on memorable events of the recent past, but sometimes they also endeavoured to write universal histories and chronicles. The contrast between Classical and Medieval historical writing is not as sharp as we might imagine.

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JOSEF LÖSSL

## Claudius of Turin

[Claudius Taurinensis]

ca 780–ca 827. Spain, Germany, Italy. Author of *Brevis chronica* (Short Chronicle), an outline of the biblical chronology and genealogy from the Creation onwards, written in Latin between 814–16. Born in Spain, Claudius was a courtier of Louis the Pious (King of Aquitaine and Emperor from 814) in Aachen from ca 811. Around 816 he became bishop of Turin. He wrote biblical commentaries on a number of books of the Old and New Testament. He is also the author of *Apologeticum*, a theological treatise in which he criticized the cult of images and relics.

*Brevis chronica* is the fruit of Claudius' biblical studies and it aims to put biblical events in chronological order. This work consists of three parts: the first is an epistle to a Father Adon, the second is the chronicle proper, and the last is a list of genealogical tables showing the lineage of Christ. In the epistle the author formulates methodological principles of his work, namely making chronological calculations on the basis of the Hebrew Scripture (which he knew from → Jerome's *Vulgate*). It is also evident that Claudius knew and used the works of → Bede.

The historical part (the chronicle) is an overview of six ages starting with the Creation. The author calculates the duration of these ages on the basis of chronological information from the *Vulgate* and the *Septuagint*, trying to balance the contradictions between these two accounts. He proves that the period from the Creation to the Passion of Christ takes no more than 3,986 years.

The final part is a list of genealogical tables which show the lineage of Christ according to the Gospels of Matthew and Luke. The tables also include chronological notes which try to establish the dates of births and deaths of all persons mentioned in the tables in accordance with the



biblical chronology contained in the historical part.

The text has been preserved in three manuscripts: the earliest being Paris, BnF, lat. 5001 (9th century), Monza, Biblioteca Capitolare, c-9/69 (10th century) and Madrid, Biblioteca Nacional de España, ms. 9605 (dated 1026). To date, only the epistle and the historical part have been published.

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MARIA STARNAWSKA

## Clement of Alexandria

[T. Flavius Clemens Alexandrinus]

2nd–3rd century AD. Egypt. T. Flavius Clemens was born probably around the middle of the 2nd century, either in Alexandria or in Athens. After travels in Palestine, Syria and Italy he taught Christian philosophy in Alexandria (from ca 180 AD). Some time before 211, because of persecutions or of tensions within the church, he left Alexandria for Asia Minor (Cappadocia), where he died not long after (some time before either 215/16 or 221).

His literary output was philosophical and literary-rhetorical. He wrote a *Protrepticus* (Προτρεπτικός πρὸς Ἕλληνας), in which he invites educated pagans to join an intellectual Christian life as a philosophy, and the *Paedagogus* (Παιδαγωγός), a manual of Christian life and thought. He also wrote homiletic works on various subjects, and biblical-exegetical treatises.

His main work is the monumental *Stromata* (Στρωματεῖς), literally "patchwork", seven books on all manner of questions pertaining to philosophy, the ascetic life, interpretation of Scripture and human perfection through *gnosis*. In the *Stromata* I 21.101–147 we find a chronography covering altogether 5784 years from creation to the death of the Roman emperor Commodus in 192 AD. Using → Tatian and Cassian, an earlier

Alexandrian author who himself used → Josephus, Clement combined Biblical, Greek and Roman sources to achieve his goal. Though his stated objective was still apologetic (he wanted to prove that Moses was older than any Greek poet or philosopher), his attempt can be considered a progress over against earlier apologists such as Tatian and → Theophilus, even though it falls short of the projects of → Hippolytus of Rome and → Julius Africanus a generation later.

The *Stromata* are transmitted by only two manuscripts, Florence, BML, V 3 (11th century), and Paris, BnF, Suppl. Graec. 250 (16th century), the latter a copy of the former. The *editio princeps* by Pietro Vettori (Florence, 1550) is likewise based on the Laurentianus.

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JOSEF LÖSSL

## Clerc uten Laghen Landen

(Clerk from the low countries)

ca 1416. Low Countries. Dutch-language chronicle of Holland from its origin to 1326 by an anonymous clerk. The author describes himself as "an unnamed clerk, born from the Low Countries by the sea", and dedicates his work to "duke William of Bavaria, ... count of Holland and Zeeland". This William can not be identified with William V (1348–58), as scholars used to believe, since a large part of his text is directly taken from the *Hollantsche cronike* of → Heraut Beyeren, which text was completed in 1409. It is now clearly established that the author refers to William VI (1404–17), notwithstanding the fact that the narrative as preserved in the extant manuscript stops sixty years before his accession.

The author's aims are revealed by several additions to the Herald-text, as well as by explicit corrections of predecessors. He particularly criticizes the Utrecht bishops and their territorial claims. A second important issue is the difference between the (German) Franks and the French. He expressly denies francophone princes the possession of territories belonging to the Empire, including Holland and Zeeland. This seems to indicate that the origin of the chronicle could be linked to the political discussions between the Francophile William VI and the German Emperor Sigismund during the year 1416. Manuscript: Utrecht, UB, cat. 1177 (olim Hist. 123), fol. 36<sup>r</sup>–78<sup>v</sup>. 15th century.

### Bibliography

Text: B.J.L. DE GEER, *Bronnen van de geschiedenis der Nederlanden in de middeleeuwen. Kronijk van Holland van een ongenoemden geestelijke (gemeenlijk geheeten Kronijk van den clerck uten laghen landen bi der see)*, 1867.

Literature: J.M.C. VERBIJ-SCHILLINGS, "Heraut Beyeren en de Clerck uten laghen landen. Hollandse kroniekschrijvers ca. 1410", *TNTL*, 107 (1991), 20–42. *Narrative Sources C044. RepFont* 3, 351 [s.v. *Kroniek van Holland, usque ad a. 1326*].

ANTHEUN JANSE

## Clonmacnoise Chronicle

8th–13th century. Ireland. An annalistic work in Latin, reconstructable from later compilations.

Clonmacnoise, lying in the very middle of Ireland and on the east bank of the river Shannon, was the site of one of the most celebrated and long lasting of early Irish monasteries, a noted centre both of piety and learning. Among the learned material penned there was a chronicle in the form of contemporary annals which is believed to have been in the process of compilation from about the middle of the 8th century onwards. This chronicle is generally held to be best represented by a number of extant collections of Irish annals: the → *Annals of Tigernach*, the → *Chronicum Scotorum* and the → *Annals of Roscrea*, but not—ironically—the work known as the → *Annals of Clonmacnoise*.

The first of these, the *Annals of Tigernach*, preserved in a vellum manuscript, Oxford, Bodleian, Rawlinson B488, is a fragmentary collection which runs from the earliest times down to the year 1178 with two major lacunae, 766–974 and 1003–18. It derives the name by which it is now universally (if

somewhat inaccurately) known from Tigernach Ua Braoin, abbot of Clonmacnoise (and perhaps of Roscommon also) whose death it records at the year 1088.

The second work, the *Chronicum Scotorum*, is found in a paper manuscript, Dublin, Trinity College Library, ms. 1292 (H.1.18), which was penned by Dubhaltach → Mac Fhirbhisigh around 1640. Although it is related to the *Annals of Tigernach*, there are some marked divergences between the two. It runs from prehistoric times to AD 1150, with lacunae 723–803 and 1130–40. Where part of the 12th-century material in the *Annals of Tigernach* is virtually a saga of the Connacht king Toirdhealbhaich Ó Conchobhair, the corresponding portions of the *Chronicum* are more focussed on the Southern Uí Néill territories to the east of Clonmacnoise.

The third work, the *Annals of Roscrea*, is preserved in Brussels, KBR, ms. 5303, a 17th-century manuscript in the hand of the Franciscan Brendan O'Connor. It comprises four annalistic fragments covering the years AD 432–50, 550–602, 440–77 and 620–995, with lacunae 782–802 and 896–922.

A radical reassessment of the *Clonmacnoise Chronicle* has been undertaken by DANIEL MC CARTHY, who holds that the Chronicle commences ca 753 and continues to ca 1227. He also contends that the → *Annals of Ulster*, the → *Annals of Inisfallen*, the → *Annála Rioghachta Éireann (Annals of the Four Masters)* and the *Annals of Clonmacnoise* (which he—justifiably—terms *Mageoghegan's Book*) should all be used in addition to the *Annals of Tigernach* and *Roscrea* and the *Chronicum Scotorum*, to obtain "a more accurate picture... of the original content of the *Clonmacnoise chronicle*".

### Bibliography

Literature: G. MAC NIOCAILL, *The Medieval Irish Annals*, 1975, 22–44. D.P. MC CARTHY, *The Irish Annals: Their Genesis, Evolution and History*, 2008, 185–97.

NOLLAIG Ó. MURAÍLE

## Clopper, Nicolaas

ca 1432–1487. Low Countries. Priest and after 1469 *donatus* in the monastery of Mariënhage (congregation of Windesheim) near Eindhoven (Brabant). Author of historical works, including the *Florarium temporum*.

Clopper wrote the *Florarium temporum* (flower garden of times) in 1464/5–72, dedicating it to his father and patron, Nicolaus Clopper sr., canon of the St. Gudule in Brussels. This world chronicle contains the history from creation until 1468 (destruction of Liège by Charles the Bold), with a strong emphasis on the Low Countries, especially Brabant. In the *Florarium* Clopper as 'collector' cited more than 240 works, including → Alberich of Troisfontaines' *Chronicon*, → Vincent of Beauvais's *Speculum historiale* and → Rolevinck's *Fasciculus temporum*, but also several unknown or lost chronicles. Clopper's aim was to compile a universal-synchronic chronicle that covers the history of all peoples. Apart from the autograph, illustrated with 18 drawings most probably by Clopper himself (Düsseldorf, Hauptstaatsarchiv, CX 2), one manuscript has survived (Munich, BSB, clm 10436). After 1498 an anonymous canon regular in Neuss (Windesheim congregation) made an excerpt, edited by Pistorius as → *Magnum Chronicon Belgicum* (Frankfurt 1607).

According to Peter of St. Trond's *Catalogus scriptorum Windeshemensium*, Clopper also wrote a *Chronica parva episcoporum Colonien-sium*, a history of Tongeren and other historical compilations. Furthermore, Clopper wrote a *Florarium sanctorum*, building on an existing Brabant tradition. None of these survived.

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Literature: P.C. BOEREN, *Florarium temporum*, 1951. V. VERMASSEN, "Le Florarium Sanctorum de Nicolaus Clopper jr et le Martyrologe Brabançon de Pierre de Thimo. Deux martyrologes perdus, deux hagiographes brabançons méconnus", *Analecta Bollandiana*, 126 (2008), 119–50. *Narrative Sources* N007–N012. *RepFont* 3, 493.

JAAP TIGELAAR

### Cluys, Johannes

fl. 1515. Low Countries. Perhaps cleric from Guelders. Cluys was the author of two historical works in Latin, *De Gelrie ac Zutphanie comitum* and the *Tractatulus de ducatus Gelrie*.

*De Gelrie ac Zutphanie comitum* is in fact an elaboration of the short poem *Topographia simul et chronographia terre Gelrensis et oppidi Ercklenis* by → Johannes de Speculo. Cluys copies parts of this poem, and adds further information to it from other chronicles. He also refers explicitly to a chronicle or chronicles written by a cer-

tain magister Hugo, who is one of the copyists (or perhaps even one of the authors?) of the *Cronica comitum et principum de Clivis et Marca, Gelriae, Juliae et Montium*. Moreover, Cluys copies some passages from the *Gelderse kroniek* of → Willem van Berchen. Cluys's chronicle deals mainly with the history of Guelders from the legendary Megengos until the 15th century, but it also covers the other territories in the Lower Rhine Area. It has survived in one manuscript: Paris, Archives Nationales, J 997, no. 30, fol. 1<sup>r</sup>–9<sup>r</sup>.

The *Tractatulus* is also heavily dependant on Van Berchen's *Gelderse kroniek*. It starts with the legendary origin of Guelders in the 9th century, dealing first with the so-called prefects of Guelders and the acquisition of the county of Zutphen. There is one surviving manuscript: Paris, Archives Nationales, J 997, no. 30, fol. 11<sup>r</sup>–12<sup>v</sup>. The *Tractatulus* stops in 1399, but there is also a closely-related Dutch translation, entitled *Die Ghelresche heren*, which continues until 1471. *Die Ghelresche heren* is handed down in → Manuscript Utrecht, Gemeentearchief, VII F 5, which also contains chronicles about Holland, Cleves, Utrecht, Cologne, Flanders, Brabant and Liège.

Neither *De Gelrie ac Zutphanie comitum* nor the *Tractatulus* has ever been edited.

### Bibliography

Text: P.N. VAN DOORNINCK, *Geldersche kronieken* I, 1902, 39–46 [*Die Ghelresche heren*].

Literature: C. KIRSCHNER, "Geschichtsschreibung im Rhein-Maas-Raum", *Van der Masen tot op den Rijn*, 2006, 233–53. A. NOORDZIJ, *Gelre. Dynastie, land en identiteit in de late middeleeuwen*, 2009. *Narrative sources* NL0419, NL0521, NL0529. *RepFont* 3, 312 [s.v. *Cronica comitum et principum*].

AART NOORDZIJ

### Clyn, John, of Kilkenny

fl. 1333; d. 1349(?). Ireland. Anglo-Irish Franciscan and author of the Latin *Annalium Hiberniae chronicon, ad annum MCCCXLIX*, which is famous for its dramatic first-hand account of the Black Death in Ireland in 1348, during which Clyn, anticipating death, identified himself as the author of the annals and, from that information, revealed that he was also guardian of the friary of Carrickbeg in 1336. A rough 17th-century transcript of the annals also claims that he was guardian of Kilkenny.

Although his annals were written in Kilkenny they are more concerned with the region of south east Leinster. Clyn was also aware of many events in England, especially when they were peripherally connected to local interest. Clyn, from a military and chivalric background, pragmatically accepted the very volatile local military situation but decried treachery and unprovoked violence, whether perpetrated by the Irish or English. As a friar, he also decried attacks on church property and disregard for the sanctity of relics and oaths.

Manuscript and internal evidence indicates that Clyn compiled and wrote the annals after 1333 and ceased writing in 1349. The annals are sound, precise, accurate and restrained. Clyn may have died of the plague but an alternative theory is that he ceased writing because of the death of his friend, and perhaps patron, the knight Fulk de la Freigne, the dominant personality in the annals; his last entry is a eulogy about Fulk, killed by the Irish on 17 June 1349. He is critical of the local Irish families who, in trying to regain control of the region, caused havoc to agriculture and the local population. Clyn was also critical of disruptive Anglo-Irish who ignored the public good for their own personal gains; he decried both nations when they were disruptive of good order. Clyn's annals are unique in Ireland for the information they contain about the making of knights, both in association with great feasts and, more importantly, on or near a battlefield. The immediate change of status, following the bestowal of knighthood, is made abundantly clear in these annals and also the creation of a pyramid or hierarchy of knights is highlighted when, on the same day and in the same place, the higher ranking newly created knight, in his turn, knighted men of lower rank.

Clyn may have attended the general chapter of the Franciscans at Marseilles in 1343; the entries following 1343 include items concerning Fortanerius Vassali, King Robert of Jerusalem and Sicily, the Tripoli prophecy in Avignon, and the rise of Cola di Rienzo (who had been at Avignon in 1343).

The lost autograph manuscript was in the hands of Sir Richard Shee of Kilkenny in 1543 and was later the property of David Rothe, bishop of Ossory; it may have been destroyed in March 1650, when Cromwell attacked Kilkenny and destroyed David Rothe's manuscripts. The four main 17th-century transcripts state that the annals

were taken from the "later end" of the community book of the Franciscans of Kilkenny. The 16th-century historian John Bale claims that Clyn also wrote some other works, no longer extant, on the kings and bishops of England and the Franciscan order.

The text survives in four manuscripts: Dublin, Trinity College, ms. 574; London, BL, Additional 4789; Oxford, Bodleian Library, Rawlinson B496 and Bodleian, Laud Misc. 614.

### Bibliography

Texts: R. BUTLER, *The annals of Ireland by Friar John Clyn and Thady Dowling: together with the annals of Ross*, 1849. B. WILLIAMS, *The annals of Ireland by Friar John Clyn*, 2007 [with translation].

BERNADETTE WILLIAMS

### Cobelli, Leone

1425–1500. Italy. Son of Battista Leone Cobelli, he married Antonia di Cecchino di Padrino; they had three children. An artist by trade, he painted the fresco of the *Deposition* in the shrine of Santa Maria delle Grazie near Forlì; he spent some time at the court of Paul II, possibly as a painter. He was a friend of the chronicler Andrea Bernardi, who mentions him in his work.

Cobelli's *Cronache Forlivesi* covers the history of Forlì from its origins to 1498. The early section is sketchy and full of legendary material; the middle section is largely a compilation from various sources, especially the chronicle of → Patricius Ravennas, but also such works as the *Annales Caesenates* (*Cronica antiqua civitatis Caesenae et aliarum civitatum Romandiolaie et extra dictam Provinciam*), the *Annales Forlivienses* and → Giovanni di Pedrino's *Cronaca del suo tempo*. The final section, covering the last decades of the 14th century, is based largely on eyewitness reports: it is lively (Cobelli's language is a striking mixture of heavily dialectical vernacular and Latinate language), realistic and accurate, if sometimes prejudiced by Cobelli's Ghibelline sympathies; he is a well informed observer of the military and political life of his city. He transcribes long passages from a certain "book of prophecies" in *terza rima* into his chronicle, often underlining how the prophecies had come true, although the obscurity of their language in fact makes any such identification impossible. Cobelli's chronicle is notorious for his observations of unidentified

flying objects in the night sky above Forlì in 1487: one is described as *una trave de fuoco* (a beam of fire), another as *una stella granda... pareva una pavagliotta che volasse per l'aria* (a great star... it seemed like a butterfly flying through the air). The chronicle was much used as a source in the 16th and 17th centuries. The autograph survives in Forlì, Biblioteca Comunale, 111 (790); about a third is missing.

### Bibliography

Text: G. CARDUCCI & E. FRATI, *Cronache forlivesi dalla fondazione della città all'anno 1498*, 1874. Literature: A. VASINA, "Cobelli, Leone", in B. Andreolli, *Repertorio della cronachistica Emilia-Romagnola (secc. IX-XV)*, 1991, 102-6. *RepFont* 3, 494-5.

PETER DAMIAN-GRINT

### Cochon, Pierre

ca 1385/90-1456. France. Native of Rouen; apostolic notary. Author of a Middle French *Chronique normande* [*depuis que Godefroy de Billon et la baronnie de France orent conquis Anthyoce et Jerusalem*] (VALLET DE VIRIVILLE's modern title), an account of the period 1108-1430. Until the 1270s, Cochon summarizes → *Récit d'un ménestrel de Reims*; then the chronicle becomes a report of events of which he was an eyewitness; the text ends in 1430, with Joan of Arc's arrival in Rouen. He wrote in a realistic style, using proverbs and expressions from Norman French dialect. The text is conserved in a unique autograph (Paris, BnF, fr. 5391) which contains other works about Rouen, probably also written by Cochon (an untitled chronicle *Memoires avenuz a Rouen* and a text called *Or parleron d'un cas advenu en la court de l'eglise de Rouen*).

### Bibliography

Text: C. ROBILLARD DE BEAUREPAIRE, *Chronique normande et chronique rouennaise*, 1870. Literature: N. HENRARD, "Des Récits du ménestrel de Reims à la Chronique normande de Pierre Cochon: Un progrès dans l'écriture de l'histoire?", *Lettres romanes*, 53 (1999), 3-12. *RepFont* 3, 495.

TANIA VAN HEMELRYCK

### Codagnello, Giovanni

1172-1230. Italy. Notary and author of several Latin prose narratives on the history of Lombardy. Codagnello is attested in documents kept in Piacenza and Cremona, dated between 1199 and 1230, in which he appears as a notary, both as a certifier and as a witness; in some of these documents he is presented as a *pro tempore* notary of the town of Piacenza. The fact that he originated in Piacenza is confirmed by various clues scattered in his chronicle. He is the author of several Latin prose narratives on the history of Lombardy: *Annales Placentini* (Annals of Piacenza), *Chronicon* (Chronicle) or *Liber rerum gestarum* (Book of deeds), *Libellus tristitie et doloris...* (Booklet about the sadness and sorrows...), *Gesta obsidionis Damiate* (Deeds of the siege of Damietta), *Gesta Frederici imperatoris in expeditione sacra* (Deeds of the Emperor Frederick in the crusade). His entire opus is preserved in Paris, BnF, lat. 4931.

The *Chronicon* offers fabulous stories from the arrival of the refugees from Troy up to Charlemagne, betimes parallelizing the narrated history with the actual political situation in Lombardy. The *Libellus tristitie*, describing the struggle of Milan against the Emperor Frederick I, is a revision of the → *Narratio de Longobardie oppressione et subiectione*. The *Gesta obsidionis Damiate* and the *Gesta Frederici imperatoris*, both deal with the crusades.

The Annals appear in the manuscript under the title *Annales Placentini*, but HUIILLARD-BRÉHOLLES titled the work *Chronicon Placentinum*, and with this same title it appears in the edition by PALLASTRELLI. (This should not be confused with the → *Chronicon Placentinum 1154-1284*.) It is not certain that Codagnello wrote his *Annales* year by year, it is more likely that he did not. There are considerable gaps in the annalistic framework, and it is also proven that only after 1222 did he start to copy them in the now lost codex, of which the Parisian manuscript is an apograph, so that he had the chance to revise what he had already written.

The sources of Codagnello's *Annales* are not known: they may be based on some now lost annals on Piacenza. From 1189 onwards the *Annales* reveal a much more personal touch. The information scattered here and there on the city's urban layout, the issues of the local mint, the prices of grain and wine should not distract

us from the fact that Codagnello's *Annales* are above all a long chronicle of military expeditions, sieges, devastations of crops, fires, the destruction and rebuilding of cities and villages, the internal feuding between Guelphs and Ghibellines and the fights among the Lombard Communes. The uniformity of his style, which is very likely influenced by the notarial style based on specific fixed forms, is rather disconcerting. As a result the tone is monotonous and inexpressive. As regards his political stance, it would not be correct to consider him a Guelph: although anti-Swabian sentiments are evident in his writing, the *Annales* contain no evidence of a militancy in favour of the *pars Ecclesiae*.

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Literature: A. BALSAMO, "Lo svolgimento della storiografia piacentina (appunti storici e bibliografici)", *Bollettino Storico Piacentino*, 20 (1925), 51-2. J. BUSCH, *Mailänder Geschichtsschreibung*, 1997, 70-97. L. CAPO, "La Cronachistica Italiana", *Rivista storica italiana*, 114/2 (2002), 413-7. P. CASTIGNOLI, "La storiografia e le fonti", in *Storia di Piacenza. II. Dal vescovo-conte alla signoria (996-1313)*, 1984, 19-21. P. CASTIGNOLI, "Giovanni Codagnello notaio, cancelliere del Comune di Piacenza e cronista", in *Il Registrum Magnum del Comune di Piacenza. Atti del convegno internazionale di studio, Piacenza 29-30-31 marzo 1985*, 273-302. *RepFont* 3, 495-7.

VALENTINA DELL'APROVITOLA  
FLORIAN HARTMANN

### Cogad Gáedel re Gallaib

(War of the Irish with the Foreigners)

12th century. Ireland. The Middle Irish "War of the Irish with the Foreigners" is a propagandistic tract written during the reign of Muirchertach Ua Briain (d. 1119) to celebrate the deeds of his ancestor Brian Bórama (d. 1014). Some parts are based on annalistic sources, especially the beginning, which deals with the period from the first Viking incursions at the end of the seventh century up to the late tenth century, when Brian rose to power. This first part is culled from various Irish annals, but also contains unique material, especially on Munster. There are also additions from narrative traditions. Chronological markers are mostly missing.

Three manuscripts are known: Dublin, Trinity College, ms. 1339 (H.2.18) (the Book of Leinster, 12th century) contains a fragment of the beginning; Dublin, Trinity College, ms. 1319 (H.2.17) (15th century), which is lacunose; and Brussels, KBR, ms. 2569-72 (17th century), the most complete copy. (The *Book of Leinster* also contains → *Do flúlaithusaib Hérenn*.)

### Bibliography

Texts: J.H. TODD, *Cogadh Gaedhel re Gallaibh, the War of the Gaedhil with the Gaill*, 1867, 2-48 [with translation]. R.I. BEST et al., *The Book of Leinster I-VI*, 1954-83, V.1319-25 [fragment]. Literature: M. NÍ MHAONAIGH, "Cogad Gáedel re Gallaib and the annals: a comparison", *Ériu*, 47 (1996), 101-26.

BART JASKI

### Collenuccio, Pandolfo

1444-1504. Italy. After graduating from the University of Padua in 1465, Pandolfo Collenuccio became an ambassador in the service of Costanzo I Sforza, Lord of Pesaro. As a result of a conflict with Giovanni Sforza, Collenuccio was imprisoned and exiled in 1488. However, his fame as a humanist earned him a quick rehabilitation, as well as the protection of the House of Gonzaga and Lorenzo de' Medici. After briefly serving as *podestà* of Florence and Mantua, Collenuccio became a counsellor to the duke of Ferrara, Ercole d'Este. The duke later appointed him ambassador to the Holy Roman emperor Maximilian I and pope Alexander VI. After the conquest of Pesaro by Cesare Borgia, Collenuccio temporarily regained

his possessions that had been confiscated by Giovanni Sforza. But following Borgia's death, Sforza quickly reoccupied Pesaro and promised Colleuccio a safe return to his hometown. Not realizing that this was a trap, Colleuccio returned to Pesaro, where he was captured, imprisoned, tortured, and eventually killed without a trial.

His numerous works were written mostly after his exile in 1488. His main historical work is a compendium of the history of Naples (*Compendio de le istorie del regno di Napoli*). Colleuccio started writing it in 1489 under the aegis of the duke of Ferrara, Ercole d'Este, who had been raised at the court of Alfonso I of Naples (Alfonso V of Aragon). The six books of the compendium cover the history of Naples from its foundation to the reign of Ferdinand I of Aragon. The last section remained unfinished, and the compendium was published for the first time only in 1539. The first edition by the Venetian printer Michel Tramezzino was followed by fourteen reprints and several translations into Latin, French, and Spanish. There are two extant manuscripts of Colleuccio's *Compendium*: Modena, Biblioteca Estense, cod. a. G. 5. 12, which differs widely from the printed editions, and Munich, BSB, cod. Ital. 34 (16th century).

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Literature: G. MASI, *Dal Colleuccio a Tommaso Costo: vicende della storiografia napoletana fra Cinque e Seicento*, 1999. A. SAVIOTTI, *Pandolfo Colleuccio: umanista pesarese del sec. XV*, 1888. N. TANDA, *Pandolfo Colleuccio: Il dramma della "saviezza"*, 1988. C. VARESE, "Pandolfo Colleuccio umanista", *Storia e politica nella prosa del Quattrocento*, 1961, 149–286. *RepFont* 3, 509.

CRISTIAN BRATU

#### Colmarer Chronik

ca 1403. Alsace. This prose work in High German straddles the genres of world and town chronicle. It opens with some short notes on the creation of the world, on the founding of Rome and Trier, and on the patriarchs, which reveal an implicit knowledge of the aetates mundi-scheme. This universalistic beginning is drawn mostly from → Martin of Opava and appears to be inserted mainly to satisfy convention, since the by far longest pas-

sage deals with Noah's invention of wine and the familiar story of its four characteristics. Then the author declares an intention to concentrate on the last hundreds rather than thousands of years. He turns to notes on various saints (from → Jacob of Voragine) and on the monastery of Einsiedeln, which finally lead to the beginning of his annalistic records at the year 1212. Until 1293 these are based on the → *Chronicon Colmariense* (so-called Colmarer Dominikanerchronik), whereas the records of the last hundred years (from 1315 to 1403) could be an original account. They focus only partly on Colmar, recording also events of the surrounding regions and imperial history (e.g. the interdict against Emperor Ludwig IV, showing a pro-Dominican attitude). The chronicle was continued twice (until 1426 and until 1454). Two complete copies (Nuremberg, SA, Hss. Rep. 52 a, Nr. 13 and Colmar, Bibliothèque de la Ville, ms. 563) are preserved, as well as three extracts (Basel, UB, E VI 26; Colmar, Bibliothèque de la Ville, ms. 540; Augsburg, SB & StB, 2° cod. 169).

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Literature: E. KLEINSCHMIDT, "Die Colmarer Dominikanergeschichtsschreibung im 13. und 14. Jahrhundert", *Deutsches Archiv für Erforschung des Mittelalters*, 28 (1972), 418–419. R. REUSS, *De scriptoribus rerum Alsaticarum historicis inde a primordiis ad saeculi XVIII exitum*, 1897, 22–4, 57. E. KLEINSCHMIDT, *VL*<sup>2</sup> 1. *RepFont* 3, 314.

GABRIEL VIEHHAUSER

#### Colonna, Giovanni

[Iohannes de Columna]

1298–1343/44. Italy (central). A Dominican Friar, from the important Roman Colonna family. During his youth he lived with his uncle Landolfo → Colonna in Chartres (France). In 1324 he was appointed General Preacher for the Roman province, spent some years in Cyprus and visited the Holy Land. He was active at the Papal Court in Avignon. From 1338 he carried out some tasks for the Dominican Order in Rome and Tivoli.

He has been identified as the addressee of eight *Familiars* by → Petrarch (*Fam.* ii, 5–8; iii, 13; vi, 2–4), who also dedicated to him the lost comedy *Philologia*. According to recent studies he is also the dedicatee of some poems in the *Canzoniere* (*RVF* 7, 28, 40, 99, 114).

His extant works are two: the *De viris illustribus* (Of illustrious men) and the *Mare historiarum* (Sea of histories). The former is a collection of more than three hundred biographies of philosophers and scholars, both Christian and pagan, in alphabetical order. It is made up of material from various classical and medieval authors (Valerius Maximus, Seneca, → Jerome, → Gennadius, → Lactantius, → Augustine, Walther Burley). It is preserved in an autograph manuscript (Firenze, BNC, Conv. Soppr. G 4 1111). It was a source for Guglielmo da Pastrengo.

The *Mare historiarum* is a compilation of universal history from the origins to 1250. In the author's intention it should have stretched up to his day, but his death prevented him from completing the project. This work too is preserved in an autograph (Firenze, Biblioteca Medicea-Laurenziana, Edili 173). Other important manuscripts are: Vatican, BAV, vat. lat. 4963 (14th century), Paris, BnF, lat. 4914 (1381) and lat. 4915 (15th century) [Fig. 33], with more than seven hundred illuminations. In the autograph the *Mare* is divided into eight books, each subdivided into chapters; each chapter is introduced by a rubric with a summary of its content. Among the medieval sources are the *Speculum historiale* by → Vincent of Beauvais, → Sigebert of Gembloux, → Martin of Opava, → Gottfried of Viterbo and the *Policraticus* by → John of Salisbury. As for the classical sources there is a strong presence of Livy (the three decades known at that time) and of Seneca, along with the *Ephemeris* by Dictys Cretensis, the *Epitome* of Florus and the → *Historia Augusta*. A partial translation into Spanish by Fernan Perez de Gusman (1377–1460) is preserved in five manuscripts. In the *Mare* Colonna mentions another work, the *Historia ecclesiastica nova*, which has not been found to date.

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RINO MODONUTTI

#### Colonna, Landolfo

[Landulphus de Columna]

ca 1250–1331. Italy. A member of the important Roman Colonna family, and uncle of Giovanni → Colonna. At the end of his studies in Bologna he received numerous ecclesiastical benefits. From at least 1299 he was a canon in Chartres, where he stayed for many years holding various administrative and financial posts for the Cathedral Chapter and travelling to Rome and Avignon. As a consequence of his strong disagreement with the Chartres Chapter he went back to Italy in 1329, where he died in Rome in 1331. He wrote two works in pamphlet style and with a Guelph viewpoint: the *Tractatus brevis de pontificali officio* (Short treatise on the Papal office) and the *Tractatus de statu et mutatione imperii* (Treatise on the state and development of the imperial government), later used by Marsilio da Padova in his pro-Ghibellin *De translatione imperii*.

The result of his historical interests is an epitome compilation of universal history, the *Breviarium historiale*, dedicated to John XXII. It starts with the creation of the world and ends in the middle of the 9th century. In Paris, BnF, lat. 4912

(14th century), one of the few extant manuscripts, Landolfo's work is supplemented with the second half of *Mare historiarum* by his nephew Giovanni → Colonna. Like his nephew, he too wanted to extend his work up to his day, but he did not manage to do so. The *Breviarium* is a compilation of extracts from various authors, both classical (among them Livy) and medieval (for example → Paul the Deacon, the *Liber pontificalis* and the *Speculum historiale* by → Vincent of Beauvais), without any original contribution.

In the following century it underwent a process of re-elaboration attested by some manuscripts and an incunabulum printed in Poitiers in 1479. Some manuscripts belonging to Landolfo and annotated by him are extant: Paris, BnF, lat. 5690 (with Livy, Dictys Cretensis and Florus, which later passed into the hands of → Petrarch); Paris, BnF, lat. 1617 and 2540 (two religious miscellanies, which also belonged to Petrarch), Leiden, UB, VLQ 101 (Justin), Oxford, Bodleian Library, Can. lat. 131 (with the *Divinae institutiones* by → Lactantius, annotated also by his nephew Giovanni Colonna), Vatican, BAV, lat. 3762 (an important witness of the → *Liber pontificalis*).

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RINO MODONUTTI

## Commynes, Philippe de [de Commines, de Comines]

1445?–1511. France. Diplomat and advisor to Louis XI and Charles VIII, and author of French vernacular *Mémoires*. Scholarly interest in Philippe de Commynes revolves largely around two questions: how far he can be considered the father of the genre of *mémoires* and whether one should regard his 1472 move from the Burgundian court of Charles le Hardi to the French court of Louis XI as treacherous. The points have a bear-

ing on each other, insofar as they relate to the extent to which Commynes's *Mémoires* can be considered as a product of the Burgundian school of historiography, despite the fact that they were written after his departure from that court.

The work is divided into eight books, the first five of which were produced in 1489–90, the sixth in 1492–3 and the remaining two in 1495–8. It was initially dedicated to Angelo Cato, Archbishop of Vienne and intended as source material for a Latin history of Louis XI, but Commynes continued to work on it after Cato's death sometime before March 1497. This points to an evolution in the use of the generic term, initially applied to personal recollections written for incorporation into chronicles but which rapidly came to designate a work in its own right. A similar evolution can be seen in the *Mémoires* of Olivier de → La Marche, whose work produced in the Burgundian court is broadly contemporary with that of Commynes. Commynes's *Mémoires* are read for the intimate insight which they appear to give into contemporary French politics. However, they are not political *mémoires* in the modern sense of the term, since the author is often surprisingly self-effacing when describing events in which he himself played a role.

Like many French historians of the late 15th century, Commynes presents a world in decay, in which good rulers are succeeded by bad ones, but in his case this cannot be considered as mere literary *topos*, since the author was involved in a conspiracy against the government of Charles VIII, for which he was imprisoned and then excluded from court. This incident goes unmentioned in the *Mémoires*, which concentrate on more public matters, and particularly on relations with Italy.

Only one of the five surviving manuscripts contains the complete text (Paris, BnF, nouv. acq. fr. 20960, also known as the Polignac manuscript). The first edition was that of Galiot du Pré, published in Paris in 1524 under the title of *Cronique et hystoire*; it was only with the edition of Denis Sauvage in 1552 that the work appeared as *Mémoires*. It was translated into Italian by Nicolas Raince (1544), Latin by Jean Sleidan (Johannes Philippson, 1545), and English by Thomas Danett (1596). The enduring popularity of Commynes's work has led to its being regarded as one of the most influential historical works produced in France in the late 15th century, although its effect on its contemporaries is hard to judge.

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CATHERINE EMERSON

## Compagni, Dino

ca 1255–26 February 1324. Italy. Born into a wealthy Florentine merchant family, Dino Compagni was involved in business and civil affairs from his earliest youth. In 1280, we find him serving the silk guild Arte di Por Santa Maria (later Arte della Seta) in Florence. Two years later, he became a governing consul and remained in office until 1299. During this time, he also worked in the Florentine civil administration (1289, and once again in 1301) and as a *gonfaloniere* of justice (1293). Compagni was an enthusiastic supporter of the reforms proposed by Giano della Bella, and even helped diffuse a conspiracy against him. Like Dante, he was a follower of the White Guelphs and an opponent of the Black Guelphs, who had the backing of Charles of Valois and Boniface VIII. During this tumultuous period, Compagni did his best to preserve a peaceful climate in Florence. Thus, when Charles of Valois was expected in the city, Compagni tried to avoid civil unrest and calmed the spirits of the angry crowd assembled in the church of San Giovanni. However, after the defeat of the White Guelphs in 1301, Compagni was barred from public office. He spent the rest of his life in Florence, reflecting on the defeat of his party and seeking refuge in writing.

Compagni wrote several poems (*Intelligenza, Rime*), as well as a *Cronica delle cose occorrenti ne' tempi suoi*, written between 1310 and 1312. The history covers the years between 1280 and 1312, and its three books give a detailed and passionate account of the political struggles between Guelphs and Ghibellines and between Black and White Guelphs. Compagni puts particular emphasis on the period between 1300 and 1308, which corresponds to the conflict between the two opposing Guelph factions. The author is a fervent critic of the Black Guelphs, and in particular of their

leader, Corso Donati. The chronicle remained unfinished after the death of Henry VII, who, in Compagni's opinion, would have been the only person able to deliver Florence from the Black Guelphs. Since the chronicle contained harsh judgments on contemporary political actors, it was kept hidden by Compagni's descendants and was rediscovered in the second half of the 15th century. Even then, however, the work was copied in several manuscripts, but was not printed until the 18th century.

There are nearly thirty surviving manuscripts of Compagni's history, most of them in Florence, including Florence, BML, ms. 443 (15th century); ms. 481 (17th century); Florence, Biblioteca Riccardiana, ms. 2081; Florence, BN, ms. magliabechiani II, vii, 39 (16th century); XXV, 5, 516 (17th century); XXV, 8, 517 (17th century); XXV, 5, 55 (17th century); II, iii, 298 (17th century); II, iv, 173 (18th century); II, v, 150 (17th/18th century); ms. palatino E, 5, 6, 35; as well as Venice, BNM, VI, clxviii; VI, clxix (18th century) and Rome, Biblioteca Chigiana, mss. L, vii, 255–256 (17th century).

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CRISTIAN BRATU

## Compendium Saxonis

ca 1342–6. Denmark. The Latin *Compendium* shortens → Saxo Grammaticus' voluminous *Gesta Danorum* (ca 1200) to about a third of its original size and paraphrases his Danish history from the origins to ca 1185 in a much more approachable Latin style. The abbreviator adds a brief continuation of the story with an update to about 1342—the so-called → *Chronica Jutensis*—which allows us to place him in the early reign of Valdemar Atterdag (1340–75). From the interests apparent in the update it has been guessed that the author was a Franciscan from Jutland. The epitome is an admirable piece of work, carried out with a very good understanding of the difficult original and a surprising interest in the early 'mythological' parts of the history—although many of the pagan stories have been omitted. Saxo's narrative of a strong independent kingdom with a very long line of royal ancestors had its own topicality around 1340 when Valdemar Atterdag began his struggle to re-unite the Danish Kingdom, which had been dissolved under German dominance.

The *Compendium* fulfilled its purpose and became a much more important text in 15th-century historiographical culture than Saxo's original. Four Latin manuscripts from the 15th century are preserved (of which the oldest may be Copenhagen, Kongelige Bibliotek, Mscr. Ex don. var. 139 4<sup>o</sup>) and another six are known to have existed. The text seems to have enjoyed royal support, was known in all parts of the country and provided material for other important his-

torical works such as the → *Danske Rimkronike* (Danish Rhyme Chronicle). In the 15th century it was twice translated into Low German: once as the → *Denscke Kroneke*, found in Stockholm, Kungliga Biblioteket, K 34, later 15th century, and printed by Matthäus Brandis ca 1502; and once in a version surviving in Stockholm, Kungliga Biblioteket, K 11 (15th century) and Copenhagen, Kongelige Bibliotek, GKS 819 2<sup>o</sup> (completed 1476 at Skanderborg Castle, Jutland).

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LARS B. MORTENSEN

## Compilatio de gestis Britonum et Anglorum

[Cronice de gestis ac nominibus regum Britonum, Anglie, Saxonum, Danorum]

ca 1471. England. Anonymous national chronicle in Latin prose with English interpolation. It incorporates events related to the Britons, English, Saxons, Normans and Danes, beginning with Brutus (*Sicut refert brutus in libro suo de gestis britonum*, as Brutus wrote in his book on the deeds of the Britons) and ending at Whitsuntide (Pentecost), 1471. Much of what is in the earlier part can be found elsewhere, although specific sources have not been confirmed. Despite inaccuracies and inconsistencies, the final section, which GAIRDNER edited as *The Brief Latin Chronicle of 1429–71*, is of most importance, since it contains a contemporary account of events during the reigns of Henry VI and Edward IV. The author shows sympathy for the Duke of York and Edward IV through detailed accounts of such events as the Battle of Northampton and the inclusion of a full account in English of the Duke of York's claims in Parliament. The text is preserved in London, College of Arms, ms. Arundel 5, fols. 120–71<sup>b</sup>. The final three folios (168<sup>b</sup>–71<sup>b</sup>) appear to have been written by someone contemporary with the events recorded.

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Text: J. GAIRDNER, *Three Fifteenth-Century Chronicles*, 1880, 164–185. Literature: [W.H. BLACK], *Catalogue of the Arundel Manuscripts in the College of Arms*, 1829, 10–11.

MELISSA RIDLEY ELMES

## Composite Chronicle of 636/40

[Mesopotamian Composite Chronicle; Liber Calipharum]

ca 636/40. Mesopotamia. An anonymous Syriac chronicle collecting several sorts of historical material into a single composition. It includes an epitome of the Chronicle of → Eusebius of Caesarea and a continuation of that work to 629, and a new list of events up to 636 or 640. The reasons for the composition are uncertain, although some read it as a condemnation of the religious policies of the emperor Heraclius. The author may have been a priest called Thomas living near Reshaina. The text mainly uses the Seleucid era, but also indictions, Antiochan era and regnal years. In addition to Eusebius and his continuation, sources include a synodical list, Edessan archival material and an Antiochan chronicle. The text is transmitted in a single manuscript: London, BL, add 14643. The last folio has a list of caliphs up to the year 724 which was added later, for which reason the chronicle has also, misleadingly, been referred to as the *Chronicle of 724*.

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JAN VAN GINKEL

## Cono d'Estavayer

d. 1243/4. Switzerland. Author of two Latin works on the history of Lausanne. Born into one of the most influential families of the Pays de Vaud, canon of the cathedral church of Lausanne (1200) and then provost (1202), he played an important part in the episcopal elections of 1239/40. He worked on the cartulary of the cathedral, wrote

cartulary annals and an episcopal chronicle, and left other records known by the title *Notae et Miracula*. Cono's complete works survive in Berne, Burgerbibliothek, B 219.

The *Annales Lausannenses* (Annals of Lausanne) are found at the end of the Lausanne cartulary. In chronological order Cono notes enfeoffments, concessions, feu-holdings, choral service statutes, obituary extracts, miracles associated with the relics of Notre Dame de Lausanne, charters and local events from 542.

The text called *Chronica episcoporum Lausannensium* (Chronicle of the Bishops of Lausanne), compiled after 1235, has no title in the manuscript and is an integral part of the cartulary, not considered as an entity in itself. It is both a history of the bishops and a detailed account of the 1239 election. Apart from local archive material, Cono used oral sources. He gives an eyewitness account of the strange funeral ceremony for Philip Augustus at St. Denis and details of the disgrace of the Teutonic knights.

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Texts: G.A. MATILE, *Chronica Lausannensis chartularii*, 1840. C. ROTH, *Cartulaire du Chapitre de N.D. de Lausanne*, 1948. Literature: C. SANTSCHI, *Les Evêques de Lausanne et leurs historiens des origines au XVIII<sup>e</sup> siècle*, 1975. *RepFont* 3, 606.

RÉGIS RECH

## Constructio Monasterii Farfensis

9th century. Italy. Chronicle of the reconstruction of the Farfa monastery near Rome from the second foundation at the end of the 7th century until the death of the 40th abbot, Hildericus in ca 857. It is the only part remaining of an older narration contained in a *Libellus constructionis Farfensis*.

The *Constructio* tells how Thomas of Morienna, a pilgrim near the Holy Sepulchre, had a vision of the Sacred Virgin, who from Jerusalem indicated to him the place in the vicinity of Acuziano in Sabina where he was to restore the ancient monastery. Thomas revived the monastery with the help of Faroaldus, Duke of Spoleto, who pledged himself to protect it in the future. → Gregory of Catino, who used the *Constructio* in his *Chronicon Farfensis*, repeats the foundation legend, expressing himself however with much caution regarding the date of the construction of the monastery,

which he believes should be placed in the reign of the Emperor Gratian (AD 378–95).

The text survives in an 11th-century codex, Rome, Biblioteca Vittorio Emanuele, Farfa XL, 32, fol 1<sup>v</sup>–5<sup>v</sup>.

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GIOVANNI SPANI

### Consularia and fasti

Although there is no evidence in late antiquity that distinguishing nomenclature was consistently employed for the genres under consideration here and although there is no consistency even in modern terminology, in this volume with respect to the period before ca 600 the terms *fasti* and *consularia* are used with specific meanings.

By *Fasti*, we mean lists of consuls (with or without other officials), which may contain some historical entries noted under specific years. However, the term *fasti* has also been used by modern scholars to describe calendars, lists of magistrates and triumphators, especially consuls, and *consularia*, and where it has become part of the standard names for specific texts, these names have not been changed here.

*Consularia* are those *fasti* that contain a large number of historical entries, usually appearing annually or almost so. These entries tend to be derived from officially composed and promulgated notices of imperial events and so usually contain exact day dates and are written in a characteristically neutral and brief style with a lack of commentary. For the most part they concern the emperor, his family and military affairs as well as unusual natural phenomena, such as earthquakes, and are anonymous (→ Cassiodorus is the exception). The term → annals has sometimes been used to describe these works, but classicists already use that term for quite a different genre.

Chronicles of late antiquity can be based upon *consularia* (to a greater or lesser degree) and use consuls for their chronological structure, but they differ from *consularia* in that they were written by authors whose personality intrudes into the work through selection, commentary and description;

they are written in a much more expansive and personal style; and they admit a much wider range of subject matter, particularly ecclesiastical affairs, which are never part of *consularia*. In the 5th and 6th centuries, chronicles came to absorb the *consularia* and the compilation of *consularia* eventually ceased in the 6th century.

These definitions have been challenged by CROKE, but the distinctions are very useful for understanding the quite independent historical developments of the chronicle (after 381) and *consularia* (from the reign of Augustus) in Latin.

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RICHARD W. BURGESS

### Consularia Caesaraugustana (Consularia of Zaragoza)

6th century. Hispania (Spain). Marginal annotations to the chronicle of → Victor of Tunnuna, found uniquely in the 16th-century manuscript El Escorial, RMSL, &.IV.23, which MOMMSEN edited as remains of a chronicle of → Maximus of Zaragoza (*Chronicorum caesaraugustanorum reliquiae*). In the recent critical edition by CARMEN CARDELLE DE HARTMANN these notes are more appropriately entitled *Consularia Caesaraugustana*, for they are not the remains of a chronicle but extracts based on one or more Late Roman *fasti* or *consularia* (see → *Consularia* and *fasti*). Their main use in modern historical research has been as a source for the extent, or rather the limits, of Gothic control over Spain (Tarraconensis) in the late fifth and early sixth centuries. Whether they represent a widespread genre of late antique city chronicles or are merely random fragments

which were accidentally preserved has been hotly debated.

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JOSEF LÖSSL

### Consularia Constantinopolitana [Descriptio consulum]

first to fifth centuries. Italy and elsewhere. A complicated Latin document that is fundamentally *consular fasti* (s.v. → *Consularia* and *fasti*) from 509 BC to AD 468, and one of only two nearly complete lists of consuls from 509 BC, the other being in the → *Chronograph of 354*. There are a variety of historical entries throughout the early part of the work, but it only takes on the characteristics of *consularia* from the end of the third century, and historical entries only appear (for the most part) annually for the period 350–89. The work arose gradually, and its complicated history can be traced in Latin and Greek and across the empire from Rome to Gaul to Constantinople to Spain to Africa and back to Rome and Spain. It served as an important source for a large number of later Greek and Latin authors, such as Aurelius → Victor, → Jerome, → Socrates scholasticus, the → *Chronicon Paschale*, → Orosius, → Marcellinus comes, → Prosper, and → Hydatius. Its unique preservation of many otherwise unknown dates and events makes it of fundamental importance for the chronology of the fourth and early fifth centuries. It is preserved in only one independent manuscript (Berlin, SB, ms. Phill. 1829).

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Text: T. MOMMSEN, MGH AA 9, 1892, 205–47. R.W. BURGESS, *The Chronicle of Hydatius and the Consularia Constantinopolitana: Two Contemporary Accounts of the Final Years of the Roman Empire*, 1993, 175–245. Literature: R.W. BURGESS, “Non duo Antonini sed duo Augusti: The Consuls of 161 and the Origins and Traditions of the Latin Consular Fasti

of the Roman Empire”, *ZPE*, 132 (2000), 259–90. R.W. BURGESS & M. KULIKOWSKI, *Mosaics of Time* (forthcoming).

RICHARD W. BURGESS

### Consularia Hafniensia (Copenhagen consularia)

5th–6th century. Italy. Latin additions to and continuation of the chronicle of → Prosper down to 523 (457–73 is missing), taken from an augmented recension of the → *Consularia Italica*, that is found in a unique late-12th century Copenhagen manuscript (Kongelige Bibliotek, GKS 454, fols. 278<sup>v</sup>–286<sup>v</sup>). The text for 475–89 exists in two different versions and that from 475 to 480 in three, the remnants of attempts to improve and flesh out the bare entries of the source into a narrative, as was done in the → *Anonymi Valesiani pars posterior*. These *consularia* were just one part of extensive additions to this text of Prosper from → Jerome, → Isidore, and the → *Liber pontificalis*. The *consularia* continuation was itself continued with a short narrative, also heavily dependent on Isidore, down to 619, with a concluding sentence to 626 and an interpolated date of 640/1 in chapter 18.

### Bibliography

Texts: T. MOMMSEN, MGH AA 9, 1892, 266–71, 298–339. R. CESSI, “Studi sulle fonti dell’età Gotica e Longobarda II: Prosperi Continuatio Hauniensis”, *Archivio Muratoriano*, 22 (1922), 587–641. Literature: R.W. BURGESS & M. KULIKOWSKI, *Mosaics of Time* (forthcoming) [with diplomatic text and translation]. O. HOLDER-EGGER, “Untersuchungen über einige annalistische Quellen zur Geschichte des fünften und sechsten Jahrhunderts III. Die Ravennater Annalen”, *Neues Archiv*, 1 (1876), 259–68. S. MUHLBERGER, “Heroic Kings and Unruly Generals: The ‘Copenhagen’ Continuation of Prosper Reconsidered”, *Florilegium*, 6 (1984), 50–95.

RICHARD W. BURGESS

### Consularia Italica

4th–5th century. Italy. The name given to now-lost Latin *consularia* originally compiled and maintained in Ravenna but later used in such places as Rome, Constantinople and Alexandria, that lie behind the accounts of the West for the

period 379 to 493 (though originally extending earlier) in at least 21 surviving Latin and Greek writers, in particular → Agnellus of Ravenna, → Marcellinus Comes, and → Theophanes, and the compilers of the → *Anonymi Valesiani pars posterior*, → *Consularia Ravennatia*, → *Excerpta Sangallensia*, → *Fasti Vindobonenses*, → *Gallic Chronicle of 511*, → *Consularia Hafniensia* and → *Paschale Campanum*. Its popularity was a result of the fact that it provided an unparalleled chronology for the Western empire during the 5th century.

### Bibliography

Text: T. MOMMSEN, MGH AA 9, 1892, 297–321. R.W. BURGESS & M. KULIKOWSKI, *Mosaics of Time*, 2 [with translation] (forthcoming). Literature: O. HOLDER-EGGER, "Untersuchungen über einige annalistische Quellen zur Geschichte des fünften und sechsten Jahrhunderts III: Die Ravennater Annalen", *Neues Archiv*, 1 (1876), 215–368 [includes reconstruction]. L.M. HARTMANN, *PW Suppl* 1, 1903, 296–8. S. MUHLBERGER, *The Fifth-Century Chroniclers: Prosper, Hydatius, and the Gallic Chronicler of 452*, 1990, 23–47.

RICHARD W. BURGESS

## Consularia Ravennatia

[Ravenna annals]

5th century. Italy. Fragmentary *consularia* (see → *Consularia* and *fasti*) with historical entries for 411–3, 421–3, 427–9, 434–7, 440–3, and 452–4 and illustrations for 412, 413, 422, 428, 429, 435, 439, 443, 452, and 454, copied in the 11th century in three columns on the lower portion of a single half sheet of vellum, now in the chapter-house library of the cathedral of Merseburg (Dombibliothek, ms. 202). This fragment is our purest and oldest witness to the → *Consularia Italica* tradition and is one of four surviving illustrated late-antique *consularia*, the others being the → *Fasti Berolinenses*, the → *Goleniščev Chronicle* and the → *Excerpta Latina Barbari*. It fills an important lacuna in the surviving → *Fasti Vindobonenses* and provides important evidence for the compilation, use, and dissemination of these documents in the fifth and sixth centuries in Ravenna and Rome.

### Bibliography

Text: B. BISCHOFF & W. KOEHLER, "Eine illustrierte Ausgabe der spätantiken Ravennater

Annalen", in *Medieval Studies in Memory of A. Kingsley Porter*, 1, 1939, 125–38. R.W. BURGESS & M. KULIKOWSKI, *Mosaics of Time* (forthcoming) [with translation].

RICHARD W. BURGESS

## Contarini, Ambrogio

1429–99. Italy and Persia. Venetian merchant, government official and diplomat. Author of a detailed account of his embassy to the king of Persia in 1474–77. Born into a distinguished noble family in Venice, Contarini was admitted to the city's Great Council in 1447, and took up residence as a merchant in Constantinople soon after its fall to the Turks. He returned to Venice at the outbreak of the Veneto-Turkish War in 1463, conducting trade in the western Mediterranean before assuming command of a war galley against the Turks in the Aegean in 1470.

In December 1473 Contarini was appointed Venetian ambassador to aid Giosafat → Barbaro in concluding an alliance with the king of Persia, Uzun Hassan, against the Turks. His *Viazo al Re de Persia* (Journey to the King of Persia), penned in Venice in 1477, is a record of this journey. Written in the first person, his account is full of tales of hardships and dangers on his travels through Poland, across the Black Sea to Persia itself. Its value lies in Contarini's powers of observation: his description of the Persian court, the customs of the Tartars, and the rigours of a Moscow winter on his return home. Upon his return to Venice, Contarini served as podestà of Vicenza, as a commander in the War of Ferrara, and held several posts in the Levant. The *Viazo* was published by Hannibal Foxius in 1487, followed by editions in Italian, Latin, French and English in the 16th and later centuries.

### Bibliography

Texts: L. LOCKHART, R. MOROZZO DELLA ROCCA & M.F. TIEPOLO, *I viaggi in Persia degli ambasciatori veneti Barbaro e Contarini*, 1973. S.A. ROY, *Travels in Tana and Persia by Josafa Barbaro and Ambrogio Contarini*, 1873, 107–73 [English translation].

Literature: N. DI LENNA, *Ambrogio Contarini, politico e viaggiatore veneziano del secolo XV*, 1921. M. MILANESI, "Contarini, Ambrogio," *DBI*, 28 (1983), 97–100. *RepFont* 3, 642.

BENJAMIN G. KOHL

## Contarini, Francesco

1421–75. Italy. Venetian diplomat, statesman and historian, whose *Historia Etruria* (History of Etruria), written in the manner of Caesar's *Commentaries*, provides a detailed portrait of Tuscan politics in 1454–5. He studied at the University of Padua where he earned his doctorate in arts in 1442 and in law in 1453, and lectured in philosophy. He served as Venice's ambassador to Bologna from 1451, and to Siena 1454–5, returning to Venice to serve several terms as a "Savio di terra ferma", before his election as Venice's ambassador to the Diet of Mantua, where Pope Pius II was organizing a new crusade against the Turks. In addition to manuscript collections of his diplomatic orations and letters, his main work is the *Commentaria rerum in Etruria gestarum* (Commentaries of the deeds in Etruria) (1454–5), a detailed account in three books of Tuscan diplomacy and warfare following the fall of Constantinople, dwelling on the conflict between Florence and Siena, and the local war that Siena, supported by Venice, was waging against Aldobrandino Orsini, Count of Pitigliano. Its main manuscript is the 16th-century Venice, BNM, Lat. X,297 (3591). The text was published in a very corrupt version by G.M. Bruto (Lyon, 1562), and rather better by A. Pinelli (Venice, 1623).

### Bibliography

Text: J.C. GRAEVE & P. BURMAN, *Thesaurus antiquitatum et historiarum Italiae*, 8/2 (1723) 1–57 (1).

Literature: P. PRETO, "Contarini, Francesco", *DBI*, 28 (1983), 160–61. A. SEGARIZZI, "Francesco Contarini, politico e letterato veneziano del secolo XV", *Nuovo Archivio Veneto* 12 (1906), 272–8. *RepFont* 3, 642–3.

BENJAMIN G. KOHL

## Continuatio Bedae

8th century. England. A set of 19 Latin annals recording royal and episcopal succession, obituaries, military campaigns, and meteorological and astronomical occurrences in Britain and on the Continent from 732 to 766. The annals are preserved in 11 manuscripts of → Bede's *Historia ecclesiastica*, where they are appended to the *recapitulatio chronica* in chapter v, 24. In addition to the 8 manuscripts listed by MYNORS, they are found also in Prague, Strahovská knihovna

Klášteř premonstrátů v Praze, DF III 1 (12th century, provenance Milevsko); Vienna, ÖNB, cod. 13707 (15th century, Roermond); and Deventer, Stadsarchief en Athenaeumbibliotheek, 111 E 1 KL (15th century, Deventer). Although all surviving manuscripts are 12th-century or later, and all save the Prague manuscript are of north-Rhenish provenance, the annals are clearly early and written from a Northumbrian perspective.

In spite of a scribal error that has corrupted the year, the annals' accurate recounting of the solar and lunar eclipses of January 753 is strong evidence that they are contemporaneous records. On the other hand, the conflation of the date of the West Saxon king Cynewulf's death with that of his accession (AD 757) has been taken as evidence of the dependence of that entry (and thus of the final form of the *Continuatio*) on the → *Anglo-Saxon Chronicle*, since the latter recounts the story of Cynewulf's murder in context of an annual reporting his accession. Numerous textual correspondences indicate that a fragment of an 8th-century Northumbrian copy of Bede's *Historia* from the monastery of Werden (Münster, UB & LB, Fragmentensammlung Kaps. 1,3) might well be the remains of the manuscript that carried the *Continuatio* to the Continent.

### Bibliography

Text: B. COLGRAVE & R.A.B. MYNORS, *Bede's Ecclesiastical History of the English People*, 1969, 572–77 [with translation].

Literature: H. HAHN, "Die *Continuatio Bedae*, ihre vermuthlichen Verfasser und die Einsiedler Balthere und Echa", *Forschungen zur deutschen Geschichte*, 20 (1880), 553–69. S. KEYNES, "Between Bede and the Chronicle: London, BL, Cotton Vespasian B.vi, fols. 104–9", in K. O'Brien O'Keefe & A. Orchard, *Latin Learning and English Lore*, 2005, 147–67. D. ROLLASON, *Sources for York History to AD 1100*, 1998, no. S.27. J. STORY, "After Bede: Continuing the *Ecclesiastical History*", in S. Baxter, C. Karkov, J.L. Nelson, & D. Pelteret, *Early Medieval Studies in Memory of Patrick Wormald*, 2009, 165–84.

JOSHUA A. WESTGARD

## Continuatio Cosmae I

12th century. Bohemia. Anonymous Latin annalistic continuation of → Cosmas of Prague's *Chronica Boemorum* for 1126–41, with an addition to 1142, probably by a canon of the collegiate



chapter of Vyšehrad [Canonicus Wissegradensis], though some historians considered him a canon of Prague. This author, a follower of duke Soběslav I (1125–40), continued directly where Cosmas' text breaks off, describing events of Soběslav's reign as they occurred. About 1130 he interrupted his work, resuming it 11 years later, in the early 1140s. Perhaps using contemporary written records, he then extended the narrative to the beginning of the rule of Soběslav's successor Vladislav II in 1141. Accounts of the civil war of 1142 and the miracle of St. Ludmila were also added. This section was evidently written in the church of St. George at Prague castle, probably in 1151/2, with the intention of demonstrating Ludmila's sanctity.

This first continuator of Cosmas, the so-called Canon of Vyšehrad, was a churchman of average education and of mediocre talent. Yet he was ahead of other Czech writers of the period in his interest in nature, which appears in his notices of different astronomical and meteorological phenomena. Although he did not know the names of planets, his observations were generally accurate. In contrast to Cosmas he only wrote contemporary history, either as an eyewitness or using the testimony of informants. He expressed his sympathy for Soběslav, whom he presented as an ideal ruler, and tendentiously adapted some events in his favour. He was the first of the Czech historians to attempt to express theoretically the idea of the Czech nation, stating it within the frame of Christian ideology, characterizing the Czech people as a "family of St. Václav".

The first continuation was in turn continued by the compiler of → *Continuatio Cosmae II*. It was used as a source by the Benedictine of Opatovice who edited the → *Annales Gradicensis et Opatovicenses*, and by all later writers of Czech retrospective history, including the so-called → Dalimil, Přibík → Pulkava of Radení, → John of Marignolli and → Neplach of Opatovice. It survives in five manuscripts of the 14th (Prague, Archiv Pražského Hradu, Knihovna pražské metropolitní kapituly, G 5), 15th (Prague, Knihovna Národního muzea, VIII D 20; Nelahozeves, Roudnická lobkoviczká knihovna, VI.F.b3; Stuttgart, LB, Don. 697), and 16th centuries (Prague, Národní knihovna, benediktini Břevnov deposit, ms. 293).

#### Bibliography

Text: R. KÖPKE, "Canonici Wisssegradensis continuatio a. 1126–1142", MGH SS 9, 1851,

132–148. J. EMLER, "Kanovník vyšehradský", FRB 2, 1874, 199–237 [with Czech translation]. K. HRDINA & M. BLÁHOVÁ, *Pokračovatelé Kosmovi*, 1974, 37–74 [translation].

Literature: M. BLÁHOVÁ, "Letopis tzv. Kanovníka vyšehradského a Druhé pokračování Kosmovo", in *Pokračovatelé Kosmovi*, 196–202, 221–3. Z. FIALA, *Přemyslovské Čechy*, 1975, 120–1, 138–9. V. NOVOTNÝ, "Studien zur Quellenkunde Böhmens I: Der erste Fortsetzer des Cosmas", MIÖG, 24 (1903), 531–52. NOVOTNÝ, "Zur böhmischen Quellenkunde: I. Der erste Fortsetzer des Cosmas", *Věstník Královské české společnosti nauk* 1907, Nr. VI. F. LINK, "Astronomické zprávy v kronice Vyšehradského kanovníka", *Československý časopis historický*, 9 (1961), 559–71. F. PALACKÝ, "Der erste Fortsetzer des Cosmas", *Würdigung der alten böhmischen Geschichtsschreiber*, 1869, 35–45. *RepFont* 3, 657.

MARIE BLÁHOVÁ

#### Continuatio Cosmae II [Pragensium canonicorum continuatio]

13th century. Bohemia. Latin annalistic history of the Czech state in the period 1140–1283 transmitted as a continuation of the Chronicle of → Cosmas of Prague and → *Continuatio Cosmae I* by an unknown canon of the Prague Chapter.

The text is assembled from the Annals of → Vincent of Prague, some anonymous annals and other texts written in the Prague chapter, producing a heterogeneous work in which the annalistic notices blend together with the detailed description of some events and personalities, such as the Milan expedition of 1159–60, the revolt of the young Přemysl Otakar II in 1249, Přemysl's war against Hungary in 1260, his conflict with Rudolf of Habsburg in 1276–8, and the necrology of Vitus, Dean of the Prague chapter. The events that took place under the reckless administration of Otto V of Brandenburg after the Přemysl's death in 1278 are described emotively and in particular detail. This section, known as *Zlá léta po smrti krále Přemysla Otakara II.* (the severe years after the death of Přemysl Otakar II), is famous mostly because of its description of the famine in Bohemia in 1282. As a conclusion of the whole compilation, a short summary of Czech history from its mythical beginnings and a catalogue of the Czech rulers to Václav II is attached.

The apparent sources include *Venceslai I regis historia* (for 1248–9), *Annalium Pragensium* parts 1, 2 & 3 (1196–1278, 1278–9, 1279–83), the *Annales Otakariani* (1254–78), and the *Epilogus interpolatoris*. The compilation was probably made not long after the events described, certainly before 1310. The text survives in four medieval manuscripts, notably Prague, Archiv Pražského Hradu, Knihovna pražské metropolitní kapituly, G 5 (written shortly before 1343; 86 manuscript folios). The *Continuatio Cosmae II* served as a source for many later Czech chroniclers, among them the so-called → Dalimil, the → *Chronicon Aulae Regiae*, → Francis of Prague, Přibík → Pulkava of Radení and → John of Marignolli.

#### Bibliography

Text: J. EMLER, *Pokračovatelé Kosmovi* III–VIII, FRB 2, 1874, 270–370 [with Czech translation]. K. HRDINA & M. BLÁHOVÁ, *Pokračovatelé Kosmovi*, 1974, 77–190 [translation]. R. KÖPKE, MGH SS 9, 1851, 163–209.

Literature: M. BLÁHOVÁ, "Druhé pokračování Kosmovo", *Sborník historický*, 21 (1974), 5–39. M. BLÁHOVÁ, "Poznámka k datování vzniku kompilace Druhého pokračování Kosmova, in *Seminář a jeho hosté*, 1992, 37–43. K. HRDINA, "Annales Otakariani", *Časopis Matice moravské*, 67 (1947), 31–47. B. MENDEL, "Z předzvěstí českého humanismu: Pořadatel letopisů pražských", in *Sborník prací věnovaných J.B. Novákovi k šedesátým narozeninám*, 1932, 60–85. F. PALACKÝ, *Würdigung der alten böhmischen Geschichtsschreiber*, 1860, 90–97. *RepFont* 3, 658.

MARIE BLÁHOVÁ

#### Continuatio Eusebii Antiochiensis

ca 350. Syria. A lost anonymous continuation of → Eusebius' *Chronici canones*, written in Greek in Antioch. This work became one of the most frequently consulted versions of Eusebius, being used by, among others, → Jerome, → Theophanes, → Socrates scholasticus and the authors of the → *Chronicon Paschale*, and many later Syriac chronicles such as the → *Chronicle of 1234* and indirectly → Michael the Syrian. Its text has been reconstructed from these later Greek, Latin and Syriac witnesses. Much important information concerning the religious and political history of the period 325 to 350 is preserved in this

work, once attributed to an anonymous Arian historian.

#### Bibliography

Text: R.W. BURGESS, *Studies in Eusebian and Post-Eusebian Chronography*, 1999, 111–305 [with translation & commentary].

RICHARD W. BURGESS

#### Conversio Bagoariorum et Carantanorum

9th century. Austria. An anonymous Latin chronicle of the Eastern mission, written in Salzburg in 870–71. It is a polemical and apologetic work. The aim of the author (who was probably Adalwin, Archbishop of Salzburg) was to justify the Salzburg archdiocese's rights to Pannonia by presenting the priority of the Bavarian clergy in the Christianization of the Slavic peoples. This was a reaction to the growing activity of the Saints Constantine and Methodius, which was gaining the support of the Holy See. Chapters 1–2 are dedicated to St. Rupert, the founder of the diocese in Salzburg, chapters 3–5 to the Christianization of the Carantanians, chapters 6–14 to the conquest of the Eurasian Avars and the Christianization of Pannonia. The author used numerous historical sources, including the *Notitia Arnonis*, *Vita Ruperti*, *Annales Iuvenses antiqui* and the chronicles of the so-called → Fredegar. The text has survived in 10 medieval manuscripts, the closest to the original being Vienna, ÖNB, cod. lat. 596, fol. 2<sup>v</sup>–17<sup>v</sup>, which was copied by two people: the first copied the chapters 6–14 in the 10th century, the second chapters 1–5 in the 12th century.

#### Bibliography

Text: F. LOŠEK, "Die Conversio Bagoariorum et Carantanorum und der Brief des Erzbischofs Theotmar von Salzburg", MGH *Studien und Texte*, 15 (1997), 90–137.

Literature: T. LIENHARD, "De l'intérêt d'une identité ethnique: les chefs slaves et la Chrétienté d'après la Conversio Bagoariorum et Carantanorum", in R. Corradini, R. Meens, Ch. Pössel & Ph. Shaw, *Texts and Identities in the Early Middle Ages*, 2006, 401–12. F. LOŠEK, "Die Conversio Bagoariorum et Carantanorum und der Brief des Erzbischofs Theotmar von Salzburg", MGH *Studien und Texte*, 15 (1997), 1–53, I–XVI. H. WOLFRAM, "Salzburg, Bayern, Österreich. Die

Conversio Bagoariorum et Carantanorum und die Quellen ihrer Zeit", *Mitteilungen des Instituts für Österreichische Geschichtsforschung, Ergänzungsband*, 31 (1995). *RepFont* 3, 647.

MAREK DERWICH

## Corio, Bernardino

1459–1505? Italy. Historian from a well-respected Milan family which had served the Sforza family for more than 250 years. Author of the first chronicle of the city of Milan, printed in 1503 under the title *Patria Historia* (History of the Homeland). Despite the Latin title, the chronicle is written in Italian (*ne la materna lingua*). Compiled between 1485 and 1501, it covers about 210 years of Milanese history, discussed in seven parts from the beginnings to Ludovico il Moro's escape to Germany. The text takes the form of entries for years, with varyingly comprehensive accounts of events, for which Corio refers to contemporary sources and authentic writings of the most diverse origins, inserting the original sources almost unmodified and with hardly any criticism. Towards the end, the chronicle of the city gives way to a chronicle of the Sforza family.

Printed in 1503 by Corio himself, the chronicle is preceded by the editor's greetings to the readers in Latin as well as a letter of dedication by Corio to Ascanio Sforza laying out the aims and content of the work, and a *Laus historie*, both in Italian language. A series of later editions, entitled either *L'istoria di Milano* or *Storia di Milano* (History of Milan), include Corio's *Vite degl'imperatori cominciando da Givlio Cesare fino a Federico Barbarossa* (Lives of the emperors, from Julius Caesar to Frederick Barbarossa), also originally released in 1503. The chronicle was continued from 1501 to 1519 by Giovanni Andrea da Prato.

### Bibliography

Text: A.M. GUERRA, *Bernardino Corio, Storia di Milano*, 1978.

Literature: S. MESCHINI, *Uno storico umanista alla corte sforzesca. Biografia di Bernardino Corio*, 1995. F. PETRUCCI, "Corio, Bernardino", *DBI*, 29 (1982), 75–8. *RepFont* 3, 648f.

EDELTRAUD WERNER

## Cornelius Nepos

ca 50 BC. Italy. Cornelius Nepos, a well-known Roman biographer (ca 110–24 BC), romanized a recension of → Apollodorus in three books to produce the first Latin chronicle. He used olympiads, consuls, and years *ab urbe condita* for his chronology. Although it was read by or known to Catullus, Cicero, Velleius Paterculus, Aulus Gellius, → Tertullian, Solinus (probably second-hand), and Ausonius, it is now lost with the exception of about a dozen fragments in the works of later writers. These extend from Saturn, the first king of Italy, down to the foundation of Alexandria, dated to 330 BC.

### Bibliography

Text: P.K. MARSHALL, *Cornelii Nepotis Vitae cum fragmentis*, 1977, 101–2. R.W. BURGESS & M. KULKOWSKI, *Mosaics of Time*, 2 [with translation].

Literature: L. ALFONSI, 'Sulla Cronaca di Cornelio Nepote', *Rendiconti dell'Reale Istituto Lombardo di Scienze e Lettere*, 76 (1942–3), 331–40. U. EIGLER, "Nepos [2, Cornelius]", *DNP* 8. N. HORSFALL, *Cornelius Nepos: A Selection, including the Lives of Cato and Atticus*, 1989, 31–2, 117–18. T.P. WISEMAN, *Clio's Cosmetics: Three Studies in Greco-Roman Literature*, 1979, 154–66, 170–1. G. WISSOWA, *PW* 4.1.

RICHARD W. BURGESS

## Corral, Pedro de

1380/90–post 1432. Castile (Iberia). Author of the *Crónica del rey don Rodrigo* or *Crónica sarracina*, a fanciful account in Castilian of the last Visigothic king's reign, almost entirely invented, though based on a narrative nucleus available elsewhere, such as in → Pedro Afonso's *Crónica de 1344* or the → *Crónica de Rasis* (some copies of which appear in codices with Corral's text). Manuscripts and printed editions do not mention Corral; attribution is based in part on → Fernán Pérez de Guzmán's disparaging remarks about the work. Ostensibly to lend credibility to his account, Corral invented two eyewitness chroniclers—a familiar technique in romance—one of whom certain manuscripts ironically credit with authorship. Taken by some chroniclers as a legitimate historical source (e.g., → Rodríguez de Almela, → Fernández de Mendoza), it was a

popular text, surviving in 13 manuscripts, of which the most notable are El Escorial, RMSL, Y.II.17 and Berkeley, Bancroft Library, Fernán Núñez collection 124. The *editio princeps* appeared in Seville in 1499; it was printed seven times in the 16th century.

### Bibliography

Text: J. FOGELQUIST, *Crónica del rey don Rodrigo*, 2001.

Literature: M. AGNEW, "The Fact of Fiction as Fact in the *Crónica sarracina* and its implications in Fifteenth Century Castile", *MC*, 2 (2002), 28–40. *RepFont* 3, 652.

MICHAEL AGNEW

## Cort Chronijkje van de graaven van Holland

(Short chronicle of the counts of Holland) [Croniken van Holland]

ca 1400. Low Countries. Short chronicle of the counts of Holland from Dirk I (9th century) to 1398. It is mainly based on the *Nederlandse Beke* (see Johannes de → Beke), though with the addition of many interesting details, some of which are taken from a now lost rhyme chronicle. The anonymous author summarizes the history of the county of Holland, from Roman times up to 1398. His chivalric interest is clear, as is his connection with Zeeland. His description of the civil war in Holland in the 1350s betrays a strong pro-Hoeks position. There are two medieval manuscripts of this first version: The Hague, KB, KNAW CX, fol. 3<sup>r</sup>–16<sup>v</sup> and Haarlem, Archiefdienst voor Kennemerland, Stadsarchief Rood 21, f. 19<sup>r</sup>–31<sup>r</sup>.

A second version written in 1417 adds details on William VI (1404–17), who is highly praised as a brave knight, victor of the Battle of Othée (1408), and a respected diplomat. This text is transmitted in The Hague, Museum Meermanno, 10 D 36 and 10 D 37.

An independent continuation of the short version is preserved in Herald Heinrich von Heessel's heraldic manuscript, written in 1456 (Antwerp, Stadsbibliotheek, B 81420). The short version was widely used by the so-called → *Chronogrammist* and others. An extended text (Antwerp version, continued to 1455) was translated into French as → *Chroniques des pays de Hollande, Zelande et aussy em partie de Haynau*.

### Bibliography

Texts: P.B.V.D., *Cort Chronykje van de graaven van Holland van Dirk de I. tot Albert van Beyeren*, 1751 [version A]. S. MULLER FZ., "Die Hollantische Cronike van den Heraut. Eene studie over de Hollandsche geschiedbronnen uit het Beijersche tijdperk", *Bijdragen voor Vaderlandsche Geschiedenis en Oudheidkunde*, ser. 3, 2 (1885) 122–124 [fragments].

Literature: W. VAN ANROOIJ, 'Hendrik van Heessel, héraut à la cour impériale et à la cour de Bourgogne', *Revue du Nord*, 88 (2006), 709–726 (special issue: *Le héraut, figure européenne (XIV<sup>e</sup>–XVI<sup>e</sup>)*). E.-J. MUNNIK, *De Croniken van Holland als bron voor het Gouds kroniekje*, unpublished thesis (Leiden University 2000). *Narrative Sources* NL 0429 & NL 0430. *RepFont* 3, 351.

ANTHEUN JANSE

## Cortusio, Guglielmo

[Guillelmus de Cortusiis]

ca 1285–post 1361. Italy. Paduan judge, diplomat and chronicler. Born in Padua into a family of notaries, Cortusio was soon made a member of the local College of Judges, in which he often held the office of rector (*gastaldo*). He gained wide experience in public affairs as ambassador to Emperor Lewis of Bavaria and the della Scala lords of Verona as well as an official in Padua's communal government.

Cortusio put this experience to good use in his *Chronica de novitatibus Padue et Lombardie* (Chronicles of the novelties of Padua and Lombardy), which is a detailed account of the history of Padua and the Trevisan March beginning with a sketch of the rule of the Ghibelline tyrant Ezzelino da Romano in 1237. The bulk of the chronicle treats the years 1311–58, for which it is the main original source for Padua's history. Cortusio's history is the best contemporary account of Padua's transition from a communal regime to the rule of the Scaliger and Carrara families. In the earlier part of the work he stressed the liberties enjoyed under communal rule, but in the final section he mainly describes the jousts, festivals and entertainments with which the Carrara lords cultivated the favour of the Paduan citizen-body. There are 18 extant manuscripts containing Cortusio's chronicle, the best of which are: Modena, Biblioteca Estense, W 4, 9 (dated 1384), Milan,

Biblioteca Ambrosiana, ms. P 125 sup. (15th century); Padua, Biblioteca Civica, ms. BP 753; and Venice, BNM, 3452 (14th century).

### Bibliography

Text: B. PAGNIN, *Chronica de novitatibus Padue et Lombardie*, RIS<sup>2</sup> 12/5, 1941–75.

Literature: G. ARNALDI & L. CAPO, "I cronisti di Venezia e della Marca Trevigiana," in *Storia della Cultura veneta, Il Trecento*, 1976, 313–19. J.K. HYDE, "Cortusi, Guglielmo," *DBI*, 29 (1983), 806–8. *RepFont* 3, 655.

BENJAMIN G. KOHL

### Cosmas of Prague

ca 1045–1125. Czech Lands. Dean of St. Vitus Cathedral in Prague. Author of *Chronica Boemorum*. A native Czech, Cosmas was educated in the Prague cathedral school as a boy, pursued higher studies in grammar at Liège under Master Franco (fl. 1058–80s), and returned to Prague to spend his life as a cathedral canon, eventually becoming dean. He was both an ordained priest and a married father of at least one son.

The chronicle is divided into three books, covering Bohemian affairs from the pre-Christian mythic age to Cosmas' own death on 12th October 1125. The opening chapters tell stories about the first inhabitants of Bohemia, and the origins of both ducal lordship and the Premyslid dynasty. Cosmas sets them in an undated, by-gone era. Beginning with the baptism of the first Premyslid duke Borivoj, ostensibly in 894, he proceeds in strict chronological order, following the succession of Bohemian rulers and their accomplishments; likewise, but with less emphasis, successive bishops of Prague. Along the way appear military encounters, natural disasters, and incidental events of note (for instance, anti-Semitic violence committed in 1096 by crusaders passing through Prague). On the whole, Cosmas's emphasis is national and political.

In addition to its content, the *Chronica Boemorum* is notable for its style: dramatic and evocative, replete with lively characters, scenes and speeches. Cosmas is a natural story-teller. He relies heavily on classical authors for his ideas and language, especially Boethius, Horace, Lucan, Livy, Ovid, Sallust and Virgil. His classicism is more than a pretentious veneer when he pointedly invokes Roman critiques of tyranny, civil war, greed and deception. Biblical models and reminiscences are

equally frequent, though they have less influence on Cosmas's notions of political order. The only medieval historical source he used for certain, for vocabulary and for information about the ninth and tenth centuries, was → Regino of Prüm's *Chronicon* with its 'continuation. Cosmas was also familiar with extant hagiographical writings about St. Václav and Adalbert.

Cosmas's chronicle is the earliest historical narrative surviving from Bohemia or Moravia, and the first native history of a Slavic people. As such, it has had a profound influence on the subsequent tradition of Czech historical writing. The myths that open the *Chronica Boemorum*, in particular, have had a lasting impact on Czech culture from the early 14th-century → Dalimil to the music, art, and fiction associated with the 19th-century Czech national revival.

The prefaces to individual books suggest Cosmas circulated Books I (completed ca 1120) and II before finishing the whole text. The manuscripts, however, show that the text was chiefly copied in its entirety. Fifteen manuscripts are known to have survived the Middle Ages. The four earliest date to the 13th century: Prague, Knihovna Národního Muzea, VIII F 69; Leipzig, UB, ms. 1324; Stockholm, Kungliga Biblioteket, A 148 (Codex Gigas); and Vienna, ÖNB, cod. 508. *Editio princeps*: M. Freher, 1602.

Cosmas' chronicle enjoyed a number of expansions. ÖNB 508 and a slightly older, now lost manuscript from Dresden contain interpolations and a continuation written at the Benedictine monastery of Sázava, a composite text known as the → *Chronicon monachi Sazaviensis* including a foundation history of Sázava, a brief life of Abbot (St.) Prokop, and the fate of the Slavonic liturgy at Sázava under subsequent 11th-century dukes. This seems to constitute an independent text, written ca 1092 and later copied wholesale at the end of Cosmas's first Book. A second author, perhaps this same copyist, added notes about Sázava at the appropriate chronological points in the *Chronica Boemorum* and then continued to report events in the Czech Lands and at Sázava through 1162. These interpolations and the subsequent continuation seem to have been composed sometime after 1133, and perhaps even closer to 1162. At several points in Cosmas's Book I, a copyist also inserted annalistic notes copied from the *Annals of Hersfeld*.

An important continuation was penned by the so-called Canon of Vyšehrad. This → *Continuatio*

*Cosmae I* includes an account of the chapter's foundation in 1070, with annual entries to 1142. This in turn was expanded by a Canon of Prague, who added the group of 13th-century historical writings collectively known as the → *Continuatio Cosmae II*. The earliest of the five manuscripts preserving both of these is Prague, Archiv Pražského Hradu, Knihovna pražské metropolitní kapituly, G 5, dating to the first half of the 14th century.

### Bibliography

Texts: J. EMLER, *Mnich Sázavský*, *Fontes Rerum Bohemicarum* II, 1874, 238–69; *Kanovník Vyšehradský*, 203–37 [continuations]. B. BRETHOLZ, *Cosmae Pragensis Chronica Boemorum*, 1923. K. HRDINA, *Kosmova Kronika česká*, 1929 [translation]. F. HUF, *Cosmas von Prag, Die Chronik Böhmens*, 1987 [translation]. L. WOLVERTON, *The Chronicle of the Czechs*, 2009 [translation].

Literature: D. TŘEŠTÍK, *Kosmova kronika. Studie k počátkům českého dějepisectví a politického myšlení*, 1968. *RepFont* 3, 656–8.

LISA WOLVERTON

### Cotton, Bartholomew

d. 1321/22. England. Became Benedictine monk in Norwich Priory before 1282/83, probably originally from Cotton in Suffolk. Credited with Latin chronicle for the years 1291–98 added to the → *Norwich Chronicle*, which extends from Creation to 1290. Principal manuscript for the *Norwich Chronicle* is Norwich, Cathedral Library, ms. 1. The authorial attribution exists only in the colophon of a secondary manuscript, BL, Cotton Nero ms. C.v, whose first part of *Historia Anglicana* now exists as BL, Royal ms. 14.C.i. LUARD's edition uses the Nero text. Where the Norwich manuscript and Nero overlap, the latter has copied the former. KER found the authorial attribution in Nero inconclusive and observed that the Norwich manuscript's principal scribe is Ralph de Fretenham, a Benedictine monk of Norwich Priory. Extracts from *Historia Anglicana* are found in Oxford, Bodleian Library, ms. Laud B xvi, as well as several late manuscripts.

According to the Nero colophon, *Historia Anglicana* comprises three books: (i) a section dependent upon → Geoffrey of Monmouth, as yet unedited; (ii) a pre-Conquest segment based on → Henry of Huntingdon's *Historia Anglorum*, followed by an account from the Creation to 1298; (iii) *De archiepiscopis et episcopis Anglie*, based on → William of Malmesbury's *Gesta Pon-*

*tificum*, with a Norwich-oriented continuation to 1299 in another hand. This structure is similar to that of → Gervase of Canterbury's *Gesta regum* in combining contradictory historiographical traditions. Cotton's primary contribution is the 1291–98 segment of (ii), and this part incorporates numerous documents, some apparently uniquely preserved. One link is particularly intriguing: *Historia Anglicana* follows the text attributed to → John of Wallingford for material 1066–1258; both the manuscript of Wallingford (BL, Cotton Julius ms. D.vii) and the Norwich manuscript also contain *Expositio Anglicorum nominum*, a short legal glossary of French-influenced English terms employed in *cartis secundum consuetudinem scacarii* (in charters according to the use of the Exchequer). The glossary is printed by HUNT as well as LUARD.

### Bibliography

Text: H.R. LUARD, *Bartholomaei de Cotton Historia Anglicana (A.D. 449–1298); necnon ejusdem Liber de archiepiscopis et episcopis Angliae*, RS 16, 1859.

Literature: J. CRICK, *The Historia Regum Britannie of Geoffrey of Monmouth*, III, 1989, 186–88. A. GRANSDEN, *HWE* 1, 400, 443–48. A. GRANSDEN, *ODNB* 2004. T. HUNT, *Teaching and Learning Latin in Thirteenth-Century England*, 1, 1991, 54f. N.R. KER, *Medieval Manuscripts in British Libraries*, 3, 1983, 527–29. *RepFont* 2, 454.

SHARON GOETZ

### Cousinot, Guillaume

[Cousinot II]

ca 1400–post 1484. France. Author of the Middle French *Geste des nobles François*. A nephew of Cousinot I and Seigneur of Montreuil, Guillaume was secretary to Charles VII, Louis XI and Charles VIII, in which capacity he wrote diplomatic texts and a memoir defending Louis XI's prerogative after the death of Charles the Bold in 1477. The text of the memoir survives in two versions and in 19 manuscripts; Paris, BnF, fr. 5376 and 11506 contain both versions. In BnF, fr. 5042 (fol. 105–66) the text is entitled *Intendit fait par feu M. Guillaume de Cousinot*; this copy also contains autograph corrections. According to SAMARAN and PLANCHENAU, many historical details show that Cousinot did not write the → *Chronique de la Pucelle* as VALLET DE VIRVILLE had argued. Letters and reports from embassies survive in the BnF.

## Bibliography

Literature: K. DALY, "French pretensions to Valois Burgundy: history and polemic in the fifteenth and early sixteenth century", *Publications du Centre européen d'études bourguignonnes*, 44 (2004), 9–22. M. MILLIEZ, "La succession de Charles le Téméraire d'après deux mémoires contemporains", in *Positions des thèses de l'École des Chartes*, 1941, 87–92. R. PLANCHENAULT, "La Chronique de la Pucelle", *BEC*, 93 (1932), 55–104. C. SAMARAN, *La chronique latine inédite de Jean Chartier (1422–1450)*, 1928. V. DE VIRIVILLE, "Essais critiques sur les historiens originaux du règne de Charles VII. Chronique de Cousinot", *BEC*, 18 (1957), 1–20, 105–126. *RepFont* 4, 728 [s.v. *Geste des nobles Français*].

TANIA VAN HEMELRYCK

## Coventry Annals

15th century. England. Although several city annals for Coventry survive, most manuscripts date from the 16th, 17th, or 18th century. However, one list of mayors from John Ward (1346) to William Peer (1462) in Middle English, with annotations about events of local and national importance that occurred when each mayor held office, survives in a 15th-century roll chronicle owned by the Earl of Aylesford at Packington Hall, Meriden (West Midlands); photocopies have been deposited in the Warwick CRO (Z 155(L)) and in the Coventry City Archives (Private Accessions 351). Recent events are handled in greater detail than earlier ones. Most concern the Wars of the Roses from a Yorkist perspective, with LOUIS remarks, the greatest detail given to an account of the rejection of a Lancastrian knight who hoped to find protection in the city. LOUIS speculates that the manuscript may have been prepared for display during Edward IV's visit to Coventry in June 1461 with other entries added later. The manuscript also contains a Yorkist genealogical chronicle (see → Genealogical Chronicles in English and Latin) and the anonymous verses on the kings of England once attributed to John → Lydgate. The annals are unedited.

## Bibliography

Literature: R.W. INGRAM, *Records of Early English Drama: Coventry*, 1981, xxxvii–xli. C. LOUIS, "A Yorkist Genealogical Chronicle in Middle English Verse", *Anglia*, 109 (1991), 1–20.

EDWARD DONALD KENNEDY

## Coventry Chronicle

ca 1150, with a continuation to 1202. England. A Latin universal history produced at Coventry Cathedral Priory, mostly but perhaps not entirely by Benedictine monks. The significance of the *Coventry Chronicle* lies chiefly in what it reveals about the dissemination of the chronological ideas of → John of Worcester, himself a follower of → Marianus Scotus, in England.

Found in BL, Harley ms. 3775, fol. 34<sup>r</sup>–67<sup>v</sup> and 73<sup>r</sup>, this is a world chronicle in annalistic format whose entries from the Incarnation to 1122 derive from an alternate, abridged version of John's *Chronica chronicarum*, which was also the main source of the → *Winchcombe Chronicle*. The years of the Lord are given according to two calculations, the first being that of Marianus Scotus, the second that of → Dionysius Exiguus. Some twelve or more continuations, covering 1123–1202, complete the text.

The chronicle's provenance is not obvious, but is strongly suggested by the fact that its first continuation (fol. 61<sup>r</sup>–64<sup>r</sup>) derives from Coventry Cathedral Priory's copy of John's *Chronica Chronicarum* (Dublin, Trinity College, ms. 502), and by the *damnatio memoriae* directed against Hugh de Nonant, a controversial bishop of Coventry (1185–98). Hugh had attempted to suppress the priory, replacing the monks with secular canons. Having been entered before news of Richard I's conflict with Philip Augustus on the Third Crusade reached England, the annals for 1187–90 are striking in that they offer an account of high politics in these years which is sympathetic to both men.

## Bibliography

Text: P.A. HAYWARD, *The Winchcombe and Coventry Chronicles: Hitherto Unnoticed Witnesses to the Work of John of Worcester*, forthcoming [with translation].

PAUL ANTONY HAYWARD

## Crescas, Hasdai ben Yudah

[Hasdai ben Yudah Qresqas]

ca 1340–1410/11. Catalonia (Iberia). Jewish philosopher, renowned halakhist, and judge of all the Jews of the kingdom of Aragon. On 27th October 1391 he wrote a letter from Saragossa, where he served as rabbi, about the persecution of the Jews in Spain that year. In this Hebrew letter,

addressed to the community of Avignon, he gives a brief account in chronological order about the spread of the persecution. For each community and with the exact dates, he reports about the killings, the martyrdoms—in some cases with the number of the dead, and the forced conversions of the Jews. Beginning with Seville, he describes the persecutions in Córdoba, Toledo (with the martyrdom of R. Ascher), Valencia, Mallorca, Barcelona (with the most details), Lleida, and Girona. The manuscripts are New York, Jewish Theological Seminary, Ms. 3755, and Parma, Biblioteca Palatina, ms. 2420.

## Bibliography

Texts: M. WIENER, *Liber Schevet Jehuda auctore R. Salomone aben Verga*, 1855, 128–30 [with an introduction of E. CARMOLY]. E. FELIU, "Sobre la lletra que Hasday Cresques adreçà a la comunitat jueva d'Avinyo parlant dels avalots de 1391", *Tamid*, 5 (2004–5), 171–219 [translation].

EVA HAVERKAMP

## Creton, Jean

late 14th–early 15th century. France. Author of a poem about the last part of Richard II's reign. As a French knight attendant at the English court from May 1399, Creton personally witnessed the last part of Richard II's reign. He was at the king's side from the campaign in Ireland until Richard's capture by Henry Bolingbroke. After Richard's deposition, Creton returned to France and became *Valet de chambre* to Charles VI. Between November 1401 and March 1402, Creton composed *La Prinse du roy Richart d'Angleterre*, a poem in verse and prose on the capture and death of Richard II. The poem is sometimes falsely attributed to the Welsh bishop John Trevaur. Parts were adapted into the → *Chronique de la Traison et Mort de Richart Deux Roy d'Angleterre*. Creton's poem survived in seven manuscripts (London, BL, Harley ms. 1319; London, Lambeth Palace Library, ms. 598; Oxford, Bodleian Library, ms. Bodley 9788; Paris, BnF, fr. 1441, 1668, 14645, and nouv. acq. fr. 6223).

## Bibliography

Text: J. BUCHON, *Jean Creton, Poème sur la déposition de Richard II*, 1826, 321–466.  
Literature: G. CROPP & A. HANHAM, "Richard II from Donkey to Royal Martyr: Perceptions of Eustache Deschamps and Contemporary French Writers", *Parergon*, 24.1 (2007), 101–36. M.V.

CLARKE & V.H. GALBRAITH, "The Deposition of Richard II", *Bulletin of the John Rylands Library*, 14 (1930), 125–81. E. JONES, "An Examination of the Deposition and Death of Richard II Attributed to Creton", *Speculum*, 15.4 (1940), 460–77. J. PALMER, "The Authorship, Date and Historical Value of the French Chronicles on the Lancastrian Revolution", *Bulletin of the John Rylands University Library of Manchester*, 61 (1978–9), 145–81, 398–421. *RepFont* 3, 672.

CRISTIAN BRATU

## Crivelli, Lodrisio

ca 1412–65. Italy. Legal scholar and historian. Born in Milan, he studied civil law and entered the service of Francesco Pizolpasso, archbishop of Milan, around 1432. In 1443, he was made doctor of canon law in Milan. From there he moved on to a professorship, first in Pavia, then to Milan and to Ferrara (1449–52) to teach canon law. His primary interest, however, seems to have been in rhetoric, since most of his writings are speeches and verses occasioned by political events of the day. He celebrated the triumphal entrance of Francesco Sforza in Milan in 1450 and soon started writing a biography of the condottiero, *De vita rebusque gestis Francisci Sfortiae* (Of the life and deeds of Francesco Sforza). In 1463, he fell into disgrace with the Sforza family and fled to Rome to seek protection from Pope Pius II (Eneas Sylvius → Piccolomini). On behalf of this pontiff he composed *De expeditione Pii Papae II adversus Turcos* (Of the expedition of Pope Pius II against the Turks), a defense of Pius's Crusade. In 1464 he also wrote an *Apologeticus* (Apologetic) to respond to Francesco → Filelfo's vicious attacks on the Pope. In 1465 he composed his last work, the *De regno Ecclesiae* (Of the reign of the Church), a historical poem about the Church from its origins to Pope Paul II.

Manuscripts: *Oratio de ornatissimo triumphalique in urbem Mediolanensem ingressu*, Pesaro, Oliveriana, ms. 16 (in Latin and in vernacular); *Series triumphi*, Milan, Brera AC.x.32; *Apologeticus adversus calumnias Francisci Philelphi pro Pio II Maximo Pontefice*, Vatican, BAV, Ottob. Lat. 1199; *De regno Ecclesiae*, Vatican, BAV, Vat. lat. 3594.

## Bibliography

Text: G.C. ZIMOLO, L. Crivelli, *De expeditione Pii Papae II adversus Turcos*, *RIS* 23, 5.

Literature: F. PETRUCCI, *DBI*, 31 (1985), 146–52. M. SIMONETTA, *Rinascimento segreto e umanesimo curiale: il mondo del Segretario da Petrarca a Machiavelli*, 2004. L.F. SMITH, “Lodrisio Crivelli of Milan and Aeneas Sylvius, 1457–1464”, *Studies in the Renaissance*, 9 (1962), 31–63. *RepFont* 6, 673–4.

MARCELLO SIMONETTA

### Croftis, Thomas

ca 1479. England. Possible author of the Latin *Annals of Bury St. Edmunds* (or *Brevis cronica*) that cover the years 1020–1471. Croftis' name occurs in the entry for 1463. The annals appear to have been written after 1479, since Thomas Ratliden (1479–97) is the last abbot mentioned in them. They draw upon numerous sources, including the St. Albans Chronicles (s.v., → Walsingham, Thomas, the → *St. Albans Chronicles* (both 1422–31 and 1421–40), → John of Tynemouth's *Historia Aurea*, and, according to GRANSDEN, a lost chronicle of St. Benet of Hulme. The sections concerning some of the later abbots and John of Gaunt's association with the Benedictine abbey appear to be original. Much of the part concerning Edward II has little basis in historical fact. The text survives in a single late 15th-century manuscript: Oxford, St. John's College, ms. 209. See also → *Chronicle of Bury St. Edmunds* and → *Cronica Buriensis*.

### Bibliography

Text: T. ARNOLD, *Memorials of St Edmund's Abbey*, RS 96, 3 vols, 1890–96, vol. 3, 291–99 [extracts].

Literature: GRANSDEN, *HWE* 2, 412.

SARAH L. PEVERLEY

### Croyland Chronicle

[*Historia Croylandensis*]

ca 1469–86. England. Latin monastic and national history. The *Croyland* (*Crowland*) *Chronicle* and its four continuations interweave the history of the Benedictine abbey of Croyland in Lincolnshire with national political history from ca 655 to 1486. Although the text represents itself as begun by Ingulf, abbot of Croyland from 1086–1109, and first continued by Peter of Blois, modern scholars agree that all five stages were written in

the mid-15th century by at least three anonymous authors. Two were probably monks of Croyland; the identity of the third is more controversial. His continuation (covering the years 1459–86) contains valuable and peculiarly detailed information about the Yorkist courts, especially that of Richard III. Several officials in Richard's government, including John Russell, Bishop of Lincoln, and Henry Sharp, Protonotary of Chancery, have been suggested as possible authors. Historians have recognized the importance of the chronicle and of this continuation since the 1600s and possibly earlier, although 16th-century use has been difficult to establish firmly. One 15th-century copy of the Croyland Chronicle survives, though badly damaged in the Cottonian fire: BL, Cotton Otho ms. B.xiii. Excerpts first appeared in print in Sir Henry Savile's *Scriptores post Bedam* (1596). William Fulman published the only complete edition in 1684, probably working from the Cottonian manuscript.

### Bibliography

Text: W. FULMAN, *Rerum Anglicarum Scriptorum Veterum*, vol. 1, 1684, 1–132, 449–593. N. PRONAY & J. COX, *The Crowland Chronicle Continuations: 1459–1486*, 1986 [with translation]. H.T. RILEY, *Ingulph's Chronicle of the Abbey of Croyland*, 1854 [translation].

Literature: D. ROFFE, “The *Historia Croylandensis*: A Plea for Reassessment,” *EHR*, 110 (1995), 93–108.

DANIEL BREEN

### Crusade and Death of Richard I

late 13th or early 14th century. England. This short anonymous text in Anglo-Norman prose (ca 14 folios) gives a chronological narrative of the Third Crusade from the taking of the cross by Richard I (then Count of Poitiers) to Richard's death, with three introductory background paragraphs. The chronicler's main source was → Roger of Howden but some details come from elsewhere, possibly → Matthew Paris. The account is economic to the point of baldness and, though generally competent, contains a few errors. Two manuscripts survive (Oxford, Bodleian Library, ms. Fairfax 10 and Cambridge, Trinity College, 0.4.32); in both it is found together with → Trevet's *Cronicles*.

### Bibliography

Text: R.C. JOHNSTON, *The Crusade and Death of Richard I*, ANTS 17, 1961.

Literature: B. LEVY, “Pèlerins rivaux de la 3<sup>e</sup> croisade: les personnages des rois d'Angleterre et de la France d'après les chroniques d'Ambroise et d'Ernoult et le récit Anglo-Norman de la Croisade et Mort Richard Coeur de Lion”, in D. Buschinger, *La Croisade: réalités et fictions*, 1989, 143–55.

MARIANNE AILES

### Crusading chronicles

The crusades of the 11th to 13th centuries were a series of religiously-sanctioned military campaigns aimed mainly at regaining Christian control of Palestine, but also including the brutal suppression of the Albigensians (Cathars) in Southern France and the wars of the Teutonic Order against non-Christian populations in the Baltic region. These events held a particular prominence in the thinking of Western Europeans during this period, and are therefore well represented in historical writing.

The capture of Jerusalem in 1099 by the knights of the first crusade gave rise to a distinct strand of historical writing. Three participants in the expedition wrote narrative accounts: the anonymous author of the → *Gesta Francorum et aliorum Hierosolimitanorum*; → Raymond of Aguilers; and → Fulcher of Chartres. The *Gesta Francorum* seems to have been the earliest of these, and was used extensively by Peter → Tudebode, and known to Raymond and Fulcher. It was rewritten by three Benedictine monks in France early in the 12th century, ostensibly because of its rustic style, but also to show that the successful crusade was the work of God rather than man: → Guibert de Nogent entitled his version the *Dei gesta per Francos*. A second version by → Baudri of Bourgueil formed the basis of → Orderic Vitalis's account of the crusade, and the third, by → Robert the Monk (Robert of Reims), was much copied and became the normative account. Two independent histories were written at the same period: → Albert of Aachen's *Historia Ierosolimitana*, and the *Gesta Tancredi* of → Ralph of Caen. The narratives of Albert (to 1099) and Fulcher (to 1127) were in turn used by → William of Tyre for the pre-eminent chronicle of the First Kingdom of Jerusalem (to 1184). As a native of Outremer and chancellor

of the kingdom, William wrote authoritatively, particularly of events in his own lifetime. See also → *Historiae Hierosolymitanae pars secunda* and → *Historia de via Hierosolymis*.

The Second Crusade (1145–47) was a failure that depressed crusading endeavour for some forty years. This was reflected in chronicle-writing. The French crusade as far as Antioch was recorded by → Odo of Deuil in his *De profectione Ludovici VII in orientem*, but → Otto of Freising, who travelled with the German king Conrad III, explicitly declined to write about the disasters which befell them. The only success of the Second Crusade was the capture of Lisbon from the Moors, and this was chronicled in the → *De expugnatione Lyxboniensis* (now known to have been written by the priest Raoul). A third crusading front, against the pagan Wends in the Baltic in the 1140s was recorded only by → Helmold of Bosau in his *Chronica Slavorum*. (For the later Baltic “crusades”, see → Teutonic Order Chronicle Tradition.) The → *Annales Herbipolenses* are a rare example of a chronicle which speaks against the crusade, seeing it as cynically motivated and futile.

Richard I of England's part in the Third Crusade (1189–91) was much celebrated in historical narrative. Foremost is the → *Itinerarium Peregrinorum et Gesta Regis Ricardi*, which has some disputed relationship with the “Latin Continuation” of William of Tyre. → Ambroise of Normandy, an eyewitness, wrote in Old French verse an *Estoire de la guerre sainte*. Other Anglo-Norman writers were → Roger of Howden, → Richard of Devizes, → Ralph of Diceto, → Ralph of Coggeshall and → William of Newburgh. Only one chronicler wrote from the French perspective: the *Gesta Philippi Augusti* of → Rigord, while several German writers recorded the deeds of Emperor Frederick I, the best known of which is the *Historia de Expeditione Friderici Imperatoris*, author unknown but traditionally called Ansbart.

→ Geoffrey of Villehardouin's *La conquête de Constantinople* overshadows other works on the Fourth Crusade (1204), but a complementary account with the same title by a poorer knight is that of → Robert de Clari. The → *Devastatio Constantinopolitana* is thought to be the work of a participant from the Rhineland. Three other sources celebrated the triumphal return of their heroes with relics which were seen as proof of

divine favour: → Gunther of Pairis; the Anonymous of Halberstadt; and the Anonymous of Soissons. The *Gesta Innocentii III* is an uncritical biography of the pope, but preserves innumerable details which would otherwise be lost.

→ Oliver of Paderborn's *Historia Damiatana* is the most important account of the Fifth Crusade, on which → James of Vitry also writes. → Alberich of Troisfontaines and → Matthew Paris provide information about the Sixth, although neither was a participant. However, Saint Louis's Crusade was vividly recorded in the *Histoire de Saint Louis* by → Jean de Joinville, who accompanied the king.

Accounts of the crusades from an Arab perspective are given, among others, by → Abu al-Fida'.

There are three works useful for the Albigensian Crusade. → Petrus Vallium Sarnaii's *Historia Albigensis*; the vernacular → *Chanson de la Croisade contre les Albigeois*, which had two authors: William of Tudela, who supported the papacy and the French, and an anonymous writer opposed the crusade and the intervention of the northerners; the third source is the *Chronica* of → William of Puylaurens, who was a southerner and also notary for the Inquisition. Meanwhile, events in 13th-century Outremer were recorded by Old French continuators of William of Tyre: the *Eracles* and the → *Chronique d'Ermoûl*. There is only one eyewitness account of the fall of Acre in 1291, the *Gestes des Chiprois* (see → *Chronique d'un Templier de Tyr*). Two other accounts by writers not present have a different viewpoint: the anonymous author of *De Excidio Urbis Aconis*, and → Thaddeus of Naples who called his account *Historia de Desolacione Civitatis Aconensis*.

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Literature: C. BRATU, "L'esthétique des chroniqueurs de la IV<sup>e</sup> Croisade et l'épistémologie gothico-scholastique", *MC*, 5 (2008), 61–76. L. KALJUNDI, "Waiting for the barbarians: Reconstruction of Otherness in the Saxon Missionary and Crusading Chronicles, 11th–13th Centuries", *MC*, 5 (2008), 113–27. J. RILEY-SMITH, *The Oxford Illustrated History of the Crusades*, 2001. P. NOBLE, "Villehardouin, Robert de Clari and Henri de Valenciennes: Their Different Approaches to the Fourth Crusade", *MC*, 1 (1999), 202–11. P. NOBLE, "Eyewitnesses of the fourth Crusade: The reign of Alexius V", *MC*, 2 (2002), 178–89.

SUSAN B. EDGINGTON

## Cursor mundi

14th century. England. Extensive but readable verse paraphrase of biblical history with a variety of additional materials, composed in a Northern dialect of Middle English ca 1300. Written in the style of the popular romance, the work has 29,555 rhymed octosyllabic lines in its fullest version. The ascription to John of Lindbergh (near Lincoln) is erroneous. The work is named *Cursur o world* (Cotton manuscript) because "it over-runs all things", and the poet tells us in a prologue that he is writing in English for Englishmen, specifically for the common people, and that it is to be read for pleasure and instruction. The work is based upon a division into seven ages: the Creation and Fall; the Flood and Babel; the early patriarchs to Saul; David, Solomon and the temple; the Virgin and the nativity; the baptism, passion and finding of the Cross; doomsday. Besides the Bible, the work uses numerous supplementary sources directly or indirectly, including the Anglo-Norman rhymed Bible of Herman de Valenciennes, → Peter Comestor's *Historia Scholastica* and similar works, and legend or hagiographic materials such as those of the Holy Rood (the story of the Cross before the Crucifixion), which is used extensively and integrated, or of the assumption of the Virgin. As an example of extra-biblical adaptation, the biblical Nimrod is associated with Babel and becomes a robber, murderer and tyrant. There are nine manuscripts, and different versions have been distinguished. The four manuscripts upon which the standard edition is based are (in order of age, the first three of the 14th century): BL, Cotton Vespasian ms. A.iii, Göttingen, SB & UB, cod. ms. theol. 107<sup>r</sup>, Bodleian Library; ms. Fairfax 14 and Cambridge, Trinity College, R.3.8. The copy-text for the so-called Southern version is BL, Arundel ms. 57 (15th century). Some manuscripts have tables of contents. Only one (incomplete) manuscript has spaces for illustrations, but they were not filled.

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Texts: R. MORRIS, *Cursor Mundi*, EETS OS 57, 59, 62, 66, 68, 99, 101, 1874–93. S.M. HERRALL et al., *The Southern Version of the Cursor Mundi*, 5 vols., 1978–2000. Literature: J.J. THOMPSON, *The Cursor Mundi: Poem, Texts and Contexts*, 1998.

BRIAN MURDOCH

## Czacheritz, Michael

ca 1420–89. Silesia, Bohemia. Regular canon of St. Augustine in Vienna and Kłodzko (Glatz). Provost of the monastery in Kłodzko from 1456. He was the main author of the *Cronica monasterii canonicorum regularium in Glacz*, a Latin prose monastic chronicle. The part composed by Czacheritz (ca 85% of the text) depicts the history of the monastery and of the Augustinian canons in Kłodzko from its foundation in 1349 up to 1489. Czacheritz' chronicle was continued to 1491 probably by the next provost, Georg Beyer, and to 1524 in an annalistic form by unknown authors. The chronicle is politically neutral and focusses on the local problems of the monastery, especially the reform of its domestic life, with reference also to other monasteries of the same order (Vienna, Wrocław and Šternberk). The main sources were documents or letters (ca 160, some of them

inserted), the *Vita Arnosti*, the *Catalogus abbatum Saganensium* by → Ludolf of Žagaň, and original observations. The chronicle survives in three manuscripts: the autograph (Wrocław, Archiwum Państwowe, rep. 135 D 159) and two copies of the late 17th and 18th century respectively.

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Text: W. MROZOWICZ, *Cronica monasterii canonicorum regularium (s. Augustini) in Glacz*, 2003. Literature: L. MATUSIK, "Michał Czacheritz z Nysy na tle kultury kanoników regularnych XV wieku", in *Acta Universitatis Wratislaviensis*, 70, *Historia* 14, 1968, 83–127. W. MROZOWICZ, *Kronika klasztoru kanoników regularnych w Kłodzku. Ze studiów nad średniowiecznym dziejopisarstwem klasztornym*, 2001. W. WATTENBACH, "Die Chronik der Augustiner-Chorherren zu Glatz", *ZVGS*, 3 (1860), 33–43. *RepFont* 3, 679.

WOJCIECH MROZOWICZ

## D

## Dąbrówka, Jan

[Jan z Dąbrówki, Joannes Dambrowka]

ca 1400/5–72. Poland. Professor of the University of Kraków, diplomat. Author of a Latin commentary on the 13th-century chronicle of Wincenty → Kadłubek. Dąbrówka studied in Kraków (BA 1421; MA 1427), where he remained as professor, going through all the stages of university career (doctorate in canon law ca 1440, in theology 1453–58; nine times rector, once vice-chancellor). True to the stream of theological thinking predominant in Kraków, Dąbrówka also wrote scholastic commentaries on Aquinas and Peter of Tharantasia, and sermons. He left his library to the University.

His commentary on Kadłubek's chronicle, *Commentum super magistri Vincentii Chronicam Polonorum* (1434–36), was written in response to the requirements of rhetoric teaching. It concentrates on philosophical and rhetorical notions rather than on historical narratives, combining them with didactic theory. Dąbrówka aimed to spread awareness of the grandeur of Polish history and the moral and martial superiority of ancient Poles. His Commentary played an important role in introducing Polish national history to the curricula of educational institutions of various levels.

The commentary, combined with the commented chronicle, is preserved in 25 15th-century manuscripts. Warsaw, Biblioteka Narodowa, ms. 3002 is the autograph of the first working version. A revised version, dictated by Jan Dąbrówka to his students in 1435–6, is contained in Kraków, Biblioteka Jagiellońska, ms. 2574, Warsaw, Biblioteka Narodowa, BOZ cim 73 & Baw. 35, and Kraków, Biblioteka Czartoryskich, ms. 1312. The remaining manuscripts are copies of the dictated version. Joannes Szeliga published fragments in his *Historia Polonica Vincentii Kadlubkonis episcopi Cracoviensis* (1612); there has never been a complete edition.

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Literature: M. ZWIERCAN, *Komentarz Jana z Dąbrówki do Kroniki Mistra Wincentego zwanego Kadłubkiem*, 1969. *RepFont* 6, 97f.

JACEK SOSZYŃSKI

## Dacher, Gebhard

ca 1425–71. Southern Germany. Town councillor in Konstanz. Dacher, who is first recorded in 1458, received citizenship of Konstanz in 1461 and represented the fishermen's guild in the council from 1465. He probably died late in 1471. A social climber who frequently expressed pride in the coat of arms which had been granted to him, he established a scriptorium in Konstanz and made slightly emended copies of the chronicle of Jakob → Twinger von Königshofen and the *Konzilschronik* of Ulrich → Richental.

Dacher's main work is the vernacular *Konstanzer Stadtchronik*, which runs to March 1470, and for the first time transcends the predominantly annalistic compiling of events which typifies previous Konstanz chronicles (Johann → Stetter; → *Chronicon Constantiense*), presenting municipal and episcopal history in a balanced construction. Starting from the Roman foundation of the city, the pontificates of the ordinaries form the framework for Dacher's discussions. Unlike Twinger, he integrates the events of municipal history into this schema. From the second half of the 13th century onwards, his descriptions become fuller, as he can base them on existing Konstanz annals. He also had access to diocesan sources, and incorporated Johannes von Ravensburg's *vita* of Bishop Nikolaus von Frauenfeld (died 1344). Dacher gives no account of the Council of Constance (1414–18), referring the reader instead to Richental's chronicle. Generally he stylises the history of the city to a harmonious picture, emphasising the peaceful co-operation of the Habsburg lords of the city, the bishops and the town council. The Konstanz town clerk

(*Stadtschreiber*) Konrad Albrecht (died 1502) wrote a brief continuation extending the history to 1473. The manuscript (St. Gallen, Stiftsbibliothek, cod. 646) is richly decorated with heraldic arms. Excerpts are also transmitted by the late 16th-century Überlingen chronicler Jakob Reutlinger (Überlingen, StA, Reutlinger Collectaneen vol. 1).

Dacher's scriptorium also produced a world chronicle which is similarly decorated (Stuttgart, LB, HB V 22). This uses Twinger's and Richental's works, but gathers additional information on the history of the town and diocese, the Swiss confederation, and the lives of local saints. A short version focussing mainly on the foundation of Konstanz and events of Swiss history is found in a 15th or 16th-century manuscript (Vienna, ÖNB, cod. 2807).

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Texts: P. RUPPERT, *Das alte Konstanz in Schrift und Stift: Die Chroniken der Stadt Konstanz*, 1891. S. WOLFF, *Die "Konstanzer Chronik" Gebhart Dachers: "By des Byschoffs zyten volgiengen disz nachgeschriben ding vnd sachen..."*. *Codex Sangallensis 646: Edition und Kommentar*, 2008. Literature: E. HILLENBRAND, *Die Geschichtsschreibung der Stadt Konstanz im Spätmittelalter*, 1976. E. HILLENBRAND, "Die Geschichtsschreibung des Bistums Konstanz im 16. Jahrhundert", in K. Andermann, *Historiographie am Oberrhein im späten Mittelalter und in der frühen Neuzeit*, 1988, 205–225. T. LUDWIG, *Die Konstanzer Geschichtsschreibung bis zum 18. Jahrhundert*, 1894. E. HILLENBRAND, *VL<sup>2</sup> 2*. *RepFont* 4, 98f.

ANDREAS BIHRER

## Dado of Verdun

9th century. Northern France. Bishop of Verdun 880–923. Wrote his *Historia sui temporis* in 893, as stated in a fragment of a now lost larger work, following the Viking destruction of his cathedral and its books. His short inventory of acquisitions during his own time and that of his predecessors Hatto (847–70) and Berard (870–9) is an attempt to guarantee the legitimacy of half a century's donations to the church. The fragment, inserted into the *Gesta episcoporum Viridunensium* of → Bertarius of Verdun, which is dedicated to Dado, is cited in R. de Wassebourg's *Antiquitez de la Gaule Belgique* (1549).

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Texts: G. PERTZ, *MGH SS* 4, 1841, 37–8. J.-P. EVRARD, *Actes des princes lorrains, II/3: les évêques de Verdun*, 1977, 25–6. Literature: F.G. HIRSCHMANN, "Verdun im hohen Mittelalter", *Trierer Historische Forschungen*, 27 (1996), 49–50. E. HLAWTISCHKA, "Die Anfänge des Hauses Habsburg-Lothringen", *Veröffentlichungen der Kommission für Saarländische Landesgeschichte und Volksforschung*, 4 (1969), 71–8. *RepFont* 4, 99.

JEAN-PIERRE GERZAGUET

Dae cronika fan Hollandt  
(The Chronicle of Holland)

ca 1464. Low Countries. This anonymous prose chronicle in a mixture of Dutch and Frisian was probably written by a regular canon of the Augustinian monastery of Thabor, near Sneek, in Frisia. Based on the *Coronijck van Hollant* (after ca 1405), it briefly notes the history of the Counts of Holland, from Dirk I (10th century) to Philip the Good (d. 1467). *Dae cronika fan Hollandt* survives only in one manuscript: Leeuwarden, Tresoar, Von Richthofen no 5, fol. 182<sup>r</sup>–184<sup>r</sup>, ca 1530, in the context of the *Jus municipale Frisonum*. There is no evidence of its reception before the 19th century.

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Text: W.J. BUMA, W. EBEL & M. TRAGTER-SCHUBERT, *Westerlauwerssches Recht I. Jus municipale Frisonum II*, 1977, 588–92 [with a translation in German]. Literature: W. VAN ANROOIJ, "Dae cronika fan Hollandt: Bron en voorgeschiedenis van een Oudfries kroniekje", *It Beaken*, 57 (1995), 1–11. *Narrative Sources* NL0490.

WIM VAN ANROOIJ

## D'Alessio, Nicoletto

ca 1320–1393. Italy. Notary and historian, author of a narrative of the border war of 1372–73 between Padua and Venice. Born in Koper in Slovenia around 1320, Nicoletto d'Alessio was educated in arts and letters at the University of Padua before entering service in the Venetian chancery. His participation in the uprising of his native city against Venice in 1348 led to his arrest, imprisonment, and eventual exile. After 1362 he spent

his career as a notary and later chancellor of the court of the Carrara dynasty in Padua.

For his account of the Venice-Padua war, probably put in final form in 1388, d'Alessio had access to the diplomatic letters and field orders emanating from the Carrara chancery, which enabled him to portray the evolution of Francesco il Vecchio's policies and the relations between the belligerents and their allies. Providing a wealth of detail on military campaigns, including the names of commanders and of prisoners taken, and documented by numerous letters from the Lord of Padua to his commanders in the field, d'Alessio's *Storia* is perhaps the most authoritative account of a military campaign from late medieval Italy. It also includes a version of the speech that Francesco → Petrarca made before the Doge of Venice at the end of the conflict, concluding with a touching aside on the aged humanist's declining health: *Et così fe' in la forma, che de sopra è dicto, benchè per la su vecchieça, et per un infirmità, la quale ello havea habuda et della quale ello no era ancor guardio, la vose ie tremò un pocho, como de quilli che l'era, fo rasonado* (and thus he made his speech in the form given above, although because of his old age and an illness from which he had not yet fully recovered, his voice trembled a little, which in his condition was reasonable). D'Alessio's *Storia* is preserved in Padua, Accademia Patavina, Raccolta Papafava, ms. 22.

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Text: R. CESSI, *Storia della guerra per i confini*, RIS<sup>2</sup> 17/1, 3, 1965, 3–172.

Literature: G. ARNALDI & L. CAPO, "I cronisti di Venezia e della Marca trevigiana", *Storia della Cultura veneta: Il Trecento*, 1976, 324–31. M. ZABBIA, *I notai e la cronachistica italiana nel Trecento*, 1999, 288–317. *RepFont* 8, 233f.

BENJAMIN G. KOHL

### Dalimil

[Staročeská kronika tak řečeného Dalimila (The Old Czech Chronicle of the so-called Dalimil)]

ca 1310/14. Bohemia. Czech national chronicle, probably from Prague, the first vernacular chronicle in the Czech Lands, written in Old Czech verse by an unknown, cultivated, patriotically-minded writer, close to the Czech nobility. During the 16th and 17th-century the chronicle was erroneously

attributed to the fictitious canon of Stará Boleslav, Dalimil of Mezeříč. Scholarly attempts to discover the real author have been unsuccessful.

In nearly 4500 lines arranged in 103 chapters (first version), the chronicle charts Czech history from the arrival of the Czech people in their country until the year 1314. Later the supplements up to the beginning of the 1320s were added, written by several different authors. The main sources of the Old Czech chronicle are the chronicle of → Cosmas of Prague and its two continuations, the *Saint Václav legends*. The Dalimil chronicle represents a new concept of the history of the Czech people, conceived in the spirit of the nobility's views on the state and law. The aristocratic perspective comes across in the work from the beginning to the end of the chronicle. The text also expresses their fear of the threat posed by the Germans, in particular by the German royal officials on the one hand and by the German burghers on the other. In this situation, the defensive reflex was xenophobia, leading to the medieval nationalism for which this chronicle was notorious among medieval chroniclers of the Latin cultural area. The chronicle was influential for the late medieval Czech historians, being used for example by → Francis of Prague, Přebík → Pulkava of Radenín and the author of the → *Krátké sebranie z českých kronik*.

The chronicle survives in three versions in eight complete manuscripts and six fragments. Manuscripts of the first version: Vienna, ÖNB, Series nova 44; Cambridge, Trinity College, O.7.38; Prague, Národní knihovna, XXIII F 39 and XXIII G 87. Second version: Prague, Národní knihovna, XIX B 9; Brno, Moravský zemský archiv, Cerr. II. 108; Křivoklát, Zámecká knihovna, I d 36. 3rd version: Prague, Knihovna Národního muzea, II F 8. *Editio princeps*: Daniel Karel z Karlspergka (Prague, 1620).

Between 1342–6 the chronicle was translated into Middle High German. This verse translation was probably made by a monk of the monastery of the Knights of the Cross with the Red Star in Prague, whom some identify with the author of → *Di tutsch kronik von Behem lant*. The translation is faithful to the original until the 91st chapter, but in the last section is very free. It was addressed to the German public in Bohemia, mainly to the rich citizens, whose interest was expressed by the translator. It survived in a unique manuscript dated from 1389 (Prague, Archiv Pražského hradu, Knihovna Pražské metropolitní kapituly, G 45). A second German translation, in prose,

was made in Germany in the Hussite time, during the 1420s or '30s, inspired by the increasing interest in the Czechs and their history. It survives in three manuscripts (Munich, BSB, cgm 3976; a 16th-century copy of this, also in Munich; and Leipzig, UB, ms. 1328).

In 2005 a fragment of a Latin translation, approximately one tenth of the text, with precious illuminations made in northern Italy in the 1330s, appeared in Paris and was bought for the Czech Republic (Prague, Národní knihovna, XII E 17).

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Literature: M. BLÁHOVÁ, *Staročeská kronika tak řečeného Dalimila*, 3, 1995. M. BLÁHOVÁ, "Česká rýmovaná kronika tak řečeného Dalimila", in *Kronika tak řečeného Dalimila*, 2005, 194–215, 238–44. V. BROM, "Zur gereimten deutschen Übersetzung der altschechischen Reimchronik des sogenannten Dalimil", in V. Bok & H.-J. Behr, *Deutsche Literatur des Mittelalters in und über Böhmen II*, 2004, 161–71. P. HILSCH, "Di tutsch kronik von Behemlant", in K. Herbers, H.H. Kortüm, C. Servatius, *Ex ipsis rerum documentis*, 1991, 103–15. Z. MASAŘÍK, "Zur Sprache der mittelhochdeutschen Dalimilchronik", *Brünner Beiträge zur Germanistik und Nordistik*, 7 (1991), 54–64. Z. MASAŘÍK, "Sprachliches zur prosaischen Übersetzung der sog. Dalimilchronik", in K.J. Matheier, *Vielfalt des Deutschen (Festschrift für Werner Besch)*, 1993, 241–51. J. MEZNÍK, "Němci a Češi v Kronice tak řečeného Dalimila", *Časopis Matice moravské*, 112 (1993), 3–10. A. TOMSA, "Rýmovaný německý překlad tzv. kroniky Dalimilovy a poměr jeho k české předloze", *Časopis pro moderní filologii*, 4 (1915), 35–48, 123–30, 229–38, 313–29, 413–31. Z. UHLÍŘ, "Národnostní proměny 13. Století a český nacio-

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MARIE BLÁHOVÁ

### Dalmau de Mur

15th century. Catalonia (Iberia). Bishop of Zaragoza and Catalan-Aragonese chancellor. Probable author of three chronicles on the lives of Ferran I, Joan I and Martí I. At any rate, the three works, which are transmitted together in two codices, had a single author who must have been linked to the royal chancellery. They were written ca 1418–24 in Catalan.

The *Crònica de Joan I* [or *Crònica del regnat de Joan I*] is a history of the reign of the Catalan-Aragonese King Joan/John I (1387–1396), son of Pere III "the Ceremonious".

The *Crònica de Martí I* [or *Crònica del regnat de Martí I*] covers his successor, King Martí/Martin I (1396–1410), the last Catalan-Aragonese king of the Barcelonan comital dynasty.

The *Crònica de Ferran I* [or *Crònica del regnat de Ferran I*] deals with the reign of Ferran/Ferdinand I (1412–16), the first Catalan-Aragonese king of the Trastámara dynasty, who reigned in Castile.

These chronicles are copied in two manuscripts: Valencia, Biblioteca General i Històrica de la Universitat, 212 and Barcelona, Biblioteca Pública Episcopal de Barcelona, 74. Both manuscripts contain also the *Crònica de Pere el Ceremonios* (see Bernat → Descoll). *Editio princeps*: Pere Miquel Carbonell, 1547.

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Texts: V.J. ESCARTÍ, "El ms. 212 de la BUV i les cròniques de Joan I, Martí l'Humà i Ferran I", *Caplletra*, 15 (1993), 31–48. F.P. VERRIÉ, *Crònica del regnat de Joan I*, 1950. F.P. VERRIÉ, *Crònica del regnat de Martí I*, 1951. A. ALCOBERRO, *Pere Miquel Carbonell, Cròniques d'Espanya fins ací no divulgades*, 1997 [reproduction of the 1547 print]. Literature: M. COLL I ALLENTORN, "El cronista Pere Tomic i les corts del temps del Magnànim", *IX Congresso di Storia Della Corona d'Aragona* 2, 1982, 459–68. F.P. VERRIÉ, "Semblanza de Juan



I por un cronista de la época", *Barcelona: Divulgación Histórica* 8, 27–30.

DAVID GARRIDO VALLS

## Dandolo, Andrea

1306–54. Italy. Doge of Venice, compiler of one of the most important histories of the town. Born of a noble Venetian family, Andrea Dandolo was a man of vast legal and historical erudition, a patron of the arts, and an advocate of the new culture in State administration that today we call "prehumanistic". His *cursus honorum* in Venetian public life was precocious, leading him to the dignity of doge in 1343, a rank he held until his death 11 years later. His administration was closely linked to his cultural education, and was essentially based on the attempt to reorganize the State on firm juridical grounds and on a deep belief in the value of history for the cohesion of the people. In fact, less than a month after his election he had a new commission appointed with the task of reforming the statute: with this compilatory work, which lasted three years, Dandolo intended to ensure internal peace, relying on the cogency of the law as regulator of human relations.

His dogate, however, was not successful, mainly because of the disastrous conflict against Genoa, and also because of the difficult social balance which made him unpopular with vast sectors of the aristocracy, so that his figure was disliked and defamed during his lifetime. As a man both of action and of culture, he aimed at renewing the Republic and above all its Chancery. His relationship with Francesco → Petrarca is to be seen in the light of this political and cultural network. He corresponded with Petrarch, also indirectly through his learned chancellor, Benintendi → Ravagnani, especially regarding the solution of the Genoese conflict, for which the poet was sent to Venice as an intermediary on behalf of the Visconti; but it seems Dandolo and Petrarch did not meet. Petrarch acknowledged Dandolo's intellectual qualities and his proclivity to peace, but at the same time he pointed out his weakness when he went to war although by nature he would have been against it.

Between 1343 and the end of 1352 Dandolo compiled and published with the help of the staff of his Chancery the *Chronica per extensum descripta* (Chronicle narrated in full) from 48 to 1280. It has come down to us in an acephalous

manuscript, Venice, BNM, Lat. Z. 400 (= 2028), starting with the fourth book, with the legendary arrival of St. Mark in Aquileia. The *Extensa* represents a major contribution in Venetian historiography, both because of the rank of its author (for which it automatically acquired the official status that previous Venetian chronicles had lacked) and for its range of information, but above all for the novelty constituted by the inclusion of a great number of documents in the narration (forty cited in full and two hundred and fifty summarized or as *regesta*).

In writing this work Dandolo probably aimed at filling a historiographical gap and, in all likelihood, at offering an authoritative version of the history of his homeland in the light of the practical necessities of government: he thus anticipated by more than a century the need of a Venetian "public historiography". Apparently he wrote his chronicle with the same attitude which had animated his previous activity as codifier, aiming with his historical work at justifying legally the Venetian dominion against whoever dared to challenge it.

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Text: E. PASTORELLO, *Andrea Danduli ducis venetiarum Chronica per extensum descripta (aa.46–1280 dc.)*, RIS<sup>2</sup> 12/2, 1937.

Literature: G. ARNALDI, "Andrea Dandolo doge-cronista", in A. Pertusi, *La storiografia veneziana fino al secolo XVI. Aspetti e problemi*, 1970, 127–268. G. ARNALDI & L. CAPO, "I cronisti di Venezia e della Marca Trevigiana", in *Storia della cultura veneta*, 2, *Il Trecento*, 1976, 287–92, 297–300, 302f. & *passim*. A. CARILE, "Aspetti della cronachistica veneziana nei secoli XIII e XIV", in *Storia della cultura veneta*, 2, *Il Trecento*, 1976, 80–115. L. LAZZARINI, "«Dux ille Danduleus». Andrea Dandolo e la cultura veneziana a metà del Trecento", in G. Padoan, *Petrarca, Venezia e il Veneto*, 1976, 123–56. A. LOREDAN, *I Dandolo*, 1981, 282–301, 312–13. *RepFont* 4, 104f.

VALENTINA DELL'APROVITOLA

## Dandolo, Enrico

14th century. Italy. He was born in Venice early in the century, into the powerful Dandolo family, perhaps a kinsman of the doge Andrea Dandolo, but otherwise little is known of his life. His major work is *Cronica veneta dall'origine della città al 1373* (Chronicle of Venice from its origin to 1373).

The earlier part of the *Chronica* borrows heavily from other historians, whereas the latter parts consciously depart from the medieval annalist tradition. The section 1350–73 is original and detailed, valuable for its attention to economic factors, but coloured by a pessimistic outlook caused by the Black Death and Venice's loss of its Dalmatian colonies. At the same time, it is filled with praise for Venice and the accomplishments of its leaders, as indicated in this phrase: *El stado bon de Veniexia non è solo ali abitanti de quella utile, ma anchor el xè molto utile a tutta christiantiade* (The good status of Venice is not only useful for its own inhabitants, but it is even very useful for all of Christendom).

Issues of transmission and attribution are complex, since only a few late manuscripts mention Enrico Dandolo as the author and several witnesses are incomplete. Seventeen copies survive in part or whole; the oldest manuscript, a direct copy of Dandolo's autograph, is Milan, Biblioteca Ambrosiana, H 85 inf., fols. 1'–86', late 14th century. Other early manuscripts include Venice, Museo Correr, Donà delle Rose 121, Vienna, ÖNB, F6586, 15th century, and Venice, BNM, Ital. VII, 89 (8381), early 15th century.

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Literature: G. ARNALDI & L. CAPO, "I cronisti di Venezia e della Marca trevigiana", *Storia della Cultura veneta, Il Trecento*, 1976, 301–6. G. BARONE, "Dandolo, Enrico", *DBI*, 32 (1986), 458–59. A. CARILE, *La cronachistica veneziana (secoli XIII–XVI)*, 1969, 45–63. A. CARILE, "Aspetti della cronachistica veneziana nei secoli XIII e XIV", in *La storiografia veneziana fino al secolo XVI*, 1970, 87–109. S. COLLODO, "Temi e caratteri della cronachistica veneziana in volgare del Tre-Quattrocento (Enrico Dandolo)", *Studi Veneziani*, 9 (1967), 127–51. *RepFont* 4, 104.

BENJAMIN G. KOHL

## Daniel's dream

The need to structure history clearly in order to find larger patterns in the mass of detail has given rise to many historiographical schemata. After the principle of the *sex aetates mundi* (see

→ Six Ages of the World), the most popular pattern for structuring Biblical and classical history in medieval chronicles is the construction of a series of empires modelled on the *Somnium Danielis*, Daniel's dream in the seventh chapter of the Old Testament Book of Daniel. Sometimes this is referred to in the plural, *Somnia Danielis*, for the prophet had four dreams, and at least one other—that in the second chapter—reinforces the historiographical message.

In Dan. 7, the narrator tells of a vision in which four creatures in succession emerge from the sea: first a lion with wings of an eagle which is given the heart of a man; second, a bear with three ribs in its mouth, which had been commanded to devour; third a leopard with four wings and authority to rule; and finally a terrifying beast with iron teeth and ten horns, which is of a different nature from the rest. When the final beast has been slain, one of its horns has a brief last lease of life before the *antiquus dierum*, the "Ancient of Days" establishes an eternal dominion. The interpretation of the dream is given in the second half of the chapter—a series of four empires will dominate the world with increasing might and terror, and when the final empire falls, *regnum autem et potestas... detur populo sanctorum Altissimi* (dominion and power... will be given to the people of the Most High, v 27).

In Dan. 2, it is King Nebuchadnezzar whose dream of a statue defies interpretation until Daniel provides the solution. The King sees a statue with a head of gold, a chest of silver, thighs of bronze and feet of iron and clay. The statue is destroyed by a rock which then grows to fill the whole earth. Again, the message is of a series of earthly kingdoms, this time in regress from the golden age, and again the sequence of temporal dominions is superceded by an eternal godly dispensation. Other less complete representations in Dan. 8 and Dan. 11–12 consolidate the pattern.

Modern Old Testament scholarship locates the composition of the Book of Daniel in the context of the plight of the post-exilic population of Judah under the rule of Antiochus Epiphanes (175–164 BC), which suggests that the original intention of the author of the book was to depict the contemporary decadent hellenistic Empire of the Seleucids as the final days before the Messianic reign. On this view, the four superpowers would be the Babylonian (Nebuchadnezzar), Persian (Cyrus), Median (Darius) and Macedonian (Alexander) empires, since Dan 2 identifies the golden head

as Nebuchadnezzar, and the Book of Daniel has a tendency elsewhere to see the Medes and the Persians as separate. Against this, there is a suggestion that the book is drawing on an older pattern of four kingdoms in Macedonian historiography comprising the Assyrian (Sennacherib, Nineveh), Babylonian, Persian, and Macedonian realms. Either way, the Seleucids as the remnant of the decayed Macedonian power are being represented as the rogue horn, or as the clay in the iron feet.

However, the interpretation which was seminal for all medieval thinking on these passages was provided by → Jerome. Writing at the time of the decline of the Roman Empire, he naturally saw Rome as the fourth empire, and following Jewish tradition he linked the fourth beast with the boar of the forest in Psalm 79,14 (= Ps 80,13), with the result that the fourth beast was depicted as a boar throughout medieval literature and art. The sequence, then, was now Babylon, Medo-Persia, Macedonia, Rome. So fixed was this conception throughout the Middle Ages that the idea of another empire succeeding Rome seemed unthinkable. This more than any other consideration explains why Charlemagne's Frankish Empire could not conceive of itself as something new, but rather had to construct itself as a continuation of Rome, ultimately (from the 12th century) taking the name Holy Roman Empire (*Sacrum Romanum Imperium*), though its centre of power was Germany, not Rome. It is at this point especially that the interpretation of Daniel's dream is tied up with the idea of → *Translatio imperii*.

The schema of four empires gives a shape to history in many world chronicles. Usually, it is the dream of the four beasts which provides the controlling narrative, only rarely the quadripartite statue. Sometimes this provides the ordering principle for an entire work, but more frequently it is in the nature of an excursus, structuring at most a small part of a work. It can of course also happen that Daniel himself disappears, but the sequence of four powers remains clearly in place like the smile of the Cheshire cat. Chronicles which make use of the motif are legion. Early writers who followed Jerome include → Sulpicius Severus, Paulus → Orosius (with the sequence Babylon—Macedonia—Carthage—Rome) and → Jordanes. Examples in the later Middle Ages include → Otto of Freising, → William of Malmesbury, Ranulf → Higden, → Sigebert of Gembloux and the English → *Eulogium historiarum*

*sive temporis*. The the pattern was also known to Jewish historians, such as → Abraham ben Hiyya of Barcelona.

Sometimes the pattern of four empires is linked to apocalyptic sentiments, whenever the fourth empire is thought to be in decline. In the Byzantine sphere, for example, where the Byzantine Empire was seen as the last outpost of Roman power and therefore as the fourth figure in the dreams, the gradual decline of the Empire was seen by some as a sign that the end was nigh. Two Byzantine historians in particular linked this to Daniel, on different occasions. When Constantinople fell to Latin crusaders in 1204, → Joel historicus wrote a retrospective of world history, intended to sum everything up in preparation for the eschaton. When the city fell to the Ottoman in 1453, → Doukas did something very similar. For both men, the fall of the Empire ended Daniel's sequence, and thus heralded the Last Judgment.

Interesting examples of the flexibility of the theme are provided by the Middle High German → *Annolied* and → *Kaiserchronik*. Chapters 8–33 of the 11th-century *Annolied* contain a chronicle of secular power from Nineveh to Cologne. The first half of this, on ancient history, is fitted into sections on the four empires following Jerome. The second half, on post-Biblical history, is innovatively divided into sections on each of four Germanic populations, the Swabians, Bavarians, Saxons and Franks, with a suggested thematic linking of these to the four ancient powers. In this way the motif becomes central to the highly sophisticated structure of this short work, and is instrumental to its agenda of locating the Bishop of Cologne as the centre of history. The 12th-century *Kaiserchronik* borrows about 200 lines of the *Annolied*, including the key passages on the dream. The *Kaiserchronik* begins with the foundation of Rome, but by incorporating the dream into its opening section, it is able to include a short retrospective on previous history. However, whether by negligence or design, the sequence of empires is changed. First comes the winged leopard, identified as Alexander, then the bear, representing three unnamed kingdoms, then the boar for Julius Caesar, which by extension includes the entire Roman-German empire to which the remaining 16,000 lines of the work will be dedicated, and finally an unnamed beast which depicts the Antichrist.

The relationship of the four empires to the six ages is fraught. Although the two schemata were

seen as simultaneously valid, medieval chroniclers generally only worked with one of them at a time, to avoid the difficulty that the divisions between the great segments of history in the two schemata do not naturally coincide. If an attempt is made to reconcile them, one must conclude that the sequence of empires straddles the fourth to sixth ages, for the fifth age opens with the Babylonian captivity which falls during the rule of the first empire, and the sixth and final age dawns with the birth of Christ, which occurs at the height of the fourth empire, Rome. Both the sixth age and the fourth empire must then continue until the end of the world. Rare examples of chroniclers who worked simultaneously with both schemes are → Bernold of St. Blasien, → Frutolf von Michelsberg, → Hugh of Flavigny and → Otto of Freising.

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GRAEME DUNPHY

### Danske Rimkrønike (Danish Rhyme Chronicle)

15th century (second half). Denmark. In more than 5000 rhymed verses the story of Denmark is told as royal biographies, or rather "autobiographies", as the subjects present themselves and their own deeds in the first person. No less than 115 Danish kings from Dan to Christian I (1448–81) step forward to tell of their successes, shortcomings and even their own death. The monologues are of varying length, running from just a few lines to several pages. The brethren in Sorø (on Sealand) are mentioned in the prologue as composers of the Chronicle, and in one version a Niels of Sorø is singled out; perhaps he was the

compiler or even the author of the first version, which can be dated to ca 1460–74. The *Chronicle* was printed by Gotfred of Ghemen in Copenhagen in 1495, the first known printed book in the Danish language.

The matter comes mainly from the → *Compendium Saxonis*, the → *Annales Ryenses*, the → *Chronicon Sialandie* and other annals. The form was partly inspired by the Swedish → *Lilla rimkröniken* (ca 1450). A major trend throughout the text is proverbial moralizing—the text is not only a history and a mirror of princes, but also a didactic text for a larger audience. Moreover it advocates a strong union of the three Nordic kingdoms—especially in the monologue by Queen Margaret (1375–1412). The composition and diffusion was no doubt monitored officially, and it became a popular text with many reprints in the 16th century and the main vehicle for national historical knowledge outside humanist circles.

The *Danske Rimkrønike* was translated into Low German as *Niederdeutsche Cronick aller konninge tho Dennemarken*.

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Literature: *RepFont* 10, 136f.

LARS B. MORTENSEN

### Danziger Chronik vom Bunde

15th century. Prussia. Chronicle of the city of Danzig (Gdańsk), covering the years 1439–66. This chronicle deals with the formation of the Prussian confederation under the leadership of Danzig and the subsequent conflict with the Teutonic Order. The text is written from the point of view of the city, and is therefore not neutral, and probably not always entirely reliable. Reconstructing the exact text is difficult, as the (presumed) manuscripts from the 15th century have all been lost, and we are therefore reliant on evidence from the incorporation of the chronicle into compilations, mainly from the 16th century. This caused some problems in the preparation of the first edition, as it was not always clear what was a genuine portion of the 15th-century chronicle and what was a later interpolation.

The text is written in German and is traditionally attributed to Peter Brambeck, who, according to the later Danzig historian Stenzel Bornbach

(1530–97) in his *Preußische Chronik*, was the brother (or at least a close relative) of the civic leader Otto Brambeck. Nothing else is known about Peter Brambeck, casting some doubt on his status as author, and the 19th-century editor of the text therefore hedged on this identification.

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Text: T. HIRSCH, "(Peter Brambecks) Die Danziger Chronik vom Bunde", in T. Hirsch, M. Töppen & E. Strehlke, *Scriptores Rerum Prussicarum: Die Geschichtsquellen der Preussischen Vorzeit bis zum Untergange der Ordensherrschaft*, 4, 1870 (reprint 1965), 405–48.

Literature: U. ARNOLD, "Brambeck, Peter", *VL*<sup>2</sup> 1. *RepFont* 3, 343.

MARC PIERCE

## Danziger Ordenschronik

15th century. Prussia. Lost but reconstructable chronicle in High German. The *Preußische Chronik* of Stenzel Bornbach (1530–97) states that some of its source material stems from a work written by one Heinrich Kaper, and a *Danziger Ordenchronik* (chronicle of the Teutonic Order's activities in Gdańsk) was therefore attributed to Kaper. This chronicle supposedly covered the time period from 1190–1439, and focussed on the history of Prussia under the Teutonic Knights. It is said to have been a well-known compilation in the 16th century, and would have been the oldest existing Prussian chronicle of its kind. There is no record of Kaper, nor of manuscripts of his text. A reconstruction was attempted by T. HIRSCH in the 19th century.

### Bibliography

Text: T. HIRSCH, "Die Danziger Ordenchronik", in T. Hirsch, M. Töppen & E. Strehlke, *Scriptores Rerum Prussicarum: Die Geschichtsquellen der Preussischen Vorzeit bis zum Untergange der Ordensherrschaft*, 4, 1870, 366–83.

Literature: U. ARNOLD, *VL*<sup>2</sup> 2. *RepFont* 3, 343.

MARC PIERCE

## Dardel, Jean

d. 1384. France, Egypt etc. Friar Minor of the French Franciscan order, adviser and confessor to King Leo V of Armenia, and chronicler of Armenia. Dardel was born in Estampes at an unknown date and became a Franciscan towards the mid-

14th century. In 1375, he joined other pilgrims on the way to Jerusalem and Mount Sinai. In Cairo, he met Leo, who had been captured by the Emir of Aleppo, and soon became his friend, advisor, confessor, secretary and ambassador. Leo sent him to various European courts to intercede for his liberty and was eventually freed thanks to the support of John I of Castile. In 1383, Antipope Clement VII appointed Dardel Bishop of Tortiboli in the Kingdom of Naples.

Dardel is the author of the Old French *Chronique d'Arménie*, a document discovered only in the 19th century by Canon Ulysse Robert in Dole (Jura), Médiathèque Municipale, 351. The chronicle starts with the first years of the Christian era and ends in 1384. The last part of the chronicle, which focuses on the 14th century, is considerably more elaborate and original than the first part. An Armenian version was made in the 19th century by Khorène of Lusignan.

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Literature: U. ROBERT, "La Chronique d'Arménie de Jean Dardel, évêque de Tortoboli", *Archives de l'Orient Latin*, 2 (1884), 1–15. F. TOURNEBIZE, "Léon V de Lusignan, dernier roi d'Arménie-Cilicie", *Études publiées par des pères de la Compagnie de Jésus*, 122 (1910), 60–79, 196–203. F. TOURNEBIZE, *Histoire politique et religieuse de l'Arménie*, 1910, 644–753. *RepFont* 6, 527.

CRISTIAN BRATU

## Dati, Gregorio

[Goro]

1362–1435. Italy. Florentine patrician, merchant, historian. Author of two historical works, *Libro segreto* and *Istoria di Firenze*, both in Tuscan Italian. Following his father's métier, Dati became a *setaiolo grosso* (entrepreneur in the silk business). His economic wellbeing mostly derived from his four wives' dowries. His political career led him to hold various important offices and after 1430 he appeared in the informal meetings of councillors where his ideas evidently spread.

The *Libro segreto* (secret Book), written between 1384 and 1428, is compiled from numerous account books and mainly contains chronologically

structured personal and commercial information. It reveals much about the life of a Florentine patrician and merchant. PANDIMIGLIO's edition is based on an autograph: Florence, BNC, *Palatino Baldovinetti* 77).

His *Istoria di Firenze* (History of Florence) was composed after 1409, covering the period 1380–1406. It is organized as a dialogue and divided into nine books: *libri* I–VI concentrate on the wars between Florence and the Visconti dukes of Milan, *libro* VII refers to the Florentine attack on Pisa (1405/6). While *libro* VIII contains the whole history of Florence from its origins to 1378, the last book gives a detailed account of Florentine governmental institutions. The *Istoria di Firenze* is an emphatic declaration of the *florentina libertas* and is inspired by the intellectual atmosphere created by Coluccio Salutati, Cino Rinuccini and Leonardo → Bruni. He omits the political situation of Florence after the Ciompi revolt (1378), but he draws a vivid picture of the Republic amidst other Italian powers. Modern historians are divided about the *Istoria di Firenze*: above all BARON points out its value for its attention to diplomatic and military political history, which was a characteristic of Florentine humanists. More than 70 manuscripts of the *Istoria di Firenze* have survived, though no autograph exists, and the only complete copy is a codex from the 16th century (Pisa, BU, 710).

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HEINRICH LANG

## David ben Samuel of Estelle

[David Kochabi]

d. ca 1340. France. Jewish scholar from Estelle (Étoile-sur-Rhône, Dauphiné); author of an overview of rabbinical scholarship as an introduction to his *Qiryat Sefer* (Borough of the Book), written in Provence. The *Qiryat Sefer* consists

of three parts on God, the preservation of body and soul, and rules for social relationships. In its introduction, David includes a short history of rabbinical scholarship (*Seder ha-Qabbalah*, order of tradition).

Beginning with the Geonim, major scholars of the academies in Sura and Pumbedita from the 7th to the end of the 11th century, he then continues with the scholars of Tzarfat (northern France), starting with Rashi (Solomon ben Isaac; 1040–1105). He mentions several of the Tosafists, scholars of the 12th and early 13th century who interpreted with reference to Rashi's commentaries, and ends their list with Eliezer ben Samuel of Metz (ca 1115–ca 1198). His focus then shifts to the scholars of 12th century Narbonne, Lunel (for example Abraham ben David of Posquières, ca 1125–98), and Provence (Meir ben Isaac of Trinquetaille). His main admiration belongs to Moses ben Maimon (Maimonides; ca 1135–1204) to whom he devotes the longest paragraph. He resumes his overview with scholars from Spain and Provence of the 12th and 13th century, among them Yudah ben Bartzillai of Barzelona, Gershom ben Solomon of Béziers, Solomon ben Abraham Adret (RaShBa; ca 1235–ca 1310) and Peretz ben Elijah of Corbeil (Morenu ha-Rav Perez; d. ca 1295). Towards the end of his chronicle he mentions briefly Meir ben Barukh of Rothenburg (MaHaRam; ca 1215–93). Although some of the Tosafists he lists had connections to Ashkenaz, David counts them to Tzarfat; Meir of Rothenburg is the only scholar he associates with Ashkenaz.

The manuscripts are London, Beth Din & Beth Hamidrash, n° 17 and Cambridge, Trinity College, F 12 129.

See also → Jewish chronicle tradition.

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Text: A. NEUBAUER, *Mediaeval Jewish Chronicles and Chronological Notes*, II, 1895, 230–33.

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EVA HAVERKAMP

## De expugnatione Lyxbonensi

[Crónica da Conquista de Lisboa]

mid-12th century. Portugal. Written by a certain R[oaoul], a priest of the Second Crusade who landed in Lisbon in 1147, this Latin text is regarded as one of the most important accounts

of a medieval siege, with details on military warfare and psychological insights into the Islamic, Christian and Crusader worlds.

Having participated actively, either in the military actions during the four month siege of Lisbon, or in the diplomatic dealings between Muslims and Christians, before, during and after the siege, Raoul gives vivid details on its ambiance and logistical problems, the rivalries between Teutonic and Anglo-Norman crusaders and between these and the Portuguese King and knights, describing details of the terrain, the armoury and tactics used in the conquest, and providing anecdotes of daily life. The narrative, often using direct speech and transcription of documents, has three highlights which shed much light on the relationship between the forces involved, allowing us unique insights into the conviviality of the three faiths, mutual knowledge and differences, *modus operandi* and mentalities: first the speech of the bishop of Oporto persuading the Crusaders to join in the campaign by invoking the principles of just war; then the meeting between the archbishop of Braga and the Muslim governor of the town immediately before the beginning of the hostilities; and thirdly the entry of the Crusaders into the town after its surrender, and the conversion of the town.

The text is preserved in a single copy, dating from the 12th century: Cambridge, Corpus Christi College, 470, 125<sup>r</sup>–146<sup>r</sup>. First kept in Norwich Cathedral, it later came to Cambridge (16th century) in archbishop Mathew Parker's personal collection of manuscripts.

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Text: A.A. NASCIMENTO, *A Conquista de Lisboa aos Mouros. Relato de um Cruzado*, 2007, 53–147. C. DAVID & J. PHILLIPS, *The Conquest of Lisbon, De Expugnatione Lyxbonensi*, 2000 [translation].  
Literature: M.J.V. BRANCO, "A Conquista de Lisboa na estratégia de um poder que se consolida", *A Conquista de Lisboa aos Mouros*, 2007, 9–54. C.W. DAVIS, *De Expugnatione Lyxbonensi. The Conquest of Lisbon*, 1936. S.B. EDGINTON, "The Lisbon Letter of the Second Crusade", *Historical Research*, 179 (1996), 328–39. H. LIVERMORE, "The 'Conquest of Lisbon' and its Author", *Portuguese Studies*, 6 (1990), 1–16. *RepFont* 4, 142.

MARIA JOÃO BRANCO

### De expugnatione Scalabis (On the conquest of Santarém)

1147. Portugal. A two-page account of the capture of Santarém in 1147, told in the first person by King Afonso I (d. 1185). Although it only survives in a late 12th-century manuscript from the *scriptorium* of Alcobaça entitled *Quomodo Sit Capta Sanctaren ciuitas a rege Alfonso comitis Henrico filio* (Lisbon, Biblioteca Nacional de Portugal, Fundo Alcobacense 415), the original text was written in Coimbra shortly after the event, very likely in the cathedral. Its unusual format, with the description of the event in the voice of the king preceded by a short, quasi-liturgical hymn that rejoices over the conquest, led its editor to argue that it was composed to be dramatised.

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ANTÓNIO CASTRO HENRIQUES

### De origine gentis Swevorum

ca 1250. Germany. The *Origo* is a very short anonymous account in Latin of the origins of the Swevs in the Nordschwabengau in Saxony, which was written about the mid-13th century, the estimated date of the first manuscript (Vatican, BAV, Codex Palatinus 1357). The tale is strongly influenced by the version of the *Saxon Origo* to be found in Rudolf of Fulda's *Translatio Sancti Alexandri*, in → Widukind of Corvey and in the → *Annales Quedlinburgenses* as well as in the *Lombard Origo* of → Paul the Deacon. From these the author borrows the conflicts of his heroes with Franks and Thuringians and their victories, from the *Lombard origin* the names of early leaders. The accuracy of these borrowings cannot be determined. The details of the information on the small Swev community in Saxony, which probably gave its name to the region of Nordschwabengau and settled there about 555/6, can likewise hardly be

accepted as factual. Obviously the author wants to establish a long-standing history for the Swevs in the region.

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Literature: H. WEDDIGE, *Heldensage und Stammsage*, 1989, 88–94. *RepFont* 4, 163.

ALHEYDIS PLASSMANN

### De origine Taboritarum et de morte Wenceslai IV regis Bohemiae

15th century. Bohemia. An anonymous eyewitness report in Latin, composed between 9 March 1422 and 25 June 1424, probably by a clergyman, perhaps a monk, of Czech nationality. It contains a detailed description of the events of the first eight weeks of the Hussite revolution, from the outbreak of the rebellions in the New Town of Prague on 30 July 1419 to the burial of Václav IV in the Zbraslav abbey. In four manuscript pages, the author expressed his aversion to the Hussites, and even more to the courtiers of Václav. Sole manuscript: Basel, Öffentliche Bibliothek der Universität, A II 34).

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MARIE BLÁHOVÁ

### De ortu principum Thuringiae [Historia brevis principum Thuringie]

ca 1180 or 1234–54. Germany. Brief Latin prose chronicle written by an unknown monastic

author relating, in concentrated form, the history of the Ludowinger dynasty, landgraves of Thuringia from 1131, from its rise (second half of the 11th century) until its departure from the historical stage (1247).

Two views hold sway within current research. The first asserts that the text was composed around 1180 by a monk of the Reinhardsbrunn Benedictine monastery, being the family monastery of the Ludowinger. The chronicle might have served as an account of their history, as it deals with their attainment of the title of landgraves of Thuringia, underlining their status as "imperial princes" (PETERSOHN). This imperial context is also seen in what has been characterised as attempts to demarcate the status of the imperial prince in the trial of Henry the Lion, Duke of Bavaria and Saxony. The account ends with the first landgrave, Ludwig I (1131–40); the remainder of the text is seen as a later continuation.

TEBRUCK, however, believes the chronicle to be the heavily abridged version of a lost history of the foundation of the Reinhardsbrunn monastery (before 1212) known from the → *Cronica Reinhardsbrunnensis* (ca 1340/49). He assumes the bulk of the text to have been written around 1234/35, while the rest, covering the period up to 1247, was added after 1254. He believes the text to have been produced in the Dominican priory at Erfurt, and to have provided the Dominicans with key information on the Ludowingers as they were preparing to send the first friars into their territory. The chronicle survived in a print by Valentin Ferdinand von Gudén, *Codex diplomaticus* 2, 1747, 597–603 and in Hanover, LB, ms. XX, 1168 (18th century).

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Text: G. WAITZ, *Historia brevis principum Thuringie*, MGH SS 24, 1879, 819–22. S. TEBRUCK, *Die Reinhardsbrunner Geschichtsschreibung im Hochmittelalter*, 2001.  
Literature: J. PETERSOHN, "De ortu principum Thuringie", *DA*, 48 (1992), 585–608. *RepFont* 5, 544.

HARALD WINKEL

### De primo Saxonum adventu [Libellus de regibus Saxonici]

12th century. England. A series of histories of the Anglo-Saxon kingdoms, beginning with the arrival in Britain of the Saxons, Angles, and Jutes,

probably compiled at Durham Cathedral and once attributed to → Symeon of Durham. The chronicler attempted to clarify the succession of rulers of the Anglo-Saxon kingdoms and the length of their reigns, to write what OFFLER describes as a "little Handbook of Chronology" with such added details as the fact that Ceolwulf, the 8th-century Northumbrian king and later monk at Lindisfarne, was the first to let the monks drink wine or beer instead of milk and water. It survives in four manuscripts (BL, Caligula A.viii; BL, Domitian viii; Oxford, Magdalen College, ms. 53; and Durham, Cathedral Library, B.xi.35) that represent at least three recensions: the earliest (Caligula) dates from ca 1128, the second (Magdalen) from ca 1139, and the latest (Durham) from ca 1160. It was probably related to the *Series regum Northymbrensiūm*, a list of the kings of Northumbria from Ida to Henry I, found in Cambridge, UL, Ff.1.27, pp. 128–30, and was the primary source for the first part of the chronicle from Brutus to Cnut once attributed to → John of Wallingford.

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EDWARD DONALD KENNEDY

#### De Ritiis, Alessandro

1434–97/8. Italy. Franciscan born in Collebricconi, near L'Aquila in central Italy, author of a *Chronica civitatis Aquilae* (Chronicle of the city of L'Aquila) and of a *Chronica Ordinis* (Chronicle of the [Franciscan] Order). He entered the Order in 1446, and in 1450 he received the ordination as Friar of the Regular Observance. From 1469 he was more than once Guardian of the monastery of St. Bernardine of Siena, one of the most important religious communities in L'Aquila. In 1479–80, he was vicar of the Observant province of Abruzzo. Meanwhile he acted as mediator in the relationships between the town government and the monarchy, even if in 1485 he refused to intervene

in the rebellion of L'Aquila against King Ferrante. In the last decade of the 15th century he retired to the monastery of St. Julian near L'Aquila, where he wrote all of his works between 1493 and 1497.

The *Chronica civitatis Aquilae*, in Latin with inserts in Italian, narrates the history of the town from 1370 to 1495. The author presents the work as a continuation of → Buccio di Ranallo's chronicle but in reality, for the period 1370–1485, he translated → Niccolò di Borbona and → Francesco d'Angeluccio, correcting them and adding some information, especially about religious facts. The original work therefore concerns the decade 1485–95. The *Chronica* is written in the typical style of the town chronicles. The importance of this work is increased by some transcripts of original documents, such as the statute of the Franciscan pawnshop. The autograph (L'Aquila, Archivio di Stato, Archivio Civico Aquilano, S-72, part 1, fol. 130<sup>r</sup>–236<sup>v</sup>) also contains a copy of Buccio di Ranallo's chronicle, a synthesis of biblical historical events in hexameters (part 1, fol. 5<sup>v</sup>) and two chronological synopses (part 1, fol. 13<sup>v</sup>–119<sup>v</sup> and 125<sup>v</sup>–128<sup>r</sup>).

The *Chronica Ordinis* narrates in Latin the history of the Franciscan Order from 1186 to 1496. Here too, only a small part of the work is original, since De Ritiis borrowed from the most important Franciscan chronicles. The value of this *Chronica* lies in the narration of the religious events that occurred in L'Aquila and in the transcripts of some important documents. The original manuscript is kept in L'Aquila (Archivio di Stato, Archivio Civico Aquilano, S-73). De Ritiis was also author of ten theological, pastoral and liturgical works, five of which are now lost.

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Literature: M.R. BERARDI, *I monti d'oro*, 2005, 54–59. A. CHIAPPINI, "De vita et scriptis fr. Alexandri De Riciis", *Archivum Franciscanum Historicum*, 20 (1927), 314–35, 563–74; 21 (1928), 86–103, 285–303, 553–79. R. COLAPIETRA, "La cronaca aquilana di Alessandro de Ritiis e la cronachistica meridionale del Quattrocento", *Critica letteraria*, 21 (1993), 425–88. P. CHERUBINI, *DBI* 39, 138–140. *RepFont* 4, 168.

PIERLUIGI TEREZI

#### Dei, Benedetto

1418–92. Florence, Italy. Prolific humanist writer and author of vernacular town and national chronicles. Dei is possibly best known for his assiduous activity as a writer of news letters to the princely courts of Milan, Mantua (Mantova) and Ferrara in the 1480s, which made him a free-lance journalist *avant la lettre*, but his four historical works, all written in the Florentine dialect of Italian, are equally important. After having travelled extensively on Florentine merchant galleys in the Mediterranean and to Northern Europe, he returned to Italy in 1467 and later employed the political information contained in the business correspondence of the great Florentine merchant banks to exchange news on a large scale with his numerous writing partners; parts of his correspondence are now preserved in Florence in the state archives and the BML. Apart from his numerous supporters, his friends included the poet Luigi Pulci, Leonardo da Vinci (who wrote a mock news letter to him) and the Bolognese author Giovanni Sabadino degli Arienti.

The only work of Dei's to have been entirely, if rather imperfectly, published is a chronicle of Italy covering ca 1400–80 (Florence, Archivio di Stato, ms. 119). This text, which Dei himself called *Le croniche fiorentine*, is really a collection of various writings not only on history, but also including various notes on mostly Florentine statistics, prosopography, economic and topographic matters; the volume also includes some of Dei's literary production, like his patriotic invectives against the inhabitants of rival powers like Venice, Siena or Lucca.

The miscellaneous and chaotic character of Dei's writings is further confirmed by two works in manuscript form which are unfittingly recorded as *Memorie storiche* or *ricordanze*. The first (Florence, BNC, Mgl., II, II, 333) contains for example the texts of astrological prognostics, lists with the names of Florentine merchants Dei had met abroad and historical accounts like the ceremony of the public nomination of Giovanni de' Medici as cardinal on 11 March 1492 and the subsequent death of his father Lorenzo the Magnificent on 8 April of the same year.

The other, rather similar compilation is only preserved in later copies: Florence, Biblioteca Riccardiana, Ricc. 1853; Florence, Biblioteca Moreniana, Mor. 103; Florence, BML, Plut. 644; Florence, BN, NA 1070; *ibid.*, Landau Finaly, 166).

In particular this work has attracted scholarly interest and several excerpts or single pages from it concerning mostly Florentine economy have been edited in various publications from the middle of the 18th century.

Dei's last and most ambitious work known as *Storia Fiorentina* was an uncritical chronological compilation based on Livy, Leonardo → Bruni's description of the First Punic War and Giovanni → Villani's *Nuova Cronica*; this chronicle, with its clear intent to celebrate Florence as the successor of Roman virtues and liberty, was finished in 1490 and has survived in the autograph copy (Siena, Biblioteca Comunale degli Intronati, Cod. I.VI.35).

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LORENZ BÖNINGER

#### Deichsler, Heinrich

1430–1506/7. Germany. Born and resident in Nuremberg, the wealthy and educated *pierpreu* (brewer) and "guardian of the poor", whose daughter was married to the town clerk, collected a large amount of historical material from ca 1463/4 onwards, inspired by his humanistic leanings and interest in the history of his home town. After gathering information *auß vil alten puchern* (from many old books) he began writing his chronicle in 1469/70, a wide-ranging compilation of texts covering the time between 730 and 17th November 1506. He used a multitude of sources of both local and more remote provenance, like the *Nürnbergger Jahrbücher*, the *Denkwürdigkeiten* of Ulman → Stromer, the → *Chronik aus Kaiser Sigmunds Zeit* or works from Augsburg and Ulm, two early centres of print. His emphasis on correct chronology and completeness led to repeated redactional revisions. For his own lifetime, Deichsler mainly gives his own eyewitness account of the political and daily life in

Nuremberg, and here his text sometimes resembles a diary. In several places, he inserts epigraphs and reports. The three-volume autograph (now Nuremberg, SA, Nürnberger Hss. 12–14) was preserved until recent times in the Library of the Nuremberg Council.

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Literature: J. SCHNEIDER, *Heinrich Deichsler und die Nürnberger Chronistik des 15. Jahrhunderts*, 1991. H. ULMSCHNEIDER, VL<sup>2</sup> 2. RepFont 4, 148.

CHRISTOF PAULUS

#### Delapré Chronicle

ca 1237. England. Incomplete Anglo-Norman prose chronicle, a possible source for the Latin *Vita et Passio Sancti Waldevi*, which traces the earls of Huntingdon from Siward, Earl of Northumbria (d. 1055) and recounts events involving the nunnery of Delapré, Northampton, of which these earls were patrons. It was probably produced by Delapré Abbey to help secure lands for King Alexander II of Scotland in 1237, a claim connected to the nunnery's own dispute over lands. The lively narrative dealing with Siward contains many Scandinavian and Anglo-Saxon motifs—he is the grandson of a bear and slays a dragon. The chronicle may derive from earlier English sources, possibly from books belonging to a "Richard the Cantor of Nottingham". It survives in one 17th-century manuscript, Oxford, Bodleian Library, Dugdale 18, fol. 27<sup>r</sup>–29<sup>r</sup>, William Dugdale's transcription of one of Robert Glover's manuscripts.

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Text: N. DENHOLM-YOUNG, "An Early Thirteenth-Century Anglo-Norman MS", *Bodleian Quarterly Record*, 6 (1929–31), 225–30.

Literature: R.J. DEAN & M.B.M. BOULTON, *Anglo-Norman Literature*, 1999, no. 62. J. SPENCE, "Genealogies of Noble Families in Anglo-Norman", in R.L. Radulescu & E.D. Kennedy, *Broken Lines*, 2008, 63–77.

JOHN SPENCE

#### Denscke Kroneke (Danish Chronicle)

late 15th century. Northern Germany. This substantial prose chronicle in Low German is an anonymous translation of the → *Compendium Saxonis* (a late Medieval Latin epitome of → Saxo Grammaticus' *Gesta Danorum*), with an update to about 1350 from the → *Chronica Jutensis* and an original brief expansion up to Christian I (1448–81). It charts Danish history from its beginnings until the death of the Danish king Christian I in the year 1481. It first follows Saxo, highlighting persons and events from the mythical and historical times of Danish history like the legendary king Dan, the story of Hamlet (called *Ambletus*) or the life and times of the saintly king Cnut. After leaving its first source with the words: *Hyr gheit dat nu vth dat Saxo sette van den werken der denen* (here ends what Saxo said concerning the deeds of the Danes), the chronicle uses first Saxo's continuations, the Jutland chronicle and its own new material. The existence of the *Denscke Kroneke*, covering the same period of time as the → *Danske Rimkronike*, which also was translated anonymously into Low German under the title of *Niederdeutsche Cronick aller konninge tho Demie-marken*, proves that Saxo's work and its continuations were known and received in Low German speaking territories at the end of the Middle Ages. The work is found in Stockholm, Kungliga Biblioteket, K 34 (later 15th century) and was printed in Lübeck or Odense by Matthäus Brandis ca 1490 and/or 1502). There is no modern edition.

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Text: V. WINGE, *Den Danske kronike efter Saxo Grammaticus. Oversat fra en bog på plottysk trykt omkring år 1500 af Matthæus Brandis*, 2000 [modern Danish translation].

Literature: C. STÖLLINGER-LÖSER, VL<sup>2</sup> 11. RepFont 3, 320f.

MARTIN PRZYBILSKI

#### Des Grantz Geanz (On the great giants)

ca 1333–34. England. Anonymous Anglo-Norman verse account of the early settlement of Britain by Albine (Albina) and her sisters that was adapted as a prologue in many *Brut* chronicles.

An abbreviated version in Anglo-Norman verse was translated into Latin prose and English prose and verse. The earliest surviving version of the Albine narrative, preserved in BL, Cotton Cleopatra ms. D.ix, is an Anglo-Norman verse narrative of 562 lines of rhyming couplets. This version of the tale provided a model for many subsequent retellings, but is itself longer and in some cases more detailed than the versions which followed it. The provenance of the text is insular. The tale begins in Greece, with an unnamed powerful king and his beautiful and gentle wife, who have thirty daughters, the eldest of whom is Albine. Upon being married to nearby kings, the sisters are incensed, and agree that their high birth precludes them from the obligation to bow to any man other than their father, even in marriage. Thus, they conspire to kill their husbands upon returning home. The youngest sister has misgivings and tells her husband, who forgives her; they then reveal the conspiracy to the women's father. The other sisters are exiled on a rudderless boat, which takes them to an uninhabited isle, which Albine names Albion. There they consort with incubi and give birth to the giants that inhabit the land until the arrival of Brutus and his companions. A shorter verse version survives in over twenty manuscripts, and a prose version forms the prologue of some copies of the Short Version of the Anglo-Norman → *Prose Brut*. Another version of the tale, opening in Syria, became popularised through its inclusion in the longer version of the Anglo-Norman *Brut* and in the English → *Prose Brut*. Latin translations of both the Syrian and Greek versions introduce some of the Latin → *Prose Brut* chronicles.

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Literature: L.M. RUCH, "The British Foundation Legend of Albina and her Sisters: Its Sources, Development, and Place in Medieval Literature", Ph.D. thesis, The Pennsylvania State University, 2006.

LISA M. RUCH

#### Desclot, Bernat

late 13th century. Catalonia (Iberia). Possibly to be identified with Bernat Escrivà, who fulfilled various administrative roles, including treasurer, in the royal court of Aragon and died in 1289. Author of the Catalan-language *Llibre del rei En Pere*, one of the four great chronicles of medieval Catalan literature. The work, of some literary merit, was written in 1280–6 and then probably revised 1286–8. The revision, which gives ever greater focus to the reign of Pere III (1276–85), was left unfinished. It was probably written to influence Alfons III (1285–91).

The first part provides a semi-legendary history of the comital dynasty and the union of Catalonia with Aragon. For some of the earlier part Desclot trusted in written stories, though for events of the reign of → Jaume I (1213–76) he often had eyewitness accounts. The major part of the text is focussed on Pere III, whose reign it recounts in extraordinary and minute detail. Pere's African and Sicilian campaigns, as well as the war against the invading French, come to life in the hands of an author who shared in the victories of the king. The proximity of the author to the royal chancery helped him provide an historical account of immense value.

22 manuscripts of Desclot's chronicle survive. The oldest is of the late 13th/early 14th century and is conserved in the Barcelona, Biblioteca de Catalunya, ms. 1, but most modern editions have been taken from the 15th-century Paris manuscript, BnF, Richelieu 928, which reflects the earlier version of the text.

Beware confusion with Bernat → Descoll.

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Literature: S. CINGOLANI, *Historiografia, propaganda i comunicació. Bernat Desclot i les dues redaccions de la seva Crònica*, 2006. RepFont 4, 169f.

DAMIAN SMITH

#### Descoll, Bernat

14th century. Catalonia (Iberia). Administrator and chronicler. His family, from Badalona, advanced through a long association with the